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THE EFFECTS OF A SHORT-TERM PARENT EDUCATION PROGRAM ON
THE MORAL DEVELOPMENT OF LATENCY AGE CHILDREN

A Dissertation Presented

By

CATHERINE O'CONNELL LEVERONI

Submitted to the Graduate School of
The University of Massachusetts in partial fulfillment
of the requirements for the degree of

DOCTOR OF EDUCATION

February 1983



Catherine O'Connell Leveroni

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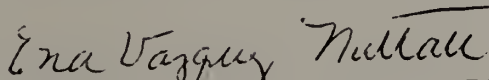
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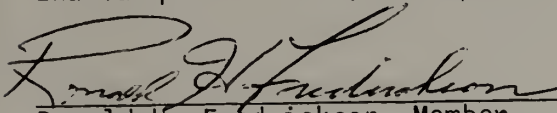
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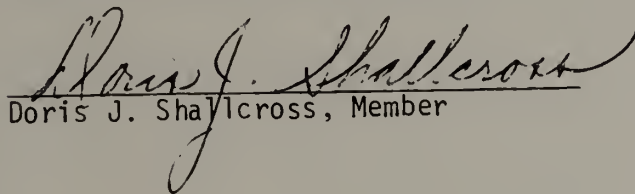
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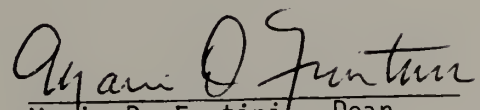
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Dedicated to
my Father and Mother

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Abstract

The Effects of A Short-Term Parent Education Program on the Moral Development of Latency Age Children

February 1983

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The purpose of this study was to investigate the effects of a short-term parent training program in the use of induction and the concepts of cognitive-developmental theory on the moral reasoning of latency age children. An extensive review of the literature on moral development indicated that parental use of induction correlates with advanced moral development in their children while no parent education program was found which taught parents how to use induction. A Kohlberg-type intervention was designed for parents of latency-age children.

A volunteer sample of thirty 8 and 9 year old children and their mothers participated in the study. All subjects were white, low to middle income students enrolled in regular third grade classes of neighborhood public schools. Subjects were randomly assigned to experimental or control group status.

All subjects were pre, post and follow-up tested with alternate forms of Piaget dilemma stories using the

clinical interview method to assess their levels of moral reasoning on five dimensions. Posttest was administered two weeks after the final training session. Follow-up test was given three months after the posttest. All test interviews were tape recorded in the child's school setting. Interrater reliability for the testing instruments and scoring procedures was .95.

Results indicate that a short-term program can effectively train parents to use induction to advance the moral reasoning level of their latency age children. While both groups showed posttest mean gains only the experimental group showed statistically significant gain $t(14) = 2.510$. $p < .05$.

It was concluded that moral dilemma discussions and induction can be used to advance the moral reasoning of latency age children. The research findings have implications for parents and elementary teachers.

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INTRODUCTION

Background of the Study

According to cognitive-developmental theory (Piaget, 1965; Kohlberg, 1958) moral maturation is the result of a process of evolution in moral judgment. The factors which affect the growth of moral judgment are the concurrent changes in cognitive structures and social interactions.

Piaget's studies concentrated on moral judgment in young children. Building on this, Kohlberg (1958) elaborated six stages of moral reasoning through adulthood. Piaget's approach was mainly observational and descriptive while Kohlberg's research has led to a dynamic educational approach with children who have reached adolescence and formal operational thought (Blatt and Kohlberg, 1975).

From his observations Piaget concluded that there are three periods of moral judgment which coincide with three distinct levels of cognitive organization; preoperational, operational and formal operational thought. Preoperational children's (2-7 years) sense of right and wrong is based on dependency and submission to adult authority figures. Right is obedience; wrong is disobedience. Children in the operational stage of cognitive development (7-11 years or latency) experience awareness of other points of view from their ability to see events from more than one perspective.

Piaget believed that the notion of justice which arises from the development of mutual respect and solidarity that children hold among themselves leads to moral autonomy. It is embedded in the voluntary acceptance of group norms. The emergence of formal operational thought (around 12 years) permits children to hypothesize beyond their immediate or personal experience. They are able to conceptualize principles and ideals of social justice.

In cognitive developmental theory, morality is the natural outcome of a universal human tendency toward empathy and concern for justice, reciprocity or equality in human relationships (Kohlberg, 1975). According to this theory, the atmosphere which fosters moral development is one which encourages role-taking and provides opportunities to take the other's point of view. Kohlberg believes this is related to social interactions, communications and the child's sense of efficacy in influencing the attitudes of others. Another important condition of the social atmosphere is the level of justice in the environment, the preceived way rewards and punishments are distributed, duties and privileges imposed. In the "just community" (Blatt and Kohlberg, 1975) the youth is stimulated to advance in moral reasoning and moral action. The "just community" is seen as based in the school or kibbutz (Reimer, 1977). Theoretically, it is the sense of community which leads to positive behavior change.

Concerned that advances in moral reasoning stage did not necessarily lead to advances in moral behavior among high school students, Kohlberg revised some of his earlier positions in 1978. He now believes that the abstract concept of moral stage is not sufficient for moral education. Moral content and behavior must be taught. He believes there is a universal need for rules of conduct and that humans will behave according to these rules when they are taught in an atmosphere in which the young feel affiliated (Kohlberg, 1978).

From Piaget's cognitive-developmental theory it follows that latency is the period when the child's cognitive structures for operational thought are ready to learn the rules of moral conduct. This coincides with the traditional age of reason at around age seven years. Prior to this time the preoperational child experiences right and wrong as residing in adult authority (Piaget, 1965). Young children are under the constant supervision of the adult because they cannot retain and apply rules to their conduct. Moving out into the world of peers and school coincides with the child's ability to regulate behavior by application of rules. Although Piaget (1965) says the child learns rules from peer interactions it appears that the relationship is concurrent not causal. He claims the child learns the rules because cognitive structures permit

it. The rules are tested and practiced in the peer milieu. Content of the rules is of various determinants, mathematics, games, social conduct, morals. The latency age child seeks the rule to order his or her universe and experience. Latency, then is the optimal time to begin direct moral education.

"The period of concrete operations (age 7 to 11) described by Piaget coincides with the latency period described by psychoanalysis during which the 'family romance' between children and their parents is at minimal intensity" (Elkind, 1970, p. 55). Operational children are both psychologically and cognitively ready for formal instruction which informs through induction and deduction.

If, as Kohlberg (1978) says, the acceptance of moral rules comes within a nurturing, affiliative setting where the ongoing interactions of the group members involve substantial amounts of time and living together, then the natural and logical settings for beginning direct moral education of the child are the family and the elementary classroom.

As early as 1971 Kohlberg said the effects of moral education in the school "are weaker and more transient" than within the family (Kohlberg, 1971, p. 212). It is the assumption of this paper, in agreement with Bronfenbrenner's (1977) proposed ecology of human development, that parents and home are a microsystem among

several others, including school and peers, which teach children moral values and behaviors.

Statement of the Problem

Although there is a widely held and respected body of thought based on the cognitive-developmental theories of Piaget and Kohlberg which holds that moral learning and development take place only through peer interactions, research findings document that parents play the most significant role in the moral development of their children (Berkowitz, 1964; Hoffman, 1970; Sears, Maccoby & Levin, 1957). Parent education programs do not directly address this critical area. Some are incongruent with cognitive-developmental theory tenets of moral development. Conversely, moral education based on cognitive-developmental theory generally ignores research findings about the significance of the parent-child relationship in the moral development of children and focuses on the adolescent population and the school's role in advancing moral reasoning.

Current parent education programs for younger children focus on child management and require time commitments many cannot make. Meanwhile, moral education programs are primarily intended for use in schools with adolescents. The latency period is almost entirely neglected by moral educators as a period when the parent-child bond can be strengthened against the vicissitudes of

adolescence. Teaching parents how to take an active positive role in the moral education of their children through an understanding of the cognitive-developmental processes involved in moral judgment and teaching them how to use induction to promote empathy and concepts of justice should promote moral growth in their children.

Hoffman and Saltzstein (1967) found that parental use of induction is the most facilitative form of discipline for building long term controls in children which are independent of external sanctions. Holstein (1969) found that a powerful correlate of advanced moral development in children was parental encouragement of the child's participation in discussion of moral conflicts. This is congruent with the research findings of Kohlberg, his associates and others that exposure to higher stages of reasoning and discussion of moral dilemmas using a Socratic method promote advances in children's stages of moral reasoning (Blatt and Kohlberg, 1975).

Most of the research on intervention in the moral development of young children has focused on Piaget's age specificity and the advances from moral realism to moral relativism (Bandura and McDonald, 1963; Nucci and Turiel, 1978; Wellman, Larkey and Somerville, 1979). This implies that latency is a static state after the child reaches the level of subjective responsibility on the intentionality/

material damages dimensions around age seven. Piaget's studies show a progression from egocentric to sociocentric modes of thinking. His studies on the child's concept of the lie indicate that within the latency years the concept of subjective responsibility is undergoing refinements from concrete material harm to abstract psychological harm. It was not until age ten that all his subjects could define a lie as the intention to deceive (Piaget, 1965).

Both Piaget and Kohlberg hypothesize that moral cognition parallels the progress of operational thought. Damon (1973) studied children from age 4 to 8 years. They were studied to determine the relationship between operational thought and the concepts of justice. It was concluded that justice and operational reasoning support and inform each other throughout early development. Advances in operational reasoning are seen to lead to advances in the justice domain.

Rationale

Parent education programs for young children do not teach parents (a) an understanding of the cognitive-developmental process in the moral development of their children or (b) how to use induction to advance the moral development of their children.

The present study will undertake to apply Kohlberg's intervention strategies with latency age children and their parents in the natural setting of the home.

Purpose of the Study

The purpose of this study will be to investigate the effects of a short-term parent training program on one aspect of the moral development of their children. This inquiry will pose the following questions:

1. Can parents be trained to use induction to advance the moral judgment of their children through a short-term training program?

2. Will children whose parents are trained to use induction and who take a direct or active role in advancing the moral judgment of their children advance more rapidly than children whose parents are not trained to use induction as a direct intervention in their moral development?

3. Are the effects of a short-term parent training and intervention program more than transitory, i.e., is there a permanent reorganization of the child's cognitive structure?

4. Can a short-term intervention by parents using induction and direct moral education through Socratic discussion advance the moral judgment of latency age children from objective responsibility to subjective responsibility along the Piaget continuum?

Summary

Historically moral education and character formation

have been the aim and objective of all education (Wilds and Lottich, 1970; Dewey, 1934). The family, the school and social institutions transmitted moral values from one generation to the next with confidence and certitude. In this century humanism, religious pluralism, technological advances, rapid changes in family structure and other major institutions have made parents and educators alike question traditional moral values as well as methods of moral education.

Parents are intensely interested in the moral development and education of their children and seek guidance in how to teach and train their children. There is a need for parent education programs which address this area of parents' concern. Mothers who are heavily committed because of employment outside of the home, large families, and numerous other extraordinary demands on their time and energy need a well-designed program which recognizes their time constraints as well as their right to knowledge of empirical findings which will enhance their role as moral educators of their children.

A review of social learning theory, psychoanalytic theory, humanistic theory and Adlerian theory indicates that parents play a significant role in the moral development of their children. Current research on the role of parents in the moral development of their children indicat-

es that some parenting styles and practices correlate with positive moral development in children while other parenting styles and practices correlate with negative moral behavior in children (Hoffman, 1970; Sears, Maccoby & Levin, 1957; Bandura & Walters, 1959; Kagan, 1971; Roke, 1980).

Chapter II will review the literature about theories of moral development and the research findings on the parent's role. Parent education programs will be reviewed and research on moral education interventions will be discussed.

The research design and methodology of the present study will be presented in Chapter III. In Chapter IV the research findings from this study will be analyzed. It is anticipated that qualitative findings will be generated in addition to the statistical data. These will be discussed in the fifth and final chapter along with the implications of the research project, summary and conclusions.

CHAPTER II

REVIEW OF THE LITERATURE

Current approaches to moral education reflect the conflicting theories of psychologists concerning profoundly different views of human nature and the ways in which human personality and character develop to form the mature, responsible, well-functioning adult from the dependent, malleable young child. The four most influential theories are social learning theory; psychoanalytic theory; humanistic theory and cognitive-developmental theory. Each of these theories will be reviewed because of its impact on moral education within the school setting and published parent education programs.

Following the discussion of theories of moral development the literature on the role of parents in moral development will be reviewed. Parent education programs will be briefly reviewed for their congruence with cognitive-development theory and research on moral development in children. Moral education interventions will be looked at for their relevance to the parent's role as moral educator of the child.

Theories of Moral Development

A. Social Learning Theory

Learning theories assume that human nature is neither bad nor good, people simply respond to their environment.

Learning theory assumes that conditions of reward and punishment lead to learning the values of the culture. Guilt is the motive for morality, the child behaves morally to avoid guilt (Developmental Psychology Today, 1971).

Moral failure is seen by social learning theory as failure of instruction. It is failure to teach the child moral rules and traditions or to provide adequate rewards and models for good behavior (Gilligan, 1980).

"Morality" is conforming to cultural norms. Guilt is failure to conform to them. Morality conceived of a universal principles of justice and charity, based on reason and free choice, does not exist. Social learning theory implies that humans cannot transcend their cultural milieu.

Social learning theory emphasizes the roles of identification, imitation and modeling. Identification is an important source of motivation (Sawrey and Telford, 1971; Grasec, 1972). Imitation is perpetuated or not be patterns of reinforcement (Miller and Dollard, 1941).

Bandura (1969) believes the sequence of developmental change in the moral judgment of children to be a function of changes in reinforcement contingencies and other learning variables rather than the unfolding of genetically programmed response predispositions. He has demonstrated that the learning process can be shortened by providing social models (Bandura and Huston, 1961; Bandura, Ross and

Ross, 1961, 1963) and that moral judgment responses are not only less age-specific than Piaget implies but also that children's moral orientations can be altered and even reversed by manipulation of response-reinforcement contingencies and by the provisions of appropriate social models (Bandura and McDonald, 1963).

While Bandura interpreted his research results to support a social learning model of moral acquisition, they might also be interpreted as supporting only that children during the latency period are adroit at discerning what behavior/responses adults expect and will reward regardless of what the children actually think. They clearly indicate the latency age child's deference to the adult. Piaget says both objective and subjective responsibility are found at all ages between 6 and 10 but that the latter predominates as the child develops (Piaget, 1965).

B. Psychoanalytic Theory

Freud

Freud viewed the human personality as tripartite, divided into the id, ego and superego. The id is seen as the source of all drives and the reservoir of instincts. Freud proposed sexuality and aggression as the basic instincts. Although instinctual drives represent biological givens they are susceptible to cultural influences. The ego is the conscious state which mediates between the

unconscious impulses of the id and the superego. The superego is the part of personality which deals with moral and social values. It is the internal representation of parents which arises after the resolution of the Oedipus Complex at about five or six years of age. The superego is formed by the child's identification with the same sex parent to reduce anxiety from instinctual love of the opposite sex parent. It is through the superego that society's values are inculcated in the child. In Freud's view the function of society is to teach humans to regulate their destructive instincts. He believed society rests on restraint and force of necessity because the individual's desires are often opposed to the interest of society.

Psychoanalytic theory values the family as the core social structure. The prevalence of love or hate within the family is seen to determine whether the child's superego, the moral and ideal standards, will develop in socially acceptable ways. Moral failure in psychoanalytic theory is seen as character faults tied to faults in family structure (Gilligan, 1980).

Freud's superego corresponds to Piaget's pre-conventional level morality which Piaget characterizes as the uncritical acceptance of external standards imposed by the adult. Internalized parent prohibitions are sufficient moral guides only in a closed, traditional society. This

preconventional moral judgment was found in eighty-eight percent of English and American juvenile delinquents studied by Freundlick and Kohlberg (Kohlberg, 1978). Kohlberg equates superego morality only with Stage 1, the lowest in his six stage hierarchy of moral development (Kohlberg, 1969).

C. Humanistic Theory

Humanism finds expression in the actualization-fulfillment theories of Carl Rogers and Abraham Maslow. The person is seen as inherently good. What is best for the person to be and to do is what arises by virtue of his or her unique individuality. The inherent potential of each person contains nothing which is dangerous to the self or society according to Rogers (1961).

Humanistic theories differ from other theories in their emphasis on self-concept, inner states and in their optimistic view of humans and the human experience. They maintain that an inherent growth process will lead to genuine morality if the child's basic needs are not thwarted.

Moral failure from a humanistic perspective is the failure of society to provide the conditions of acceptance, respect and unconditional positive regard.

All agree on the detrimental effects of too little love and deprivation of basic needs. Whiting and Child

(1953) concluded from their studies of parental discipline and the formation of the child's self-control that, "optimum moral development is produced by conditional rather than unconditional positive regard" (cited in Berkowitz, 1964, p. 76).

A frequent criticism of humanistic theories and methods is that they foster ethical relativism. "If everyone is ultimately right about everything, then morality is a matter of opinions and feelings." (Stewart, 1975). Moral relativism is seen by many as the antithesis of morality. The claim of principled morality is that it defines the right for anyone in any situation. The universality of moral principles is their empirical proof (Morgenbesser, 1974).

Humanism is often interpreted to mean that each is a moral law unto himself or that all values have equal merit and worth if they are self chosen. This researcher interprets Rogers to mean that under the conditions of acceptance, respect and unconditional positive regard each human would arrive at the same universal moral principles elaborated by ancient and modern moral philosophers. In a less than perfect world it is the researcher's belief that direct moral education is necessary to offset the dangers inherent in a humanism based on the absolute supremacy of individual moral judgment, or in a social learning theory

which totally absolves the individual from personal responsibility for moral choice and moral action.

D. Cognitive-Developmental Theory

While psychoanalytic theory stresses that moral development results from the renunciation of instinctual pleasure cognitive-developmental theory believes "moral development is formed by the Socratic belief that to know the good is to love the good, and that in choosing the good, one chooses happiness" (Gilligan, 1980).

Piaget

Piaget (1965) describes the process of moral maturation as an evolution of moral judgment. It is now axiomatic that moral judgment changes as children grow older. According to Piaget, children begin with a morality of constraint which is based on external authority and rigid interpretation of rules and pass to a morality of cooperation with judgments based on social considerations and flexible interpretations of rules. Changes in attitudes toward rules reflect changes in children's cognitive structures and changes in their social interactions.

Piaget says the essence of morality is the consciousness of obligation to a system of rules. Children progress from thought of rules as external and unchanging regulations imposed by adults, MORAL REALISM, to realization that rules are created by consenting equals and mutable, MORAL

RELATIVISM. During the period of moral realism, children judge the morality of an act in terms of its consequences. When children reach the stage of moral relativism, they are capable of evaluating the intent of the action. The rules always impose some restraints upon children but the reasons for accepting the limitations change as children develop.

The factors which affect the growth of moral development are the concurrent changes in cognitive structures and social relationships. Preoperational children (two to seven years of age) make judgments based on concrete perceptual information. Children in the operational stage of cognitive development (seven to twelve years of age) experience awareness of other points of view from their ability to see an event from more than one perspective and their role-taking ability.

Piaget's stages of cognitive development provides the framework for developmental changes in moral judgment. He holds them to be of the same invariant sequence. During the sensorimotor stage (0 to 2 years) children act at the dictates of motor habits and desires. During the egocentric stage (2-4 years) children's environments are experienced as extensions of the self and no clear distinctions are made between subjective and objective phenomena. Children hear authority as expressing their own will or they react to it contrarily. The ability to

cooperate is completely absent at this stage. Both conformity and non-conformity are ego-centric. Piaget defines ego-centrism as the confusion of the ego and the external world. Young children are capable of compliance as well as resistance to goal blocking. They can express anger and frustration but they still are not capable of the intent necessary for moral action because they cannot conceptualize intentions accurately.

During the authoritarian stage (roughly 3 or 4 to 7 years) children's morality is a morality of constraint. The sense of right and wrong is based on dependency and submission to authority figures. Things are moral in relation to the rules. Rules are imposed by the adult. Children's moral values, like the rules, are seen to originate outside of themselves. Whether they obey or disobey, the rightness of an adult rule or command is not questioned. Any disobedience is wrong at this stage. Intention is not considered only the final outcome or consequence is considered in making judgments.

Young children may be able to discriminate between intentional and unintentional in their own behavior but their ego-centricity prevents them from taking another's perspective. Another's behavior is judged by outcomes. This Piaget terms an "objective conception" of responsibility. The amount of damage determines the gravity of the

behavior rather than the intention. Good is rigidly defined as obedience; it demands that the letter rather than the spirit of the law be observed; it induces an objective responsibility.

Piaget found that theoretical lags behind practical moral judgment because verbal thinking has to reconstruct symbolically and on a new plane, operations (schemas) which have already taken place in action. He believed that if children had witnessed scenes described to them their moral judgments would be different because in real life children are in the presence of not isolated facts but of personalities which attract or repel them as global wholes. Here they allow, more or less justly, for aggravating or attenuating circumstances. They grasp people's intentions by direct intuition and cannot abstract from them (p. 120).

Piaget found that no child is wholly operating in a state of moral realism. Subjective responsibility is always mixed in (p. 155). Piaget explains moral realism beyond cognitive structure when he says some adults apportion blame or punishment according to the amount of damage done. It is not only the adult's commands which young children internalize but also the adult's example. Most children cannot make the distinction between the adults's scolding about material damages from a clumsy act and a moral fault. In spite of the adult's intentions

the objective responsibility imposes itself on the child's mind.

The next level of moral development Piaget designates as morality of cooperation or moral relativism. Piaget believed that the notion of justice which arises from the development of mutual respect and solidarity which children hold among themselves leads to moral autonomy. It is embedded in the voluntary acceptance of the group norms. Piaget states that notions of justice and solidarity develop correlatively and as a function of the mental age of the child. This period coincides with operational thought. Operational children are limited to reasoning about events in their immediate or past experience. Their cognitive structures now permit them to see events from more than one perspective and this role-taking ability allows them to evaluate an action by its intention. Moral judgments are increasingly based on motive. The concept of justice changes from punitive to restitutive.

Younger children measure the gravity of a lie not by its motives but in terms of the falseness of its statement just as they judge actions by material results. This diminishes as children grow older. Children between five and seven years do not distinguish between error and deceit, to them all false statements are "lies". Around eight years the distinction between a mistake and a lie is

generally understood. It was not until age ten to eleven years that Piaget's subjects defined a lie as an intentionally false statement intended to deceive.

For Piaget adolescents have the potential for mature, autonomous moral judgments because formal operational thought enables them to hypothesize, criticize their own thinking and conceptualize ideals of social justice and aesthetics. These cognitive structure changes appear around age 12 years (Piaget and Inhelder, 1969).

A child's theoretical morality is subject to either the principles of unilateral respect and objective responsibility or it is based on mutual respect and subjective responsibility. Piaget reminds the reader frequently that theoretical judgment is not necessarily practiced in real life at any level. His belief is that a given level of cognitive functioning is a necessary but not sufficient determinant of moral judgment.

Piaget's theory of genetic psychology holds that the tendency toward rational development is innate but must be developed through a child's interactions with his surroundings. Although his major contribution is the structural analysis of cognitive processes, his views about the roles of social learning, identification, parent and family influences on the moral development of children are in harmony with other theorists.

Piaget believed in a biological tendency toward both the satisfaction of egocentric demands and a desire for approval and affection. This transcends the innately evil position of Freud's psychoanalytic origins of conscience and the humanist's innately good corrupted by society, position while accomodating both.

Research critical of Piaget's findings is usually directed at his specific age categories (Beard, 1963; Wellman, Larkey and Somerville, 1979). The latter study indicates children as young as four and five years old understand intent, restitution, reciprocity and act accordingly. The research was carried out at the applied level with perceptual clues rather than on the exclusively verbal and theoretical plane Piaget used. Piaget maintained that the theoretical lags behind the practical as cited earlier.

Bandura and McDonald (1963) claim the sequence of developmental changes is primarily a function of changes in reinforcement contingencies and other learning variables rather than the unfolding of genetically programmed response predispositions. Their experiments showed that children's observations of models and reinforcements effected their moral judgments. Again, experimental conditions changed the plane from theoretical to practical (concrete perceptual) with the observation of models. Piaget's discussion of parent and peer influences indicates his acceptance of the role of social learning in moral

development.

Some critics have said that Piaget generalizes too broadly, ignoring cultural and socioeconomic differences (Bronfenbrenner, 1972; Berkowitz, 1964). Piaget's observations about differences in parent attitudes, practices and the impact of parental moral realism on children's moral judgments as well as his statement that children's rate of progress may vary from one culture to another suggest that he was aware of these differences.

Kay (1970) interprets Piaget to mean that empathy and a sense of reciprocity develop from peer interactions. As peer influence gains ascendancy in children's lives cooperation increases as the basis for social interaction and the influence of adult constraints decreases (Kay, 1970).

Piaget says that cooperation and reciprocity develop from mutual respect which he says many children "unfortunately", encounter only in peer interaction because the majority of parents are poor psychologists, perpetuating moral realism in their children by adult constraint (Piaget, 1965, p. 193).

Parents who try to give their children a moral education based on intention achieve very early results as shown by the few examples Piaget found of subjective responses by some six and seven year olds. Rules imposed by adults either verbally (do not steal, do not spill milk) or materially (anger or punishment) constitute obligations for

children whether or not children put them into practice. "There is no doubt that by adopting a certain technique with their children, parents can succeed in making them attach more importance to intentions than to rules conceived as a system of ritual interdictions" (p. 137).

Kohlberg

In his own words, Kohlberg described his cognitive-developmental theory on moral development as a re-definition and validation of the Dewey-Piaget levels and stages (Kohlberg, 1975). Dewey postulated three levels of moral development: 1) pre-moral or pre-conventional, behavior motivated by biological and/or social impulses; 2) conventional, behavior which accepts group standards without critical reflection; 3) autonomous, behavior which is guided by individual thinking and reflections upon rightness or wrongness despite group standards. Piaget defined these stages as: 1) pre-moral, where there is a sense of obligation to rules; 2) heteronomous, where right is the literal obedience of rules because they represent authority and power; 3) autonomous, where following rules is recognized as voluntary and based on reciprocity and equality (See Table 1).

From longitudinal studies and interviews with children of all ages and backgrounds as they explained their judgments about hypothetical moral dilemmas. Kohlberg elaborated six stages of moral development (See Table 1).

Table 1
Levels and Stages of Moral Development

| Piaget Level | Kohlberg Stage |
|---|--|
| I. Premoral level | 1. punishment and obedience orientation |
| | 2. Naive instrumental hedonism |
| II. Morality of conventional role conformity | 3. Good boy morality of maintaining good relations, approval of others |
| | 4. Authority maintaining morality |
| III. Morality of self-accepted moral principles | 5. Morality of contract and of democratically accepted law |
| | 6. Morality of individual principles of conscience |

Longitudinal and crosscultural studies showed that 50 percent of an individual's thinking is always at one stage, with the remainder in the next adjacent stage, either one below which he or she is leaving or one above, which he or she is entering (Kohlberg, 1975).

The invariant sequence of stages was demonstrated (Kohlberg and Elfenbein, 1975), by retests at three year intervals which indicate individuals had either remained at the same stage or advanced to a higher stage.

Hierarchical integration has been demonstrated (Rest, Turiel and Kohlberg, 1969) by adolescents who expressed comprehension of all stages lower than their own but failed to understand moral judgments more than one stage above their own.

Kohlberg's research found that moral judgments do not correlate highly with IQ or verbal intelligence. Age correlates better with maturity of moral judgment than IQ does. A certain level of cognitive maturity is necessary for a given level of moral judgment, but, it does not assure it. A person's logical stage puts a certain ceiling on the moral stage he or she can attain. Most individuals are higher in logical stage than they are in moral stage. This appears to be in conflict with Piaget who stated that in young children at least, theoretical moral reasoning lags behind practical experience and action (Piaget, 1965).

According to Kohlberg (1975), while over 50 percent of late adolescents and adults are capable of full formal reasoning, only ten percent of adults in the formal operations stage of logical thinking displayed principled moral reasoning.

Just as logical reasoning is a necessary but not sufficient condition for mature moral judgment, mature moral judgment is a necessary but not sufficient condition for mature moral action (Kreb and Kohlberg, 1973). It was found that moral judgment is the most influential but not the only factor in moral behavior. The stage of moral judgment in theoretical situations is irreversible while moral behavior is reversible because of situational factors and emotional presses. However, according to the moral development theory of Kohlberg (1958, 1963) as an individual attains higher levels of moral reasoning there is greater congruence between reasoning and behavior.

Kohlberg's cognitive-developmental approach to moral growth claims that ethical principles are distinguishable from arbitrary conventional rules and customs and that awareness of these principles is the final stage of an invariant developmental sequence.

Moral principles are considered ultimately as principles of justice. Moral conflicts are seen as conflicts between competing claims for justice. Conventional morality defines good behavior within a given

culture. Decisions based on universal principles are those on which all moral humans could agree. Decisions based on conventional moral rules are subject to disagreement as cultures and social roles conflict.

In the cognitive-developmental view, morality is the natural outcome of a universal human tendency toward empathy and concern for justice, reciprocity or equality in human relationships.

The stages of moral development appear to be culturally universal. Kohlberg has studied Western as well as non-Western cultures and the basic ways of moral valuing were found in each culture and developed in the same order (Kohlberg and Kramer, 1969). Implied by these findings is that basic moral principles are independent of specific religious doctrines. No differences in the development of moral thinking were found between atheists and believers, Christians, Moslems, Jews or Buddhists. The data collected do not indicate that all values are universal but that basic moral values are universal.

Two assumptions of cognitive-developmental theory are: 1) moral development has a cognitive core; 2) moral education or socialization does not transmit fixed moral values but stimulates children's restructuring of their own experience. Movement to the next higher stage involves internal reorganization rather than mere learning of

additional content.

Moral principles are not external rules that have been internalized nor are they natural tendencies of the biological organism. They are the emergents of social interaction (Developmental Psychology Today, 1971). Blatt and Kohlberg (1975) developed a Socratic Method for moral-stage change. Intentional induction of cognitive conflict rather than passive exposure to higher moral thought was found to advance children to a higher stage of moral reasoning.

The educational method to advance moral reasoning to higher levels is the use of moral discussion to:

1. expose the student to the next higher stage of reasoning
2. expose the student to situations, posing problems and contradictions with the student's current moral structure, leading to dissatisfaction with the current level
3. to create an atmosphere of open exchange and dialogue to compare conflicting moral views.

Blatt found that the range of stages within a classroom can be as high as three. The teacher first supported and clarified those arguments which were one stage above the lowest stage among the children. When it seemed that there arguments were understood by the students, the teacher challenged that stage and so on. At the end of the

semester experimental groups showed a gain of one stage for one-quarter to one-half of the students while control groups showed no change. Evidence indicated that moral discussion could raise moral reasoning stage (Blatt and Kohlberg, 1969).

The moral atmosphere which fosters moral development is one which encourages role taking and provides opportunities to take the other's point of view. This is related to social interaction and communication and the child's sense of efficacy in influencing the attitudes of others. Another condition of the social atmosphere is the level of justice in the environment, the perceived way rewards and punishments are distributed, rules and privileges imposed.

Kohlberg and Blatt theorizes that in a "just community" where real-life moral situations are discussed as issues of fairness and as matters for democratic decision, students will be stimulated to advance in both moral reasoning and moral action. A participatory democracy provides more role taking opportunities than does any other social arrangement. The sense of community improves morale and seems to lead to positive behavior change. Blatt and Kohlberg see this "just community" as based in the school or kibbutz (Reimer, 1977). There is no reason that the same atmosphere and conditions cannot be achieved within the family.

Parent Role in the Moral Development of Children

Research on the role of parents in the moral develop-

ment of their children is generally observational and descriptive with results reported in correlations. In the Hartshorne and May (1928) studies specific character traits were examined in an experimental setting and found to be inconsistent. Other research has found that while discreet behaviors are not stable, the organization of behavior is (Block, 1975).

Parental affection or nurturance is important if children are to learn moral values (Hoffman, 1970a; Sears, Maccoby and Levin, 1957; Coopersmith, 1967).

Many investigators have reported the importance of parental reasoning with the child (Sears, et al, 1957; Baumrind, 1967; 1971; Aronfreed, 1968). Hoffman (1970a) proposed that induction, the parent pointing out the consequences of the child's behavior to others, is the most important antecedent to internalizing values and corresponding behaviors. Parents who reason with their children and use other-orientated induction communicate the importance of the welfare of others. Piaget (1965) refers to the parents' role in developing the child's awareness of intentionality versus material consequences in moral reasoning as a function of the parent's verbal communications with the child. Hoffman (1963) found that the relationship between parent's induction and children's socially responsible behavior was correlated with low power assertion by parents. According to Hoffman (1970a)

induction can elicit empathy in the child and communicate to the child that he or she has a responsibility to others. It seems evident that parental induction will facilitate the child's role-taking ability which Piaget (1965) says is a major factor in the development of moral reasoning.

In Coopersmith's study the boys with a high degree of self-esteem were successful socially. They led rather than merely listened to discussions. They were eager to express opinions and did not sidestep disagreements. They were not particularly sensitive to criticism and were highly interested in public affairs. Coopersmith's (1968) findings suggest that the ability to participate in and lead Kohlberg-type moral reasoning discussions in school has its antecedents in the home life and family structure of the student rather than in the classroom atmosphere (Kohlberg, 1978). The "just community" concept (Power and Reimer, 1978) may be viewed as an effort to replicate in the school, kibbutz or prison the conditions Coopersmith described as the well-structured family environment.

Both Coopersmith (1968) and Baumrind (1975) reported that parents of the children with positive socialization set high standards and explicit behavior expectations for their children. Baumrind (1971) reported that authoritative parents had clear ideas about how they wanted their children to behave. In an analysis of parental control

and guidance procedures, Loevinger (1959) says that a basic theory or philosophy is required for the parent to unite and modify strategies over time as the child grows and matures. This consistency over time communicates to the child that reason not impulse supports the parent's value system.

A child's home life plays a major role in his selection of friends. If his family ties are strong and affectionate, they become a "bulwark against antisocial influences from neighborhood or peer groups" (Berkowitz, 1964, p. 71). The self-selection of peer associates and its relationship to the parent-child relationship and parent-style variables is of particular significance when considering Piaget's emphasis on the role of peer interactions in the moral development of the child (Piaget, 1965).

Numerous research studies have been made relating parent practices to moral development in children (Hoffman, 1970; 1975; Montemayor, 1977; Gutkin, 1975; Roke, 1980). Some of the research findings are contradictory. Hoffman and Saltzstein (1967) found in a middle class sample that power assertion by the mother was related to weak moral development in the child. The use of induction by the mother was consistently related to advanced moral development. Few significant findings were obtained for fathers (Holstein, 1969).

Montemayor (1977) examined the relationship between parent's use of person-oriented discipline versus position-oriented discipline and the moral judgments of second grade students. The use of person-oriented discipline characterized by an emphasis on their children's needs and intentions by mothers was significantly related to the use of moral intentionality in their children. No relationship was found between the father's orientation and the moral judgments of their children.

Two parent practices which were noted in all studies as correlates to the positive moral development of children were affection and discipline. Hoffman and Saltzstein (1967) found parental affection had a positive correlation. The findings for affection were based on the children's reports. The children with advanced moral development perceived their parents as approving, affectionate, advising and participating in child-centered activities (See Table 2).

Induction regarding the parent meant appeals to the child's potential for guilt by expressing hurt or disappointment by the parent as consequences of the child's behavior. Induction regarding peers meant pointing out to the child the consequences of his or her behavior in terms of the other child's feelings.

A pattern of affection with infrequent use of power

Table 2

Correlates of Parent Practices and the Moral Development of
Their Children

| Positive | Negative |
|--|------------------|
| I. Affection | |
| warmth and nurturance | |
| sensitivity and responsiveness | |
| interest in the child's welfare | |
| acceptance | |
| II. Discipline | |
| low power assertion | Power assertion |
| high standards and expectations | love withdrawal |
| induction-consequences of child's behavior | harsh punishment |
| consistent, firm enforcement of rules | |
| III. Communication | |
| accessible | |
| listening | |
| reasoning | |
| explanations for demands | |
| democratic decision making | |

assertion and frequent use of induction facilitated the facets of morality included in this study, internal moral judgment, acceptance of responsibility, consideration of other children.

The affective/cognitive considerations of the discipline techniques are presented in a theoretical discussion by Hoffman and Saltzstein. Power-assertion is seen as arousing intense anger in the child. The disciplinary action of the parent provides the model for the child to imitate in the discharge of anger. Both love withdrawal and power assertion direct the child's attention to the consequences of the behavior for the child and to the external agent producing the consequences. Induction, on the other hand, focuses the child's attention on the consequences of the child's behavior on others. This distinction is considered important in determining the content of the child's standards. Implied in induction is the means of reparation. Induction is seen as a method most capable of enlisting the child's natural tendency for empathy. Hoffman and Saltzstein believe the coalescence of empathy and the awareness of being the causal agent should produce a social conscience.

Their analysis of the data indicates that power assertion is least effective in promoting the development of moral standards and internalization of controls because it elicits anger in the child and provides a model for

expressing hostility. It serves to inhibit feelings of empathy. It promotes expectations of punitive responses from adult authorities and thereby contributes to an external moral orientation.

Induction is the most facilitative form of discipline for building long term controls which are independent of external sanctions.

Parent Group Education Program

Published parent education programs were reviewed to find out whether they have ever been used as possible vehicles for preparing parents to facilitate the moral development of their children according to the principles of cognitive-development theory. None was found to give parents an understanding of the developmental processes nor the uses of induction either to stimulate cognitive growth or as a discipline technique to develop empathy and inner control independent of external sanctions.

A. Systematic Training for Effective Parenting

Systematic Training for Effective Parenting (Dinkmeyer and McKay, 1976) is based on psychoanalytic theory and the philosophy of Alfred Adler. STEP advocates change from authoritarian methods of child rearing to democratic methods which will foster self-esteem, self-sufficiency, responsibility, cooperation and social interest in the child. Parents are instructed in the purposes of the

child's misbehaviors as bids for attention, power, revenge, or displays of inadequacy. By understanding the purpose of the child's misbehaviors the parent is "freed from guilt" and helped to function more effectively.

The discipline method recommended by STEP is the use of natural and logical consequences of the child's behavior. The reward and punishment method of parental control is considered outmoded. Punishment is seen to build rebellion, resentment, fear or guilt.

While STEP says its purpose is to develop responsibility and social concern in the child the issues discussed in the programs are all child management problems revolving around bedtime struggles, promptness for meals, homework, etc. Examples of logical and natural consequences are those which Kay (1970) says are characteristic of the prudential morality of the preconventional child. Rather than promote empathy and social responsibility, as exemplified in STEP, they encourage an egocentric not a sociocentric morality. Cooperation is self-serving, not other oriented.

B. Parents are Teachers

Becker in Parents Are Teachers (1971) combines behavior modification techniques with an introduction of rules and then reasons for the rules after desired behaviors are established. The parent is not taught

cognitive-developmental principles. No use of induction is ever suggested. While rules and the reasons for the rules are taught to the child, external rewards and sanctions are the regulators of behavior. It is considered the parents' moral duty to direct the child to socially approved behaviors. This orientation would place parents at Kohlberg's Stage 3 (See Table 1).

C. Parent Effectiveness Training

Parent Effectiveness Training (Gordon, 1980) like the humanistic program of Ginott (1965) stresses the affective quality of the parent-child relationship. Although both promote the accepting "moral atmosphere", direct cognitive stimulation to advance moral judgment would be considered as judgmental and undemocratic as direct guidance and setting high standards. Research findings show that advanced moral development in children correlates with parent practices of affection, guidance and discipline (See Table 2).

All of the above programs improve the "moral atmosphere" but having created an atmosphere which is conducive to moral development, the essentials of induction, empathy, role-taking, intentionality and moral discussion are omitted (Blatt and Kohlberg, 1975; Piaget, 1965; Hoffman, 1970).

Moral Education Interventions

Recent research on moral education has been divided

into three major groups according to the kind of intervention used. The categories are direct moral discussion of real life situations in natural groups; direct moral discussion and deliberate psychological education; and direct moral education in social studies curricula. The research results indicate interventions using natural groups, parent-child and/or elementary classroom groups and teacher, showed the most moral judgment change (Higgins, 1980).

School Settings

Rundle (1977) cotaught fifth grade students in a twelve week program totaling 29 hours. In group one dilemmas discussed were real classroom dilemmas in a democratic setting; in group two hypothetical dilemmas were discussed; the control group received no direct moral education. The group discussing real classroom dilemmas made stage advance while the other groups showed no change as measured by the Moral Maturity Scale (MMS).

A study by Plymale (1977) found that adult rather than peer leadership of group discussions was more effective in advancing the moral reasoning of elementary students.

Studying 120 middle class boys in New York City Public Schools aged 4-11 years Blotner (1981) found that hypothetical moral reasoning was a predictor of helping. Hypothetical moral reasoning was more advanced than practical moral reasoning. This study indicated moral reasoning

is a better predictor of altruistic behavior than age, cognitive perspective coordination or recursive role taking. Certain types of moral reasoning were highly consistent with moral behavior.

Schleifer and Douglas (1973) found that at all age levels from 3 to 6 years training had a significant effect in changing the moral orientation of children. The effects of a 30 minute training program proved to last over long periods of time and to generalize to different stimulus materials. Smedslund (1961) says it is duration over time which is the main criterion of whether real change in cognitive structure has taken place.

A study by Jensen and Chatterley (1977) demonstrated with kindergarten and first grade children that mature modes of moral thinking need not be identified or reinforced, only presented and the child will spontaneously prefer the more mature concepts in an atmosphere of mutual respect where cognitive disequilibrium is fostered to promote moral growth and teachers refrained from moralizing.

Parent-Child Intervention

Holstein (1969) investigated 53 middle class families and their 8th grade children in family discussions of moral dilemmas. Parents who encouraged children to participate in discussions of moral issues had children who were higher in moral development. In her research Holstein found that

the child advances in moral reasoning when the parents stimulate the child's own cognitive resources. She found a very significant relationship between the mother's level of moral development and the child's.

A study of the effects of parent training on the moral development of five, six and seven year olds (Federko, 1977) used Piagetian dilemmas. Mothers were trained to work with their children at home. Results showed that in a two week period children trained one to one by parent or teacher advanced from objective to subjective responsibility while the control group showed no change in attribution of intent.

Stanley (1976) and Azrak (1978) worked with adolescents and parents. Stanley found that an adolescent-parent group made moral stage advance while children whose parents alone received training showed no advance. Azrak's study included parents only in a workshop. Their children made a slight gain. Both studies were conducted in school settings for ten weeks.

Grimes (1974) introduced the concepts and discussion techniques of moral stage development to the mothers of 11 year olds. The experimental group of mothers and children met for discussions with the experimenter in the school. They wrote and enacted their own dilemmas toward the end of the study. These children made significant gain compared to the group discussing hypothetical dilemmas.

The control group showed no stage change. Inclusion of the mothers was presumed to have a powerful effect because discussions could be extended into the natural setting of the child's home and family.

Studies by Blatt and Kohlberg (1975) suggest that it is easier to move from preconventional to conventional moral reasoning at younger ages than in adolescence when Stage 2 reasoning has become fixated. The research of Stanley (1976) and Rundle (1977) supports this. Grimes (1974) study indicates that a parent intervention using cognitive-developmental strategies has significant potential.

The most dramatic gains were made where children discussed real life dilemmas in a natural setting using democratic methods, i.e., within a moral atmosphere. Socratic discussion and probing questions are necessary stimulators for moral growth (Higgins, 1980).

The present study is undertaken to explore this use of Socratic dialogue using real life dilemmas in the natural setting of the home in the natural group of the parent and child when the child is beginning to develop a social conscience, latency.

CHAPTER III

METHODOLOGY

After a brief statement of the rationale and presentation of the hypotheses this chapter will describe the research and the procedures undertaken for this study.

While research documents both the importance of the parents' role in the moral development of their children and of the use of induction to advance their moral development, current parent education programs for young children do not teach parents an understanding of cognitive-developmental processes in moral development or how to use induction.

This study investigated the effects of a short-term parent training program in the application of the concepts of cognitive-developmental theory and the use of induction on the moral reasoning of their latency age children.

Hypotheses

The following four hypotheses were investigated in this study:

H:1 There will be no significant difference between the mean pretest and the mean posttest scores in moral judgment of children whose parents are trained to make direct intervention in their moral development using induction and the concepts of cognitive-developmental theory.

H:2 There will be no significant difference in the gains between the mean pre and posttest score in moral judgment of children whose parents participate in the training program and the children whose parents do not participate.

H:3 The effects of a short-term parent training program will not endure beyond the period of intervention and a three month follow-up test will not indicate significant changes over time.

H:4 There will be no significant differences between the control and experimental groups' responses on pre, post and follow-up test instruments due to the children's age, sex and religious instruction.

Design of Study

This study was an experimental control group pre, post and follow-up design. The group which volunteered to participate was randomly divided into two groups to which experimental or control group status was assigned. The design paradigm followed is presented below.

$$\begin{array}{cccc} Y_A & X & Y_B & Y_C \\ Y_A & -X & Y_B & Y_C \end{array}$$

Subjects

The subjects for this study were mothers and children who volunteered to participate from regular third grade classes in the Dedham Public Schools. Public school

children were chosen to eliminate the effects of formal religious education on moral development. Neighborhood schools to which no children were bussed were selected to minimize any confounding socioeconomic and cultural differences which have been found to be influential in moral development research (Bronfenbrenner, 1962; Kohlberg, 1964). The neighborhood school presupposes maximum opportunities for peer interactions and the resulting possibilities of peer learning.

Third grade students were the target population because their average age is expected to be between 8 and 9 years. Children at this age usually have reached the cognitive stage of operational thought which occurs around age 7 in the majority of children. With cognitive structures for operational thought, children are amenable to reasoning, role-taking and empathy.

The parent population consisted of mothers. Research has shown that moral knowledge in children is related to the mother-child relationship (Hartshorne and May, 1927; Holstein, 1969). While it was assumed that mothers would have more time and schedule flexibility to participate in the study a primary consideration in proposing a short-term program was the realization that many mothers in the population work outside of the home and could not make the time commitment that a longer program demands.

All the subjects in the study were white of low to middle income.

Instruments

Piaget's dilemma stories from The Moral Judgment of the Child (1965) were used for pre, post and follow-up testing. Ten dilemmas were used in the pretest to measure each of the following dimensions of moral judgment; intentionality/consequences; distributive justice; immanent justice; restitutive justice/expiatory punishment; authority/equality. (See Appendix B-1). Ten complimentary Piaget dilemmas were used in the post and follow-up tests. (See Appendices B-2 and B-3).

In the Bandura and McDonald (1963) study the Piaget procedure of presenting paired dilemma stories was used in the pretest to evaluate the operant level of moral judgment and posttest to measure the effects of the treatment. The stories were considered to be sufficiently well structured so that a subject's identification of the naughtier story character was virtually a "perfect predictor" of the child's moral orientation for either objective or subjective responsibility on the dimension of intentionality versus material damage.

Using the same procedures Gutkin (1975) obtained high interrater reliability, $r = .86$. Schleifer and Douglas (1973) obtained an interrater reliability of $r = .96$.

Fedorko (1977) using the same procedure with five, six and seven year olds obtained a test retest reliability coefficient of 0.96.

Using dilemma story presentations and the clinical interview technique Damon (1977) obtained 83% agreement between two independent raters on the positive justice dimension in his research with elementary school children.

For this study the researcher trained two independent raters to at least .95 interrater reliability on each test instrument. Ratings were based on tape recorded interviews of the children (See Appendix B-5).

The clinically-oriented interview technique was preferred for the purpose of this study instead of a standardized interview procedure because the social world of the child must be investigated on its own terms (Damon, 1977). To test the limits of the child's social knowledge, the investigatory technique may be "impossible" to "standardize" (ibid). The clinical method is a necessary instrument in the study of children's social versus cognitive or perceptual development.

Other research supports this method of evaluating the moral judgment of children. Durkin (1961) in her investigation of children's attitudes toward reciprocity found that reasons given, by second, fifth and eighth grade students for their responses in some instances altered the

nature of the responses. It was found that responses which are overtly identical can be essentially different when analyzed by the reasons given for them.

Boehm (1962) investigating the development of conscience in grade school children of different mental and socioeconomic levels used the clinical interview method. The investigator formulated each question on the basis of the subject's response to the preceding question. Boehm concluded that a uniform questionnaire could not be used to pick up the child's exact meanings.

Investigating the sequentiality of developmental stages in children's moral judgments Turiel (1966) found that children rarely verbalize an underlying principle spontaneously. To discover the level of cognitive organization and the integration of preceding modes of thought as distinguished from merely reinforced verbal discriminations between two responses, an interview technique was necessary.

The clinical interview questions used in this study and samples of verbatim responses have been included to provide guidelines for other researchers (See Appendix B-4).

The test instrument and treatment were selected to minimize response set and practice effect.

The Damon Positive Justice Interview was considered as a test instrument because it is the only instrument

designed for the target population which has adequate reliability and validity. However time constraints required an instrument which tapped several dimensions of moral judgment in one 30 minute testing session.

The Peabody Picture Vocabulary Test (PPVT) was used with two children in the control group whose school records did not indicate IQ range. Their PPVT scores of 98 and 106 were well within the average range.

Treatment

The treatment was comprised of the training of the mothers. Four one hour training sessions were held to train the mothers to present the moral conflict dilemmas, to ask probing questions and to stimulate cognitive conflict by introducing a higher level of reasoning to the child through the use of induction.

At the first training meeting an overview of cognitive developmental theory based on the discussion of the works of Piaget and Kohlberg found in Chapters I and II of this paper was given. The role of the parent in the moral development of the child was reviewed and an overview of the latency period drawn from Ilg, Ames and Baker (1981), Druska and Whelan (1975) and Elkin (1970) was given. Ample time was allowed for questions and discussions. (See Appendix D).

The 2nd, 3rd and 4th training sessions for the mothers

followed a workshop format. Mothers practiced using the Socratic Method, role-taking, rephrasing the child's response, recognizing the response level and suggesting one at the next higher level. Each session was followed by a question and discussion period. (See Appendices E through G).

The parents met once a week following the above format until the end of the study for a total of four training sessions. All parent training sessions were tape recorded. The mothers were asked to train the children at home. The mothers were asked to give a minimum of, but not limited to, 15 to 20 minutes a day, each day, for four weeks to presenting to the experimental child a Kohlberg-type dilemma designed for primary age children by Brady (See Appendices D-9 and D-11). The mothers were trained to ask probing questions, introduce questions of empathy and role-taking. They were trained to present reasoning one level above the child's response to the dilemma. (See Appendix D-4). They were also trained to encourage the child to formulate and discuss real life dilemmas.

Procedures

Pilot Study: The test instrument was used with three third grade students from another school district to determine the length of administration time and whether questions gave clear differentiation of reasoning levels

for American children in the 8 to 9 year age group.

It was found that the entire test instrument can be administered within 20 to 30 minutes depending upon the degree of elaboration of the child. All story items were understood. In the cases of the pilot study subjects, answers were clearly scorable as considering intention or not; distributing equally or with equity; punishment was punitive or restitutive and adult authority was superior to claims of fairness or not. Probe questions were necessary at times to eliminate ambiguity. It was decided on the basis of the pilot study results to add a score for advanced moral judgment.

The parent program was reviewed by four third grade mothers. They expressed enthusiasm and interest. Each asked if she might join the poststudy program. They considered the Brady stories, with vocabulary modifications, appropriate to their children's experience and attention spans.

After obtaining permission from the superintendent of schools and the school principals, a meeting was scheduled with each principal and the third grade teachers to explain the nature of the study and to ask for their cooperation.

A letter was sent to the parents of each third grade student inviting the mother and the child to participate in the study. A cover letter from the principal introducing the researcher accompanied the letter of invitation and

expressed the hope that the mother and child would be able to participate. (See Appendix A).

Because of declining enrollments and the necessity of obtaining an adequate number of mothers to participate, invitations were sent to the third grade parents of two schools. The parent-trainer groups were composed of mothers from both schools. The daytime sessions were conducted at the Avery School. The evening sessions were conducted in a meeting room of the Endicott Branch of the Dedham Public Library which was centrally located for the mothers.

All the third grade students whose mothers volunteered to participate in the study were pretested (See Appendix B-1). The experimenter both tape recorded and wrote responses on a score sheet. Pretest protocols were scored by the experimenter and reviewed by two independent raters.

Scoring was according to the scoring procedures of Bandura and McDonald (1963), Schleifer and Douglas (1973) and Fedorko (1977). Each objective answer was scored 0. Each subjective answer was scored 1. Advanced answers, those indicating equity or autonomous judgment were scored 2. (See Appendix B-4).

From the volunteer group thirty children were randomly selected. From this group fifteen were randomly assigned to the experimental group and the remaining fifteen were designated the control group.

Interrater Training Procedures

All subjects were pre, post and follow-up tested individually by the researcher. Each interview was tape recorded on a Panasonic tape recorder. The subjects spoke into a Realistic Tip Clip Mike (Cat. No. 33-1058) from Radio Shack.

Two master teachers agreed to serve as independent raters. The scoring criteria was explained to them in a joint session. Each rater listened to two taped interviews, and recorded the subjects responses on score sheets. They then scored the protocols according to the scoring criteria (See Appendix B-4) under the researchers supervision until agreement reached 85%.

All pre, post and test interviews had been scored previously by the researcher. Raters were given randomly assigned tapes, five each of the pre and post test interviews which they were asked to transcribe and score independently. Scoring was blind. Raters did not know which were control subjects or how the researcher had scored their responses. Examples of other subjects responses and scores were not available to the interraters. The tapes and the independent ratings were returned to the researcher.

Interrater reliability on the pre test was .95. Interrater reliability on the post test was .976. The same procedure was used for the follow-up test scoring. Scoring

five protocols interrater reliability on the follow-up test was .95.

Parents who volunteered and were assigned to the control group were offered the parent training program after the study was completed. Following the four week training/treatment period all the children were posttested after a one week time lapse.

The posttest was an alternate form of the pretest. (See Appendix B-2). Administration and scoring procedures were the same as the pretest. The posttest was administered by the experimenter. Responses were tape recorded and written on the score sheet verbatim. Posttests were scored by the experimenter and reviewed by two independent raters. The follow-up test was administered three months later to all the children in the experimental and control groups following the same procedures as the posttest. (See Appendix B-3).

Table 3 contains a step by step account of the procedures followed in this study.

Table 3

Summary of Procedures

- Step 1. Pilot test.
- Step 2. Permission of the School Department
- Step 3. Letters of invitation to parents
- Step 4. Pretest of children
- Step 5. Random Assignment to experimental or control group

- Step 6. Orientation meeting with mothers
- Step 7. Training and Treatment period
- Step 8. Posttest of children
- Step 9. Interrater training and review
- Step 10. Follow-up testing of children three months later
- Step 11. Parent training program for control group mothers

CHAPTER IV

Analysis of the Data

Analysis of the data will be presented in this chapter. Each hypothesis will be examined in order. A discussion of the findings, conclusions and implications will be presented in Chapter V.

The purpose of this study was to determine if a short-term parent training program in the use of induction and the concepts of cognitive-developmental theory of moral development could advance the moral reasoning level of latency age children as measured with alternate forms of a test designed from Piaget's dilemma stories.

Description of the Children and their Mothers

The subjects were 30 third grade children from similar racial and socioeconomic backgrounds in New England whose parents volunteered to participate in a moral education training program conducted by the researcher. After the children were pretested they were randomly assigned to experimental or control groups.

The mean age for each student group was 8.10 years. The age range for the experimental group was 15 months, from 8.4 years to 9.7 years. The age range for the control group was 16 months, from 8.4 years to 9.8 years. IQ scores were not available. All of the children in both groups were achieving in the average range or above

according to teacher reports and academic achievement records as measured by the Stanford Achievement Test (1973) except two subjects. Each of these students was tested by the researcher using the Peabody Picture Vocabulary Test. Their PPVT scores placed them in the average IQ range.

The 30 mothers ranged in age from their late twenties to their middle forties. Six were single parents. Nine were employed full-time outside of the home, four were employed part-time. One mother was a college graduate, one a registered nurse and 3 mothers had taken some college courses. The remaining mothers were all high school graduates. Ten of the 15 experimental group mothers attended all sessions. Four mothers missed one session each. One mother missed three sessions because of a family death. The researcher telephoned each absent mother and explained the session agenda. Packets of the session's handouts were taken to absent mothers either by a neighbor mother or the researcher.

Interrater Reliability:

The children were tested in their schools, pre, post and follow-up. The pretest interviews were not scored by the researcher until after the completion of the parent training program and the administration of the posttest.

Any bias in the researcher's scoring of the interview protocols was controlled for by having independent raters

who did not know the experimental status of the subjects. The independent raters were asked to score only one protocol for a subject. Interrater reliability was not less than .95 pre, post or follow-up.

Hypothesis One

H:1 There will be no significant statistical difference between the mean pretest and posttest scores in measured moral judgment of children whose parents are trained to make direct intervention in their moral development using induction and the concepts of cognitive-developmental theory.

To test H:1 a T-test for dependent means was used to measure the level of statistical significance between the pre and posttest means of the experimental group.

The t value of 2.510 is greater than the critical value of 2.145 at 14 degrees of freedom therefore the null H:1 is rejected at $p < .05$. These results indicate that the children in experimental group show a gain in the difference between their mean pretest score and their mean posttest score which exceeds .05 level of significance. The results of the T-test are presented in Table 4.

Table 4

Significance of the Difference Between the Means of the
Pre and Posttest Scores of the Experimental Group

| Test | N | \bar{X} | SD | O^2 | df | t-value | level of significance |
|----------|----|-----------|------|-------|----|---------|--------------------------|
| Pretest | 15 | 8.06 | 1.48 | 2.19 | | | |
| | | | | | 14 | 2.510 | $p < .05^*$ |
| Posttest | 15 | 9.26 | 1.59 | 2.55 | | | |

* $p < .01$ at critical value 2.977

$p < .05$ at critical value 2.145

As Table 4 indicates the mean increase in moral reasoning level of the experimental group from pretest to posttest was 1.20 as measured by alternate forms of Piaget dilemma stories. This change was statistically significant $t(14) = 2.51, p < .05$. Expressed in more qualitative terms, 66 2/3% of the experimental children advanced in their moral reasoning level score.

Hypothesis Two

H:2 There will be no significant statistical difference in the gains between pre and post mean scores in measured moral judgment of children whose parents participate in the training program and the children whose

parents do not participate.

To test H:2 a T-test for dependent means was used to determine the level of statistical significance between the pre and posttest means of the control group.

It was anticipated that within the six week period between the pretest and the posttest there would be no significant difference between the pre and posttest means of the control group children. Results of the T-test supports this. The t value of 1.729 is less than the critical value of 2.145 at 14 degrees of freedom. The difference between the means pre and posttest of the control group children does not reach the level of significance. Results of the T-tests for significance of the difference between the pre and posttest means of the control group children are presented in Table 5.

Table 5

| Significance of the Difference Between the Means of the Pre and Posttest Scores of the Control Group | | | | | | | |
|--|----|-----------|------|-------|----|---------|-----------------------|
| Test | N | \bar{X} | SD | O^2 | df | t-value | level of significance |
| Pretest | 15 | 7.06 | 1.73 | 2.99 | 14 | 1.729 | NS |
| Posttest | 15 | 7.86 | 1.49 | 2.24 | | | |

As Tables 4 and 5 indicate the results of the T-tests indicate the children whose parents participated in the parent training program had gains between their pre and posttest means which reached $p .05$ level of significance. The children whose parents did not participate in the training program did not have gains between the pre and posttest means which reached a level of significance therefore the null $H:2$ is rejected.

A T-test for independent means was used to measure the statistical significance between the posttest means of the experimental and the control groups. This yielded a t value of 6.60. At 28 degrees of freedom the critical value 2.763 reaches $p .01$ confidence level. The results of this T-test support the rejection of the null $H:2$.

Each group showed some gain between their pre and posttest means. The gain for the children whose parents participated in the parent training program was statistically significant while the gain of the children whose parents did not participate in the parent training program was not statistically significant.

Although the T-tests establish that the difference between the pre and posttest means of the experimental and control groups has statistical significance, these results do not necessarily indicate clinical or psychological significance. The psychological significance of the results will be discussed later in Chapter V.

Hypothesis Three

H:3 The effects of a short-term parent training program will not endure beyond the period of intervention and a three month follow-up test will not indicate significant changes over time.

Preliminary to testing H:3 the means and standard deviations of the follow-up test were computed for the experimental and control groups. There were compared with pre and posttest results and are presented in Table 6.

Table 6

Means and Standard Deviations for Pre, Post and Follow-up Tests of the Experimental and Control Groups

| Group | N | Pretest | | Posttest | | Follow-up | |
|--------------|----|---------|------|----------|------|-----------|------|
| | | Mean | SD | Mean | SD | Mean | SD |
| Experimental | 15 | 8.06 | 1.48 | 8.26 | 1.59 | 8.73 | 1.59 |
| Control | 15 | 7.06 | 1.73 | 7.86 | 1.49 | 7.20 | 1.68 |

A comparison of pre, post and follow-up means indicates that both groups declined in their mean scores from posttest means to follow-up means.

To test H:3 a T-test for dependent means was used to measure the degree of statistical significance between the

posttest and follow-up test means of the experimental group. The t value of $-.901$ is less than the critical value of 2.145 at 14 degrees of freedom therefore the difference between the posttest and follow-up test means for the experimental group does not reach a level of statistical significance. With no statistical difference between the posttest and follow-up means of the experimental group the null H_0 is rejected.

The results of T-test are presented in Table 7.

Table 7

Significance of the Difference Between the Mean
Posttest and Follow-up Test of the Experimental Group

| Test | N | \bar{X} | SD | S^2 | df | t value | level of significance |
|-----------|----|-----------|------|-------|----|---------|-----------------------|
| Posttest | 15 | 9.26 | 1.59 | 2.55 | 14 | $-.901$ | NS |
| Follow-up | 15 | 8.73 | 1.59 | 1.92 | | | |

As Table 7 indicates effects of a short-term parent training program did endure beyond the period of intervention and a three month follow-up test of moral reasoning as measured by Piaget dilemma stories indicates that posttest mean gains of the experimental group were not lost as time elapsed.

Expressed in percentiles, 66 2/3% of the children whose parents participated in the parent training program advanced in moral reasoning level as measured pre and posttest by alternate forms of Piaget dilemma stories. Forty-six percent of the children maintained their gains as measured by a three month follow-up test. A third of the children not only maintained their posttest gains but continued to advance in their moral reasoning level scores as measured by the follow-up test.

Hypothesis Four

H:4 There will be no significant difference between the control and experimental groups' scores on the pre, post and follow-up tests on the variables of the children's age, sex or religious instruction.

Because the possibility that variables other than the parent training program accounted for or significantly influenced the follow-up gains of the experimental group the variables of age, sex and religious instruction were examined for their relationship to the test scores of the two groups.

Age:

As was noted earlier the random sampling process yielded experimental and control groups of the same age. The experimental group has 7 subjects below the group mean

age of 8.10 and 6 subjects above. A comparison of their mean, pre, post and follow-up scores by age shows no difference.

The control group had 5 subjects below the group mean age of 8.10 and 8 subjects above. A comparison of their mean scores by age pre, post and follow-up shows that the younger children in the control group scored lower pre, post and follow-up than the older children. However, if age were a confounding variable the control group with more children above the mean age of 8.10 would have attained a higher score pretest than the experimental group and it did not. Nor was the pretest mean score of the older control children as high as the pretest mean for the younger experimental children. Means by age, pre, post and follow-up are presented in Table 8.

Table 8

Means by Age, Pre, Post and Follow-up
of Experimental and Control Groups

| Group | N | Pretest | | Posttest | | Follow-up | |
|---------------------|----|---------|------|----------|------|-----------|------|
| | | Mean | SD | Mean | SD | Mean | SD |
| Experimental | 15 | 8.06 | 1.48 | 9.26 | 1.59 | 8.73 | 1.59 |
| below \bar{X} age | 7 | 8.28 | | 9.28 | | 8.85 | |
| above \bar{X} age | 6 | 8.33 | | 9.33 | | 8.83 | |
| Control | 15 | 7.06 | 1.73 | 7.86 | 1.49 | 7.20 | 1.68 |
| below \bar{X} age | 5 | 6.40 | | 6.60 | | 6.40 | |
| above \bar{X} age | 8 | 7.40 | | 8.37 | | 7.75 | |

As Table 8 indicates in this study where all subjects were in the same academic grade, age was not a statistically significant variable. This cannot be generalized to less homogenous samples. Age has been found to be a significant correlate of maturity in moral judgment (Piaget 1965; Kohlberg, 1975) when comparisons are made between different age groups.

Religious instruction:

In the present study 14 control group subjects and 12 experimental group subjects regularly attended weekly classes in formal religious instruction. On the pretest 2 of the 4 children receiving no formal religious instruction scored below their group means and 2 scored above their group mean. On the posttest only the subject in the control group scored above the group mean. Three subjects scored above their group mean on the follow-up test. Participation in formal religious instruction did not affect significantly measured moral reasoning level within the study population on the pre or posttest. However, on the follow-up test there was statistical significance in both groups between the means of the children who attended religious classes and the children who did not. The means of the subjects by attendance in religious classes are presented in Table 9.

Table 9

Means of Subjects by Attendance of Religious Instruction Classes Pre, Post and Follow-up

| Group | N | Pretest | | Posttest | | Follow-up | |
|----------------|----|---------|------|----------|------|-----------|------|
| | | Mean | SD | Mean | SD | Mean | SD |
| Experimental | 15 | 8.06 | 1.48 | 9.26 | 1.59 | 8.73 | 1.59 |
| Attendance | 12 | 8.16 | | 9.58 | | 8.41 | |
| Non-Attendance | 3 | 7.66 | | 8.00 | | 10.00 | |
| Control | 15 | 7.06 | 1.73 | 7.86 | 1.49 | 7.20 | 1.68 |
| Attendance | 14 | 7.14 | | 7.78 | | 7.07 | |
| Non-Attendance | 1 | 6.00 | | 9.00 | | 9.00 | |

As Table 9 indicates the follow-up means for children who did not attend regular religion classes were above their respective group means. A T-test for independent means was used to determine the level of significance for mean differences within the experimental group. The t value 3.00 at 13 degrees of freedom is above the critical value 2.160 for .05 level of significance and approaches critical value 3.012 for .01 level.

The t value 3 indicates that the difference between follow-up mean of the experimental children who receive no formal religious instruction and those who do is of statistical significance. In both groups the children

who did not attend formal religious instruction obtained follow-up mean scores for measured moral reasoning above their respective group follow-up means.

Sex:

The two groups were not evenly balanced by gender. The experimental group had 9 girls and 6 boys. The control group had 8 girls and 7 boys. In each group the pretest mean for the boys was below the mean for the girls. However, the pretest mean for experimental boys considered separately was equal to the mean for the control group girls on the pretest thus indicating that by random selection within a volunteer population of 8 and 9 year old subjects girls and boys are not arbitrarily at different levels of measured moral judgment because of gender.

What is of particular interest is that a sub-sample of subjects (the experimental group boys) whose pretest mean is equal to another sub-sample of subjects (the control group girls) and who received the parent training program treatment made greater gains on the posttest and the follow-up test when compared to pretest mean than any other sub-group.

Within the experimental group both boys and girls show post and follow-up mean gains over pretest means. The boys show greater gains. Within the control group the pre, post and follow-up means do not reflect any

significant changes due to the gender variable. The means by gender, pre, post and follow-up are presented in Table 10.

Table 10

Means by Gender of the Experimental and Control Groups, Pre, Post and Follow-up Tests

| Group | N | Pretest | | Posttest | | Follow-up | |
|--------------|----|---------|------|----------|------|-----------|------|
| | | Mean | SD | Mean | SD | Mean | SD |
| Experimental | 15 | 8.06 | 1.48 | 9.26 | 1.59 | 8.73 | 1.59 |
| Girls | 9 | 8.44 | | 9.33 | | 8.66 | |
| Boys | 6 | 7.50 | | 9.16 | | 8.83 | |
| Control | 15 | 7.06 | 1.73 | 7.86 | 1.49 | 7.20 | 1.68 |
| Girls | 8 | 7.50 | | 8.37 | | 7.62 | |
| Boys | 7 | 6.57 | | 7.28 | | 6.71 | |

As Table 10 shows the mean for boys in each group was below the group mean pretest. The experimental group boys' and the control group girls' means were the same. A comparison of their post and follow-up means suggests that the parent training program variable influenced the differences.

T-tests were used to determine the levels of significance in differences between pre, post and follow-up means by gender for the experimental group. T-tests for independent means were used to measure differences between

boys and girls means. No statistical significance was found between mean scores of boys and girls pre/post or post/follow-up. T values were .191 pre/post and .314 post/follow-up.

T-tests for dependent means were used to measure significance of difference between pre, post and follow-up means within each subgroup of the experimental group. Gains between pre and post means were statistically significant for each $p < .05$ for the boys; and $p < .01$ for the girls. Differences between post and follow-up means were not statistically significant for either subgroup. Results of the T-tests are given in Table 11.

Table 11

T Values for Differences in Pre, Post and Follow-Up Means of the Experimental Group by Gender

| Group | N | Test Means | df | t values | level of significance |
|-------|---|----------------|----|----------|-----------------------|
| Boys | 6 | pre/post | 5 | 3.38 | .05* |
| | | post/follow-up | 5 | 0 | NS |
| Girls | 9 | pre/post | 8 | 3.63 | .01** |
| | | post/follow-up | 8 | -.819 | NS |

* 5df $p < .05 = 2.571$ $p < .01 = 4.032$

** 8df $p < .05 = 2.306$ $p < .01 = 3.355$

Table 11 shows that in the experimental group boys and girls made statistically significant gains pre and posttest and that there was no statistically significant difference between their posttest and follow-up means.

Because boys and girls in the experimental group did not differ in their gains on measured moral reasoning while the variable of religious instruction was found to have a statistically significant difference on follow-up test results the null H_4 is partially rejected.

Follow-up tests scores were influenced by the greater number of experimental children who did not attend religious instruction. These children had mean follow-up gains which reached above .05 significance level when compared with the mean of the other children.

Through statistical analysis of the mean scores the four null hypotheses postulated have been rejected. These findings will be discussed in Chapter V.

Individual Analysis

Mean scores do not adequately reflect the levels of measured moral reasoning in the sample. Individual patterns of change and trends must also be examined.

The Piaget dilemmas used in the testing interviews assessed moral judgment on five dimensions: intentionality, distributive justice, immanent justice, restitutive justice versus expiatory punishment and adult authority

versus equality of treatment. The raw scores by category pre, post and follow-up tests are presented in Tables 12 and 13.

Table 12

Raw Scores by Category Pre, Post and Follow-up
Test of the Experimental Group

| Category | Pretest | | | Posttest | | | Follow-up | | |
|---|---------|----|---|----------|----|----|-----------|----|----|
| | 0 | 1 | 2 | 0 | 1 | 2 | 0 | 1 | 2 |
| I. Objective/subjective responsibility | | | | | | | | | |
| *Story #1 | 7 | 5 | 3 | 7 | 6 | 2 | 8 | 7 | 0 |
| Story #2 | 5 | 10 | 0 | 3 | 12 | 0 | 8 | 7 | 0 |
| | 12 | 15 | 3 | 10 | 18 | 2 | 16 | 14 | 0 |
| II. Immanent Justice | | | | | | | | | |
| Story #3 | 9 | 6 | 0 | 11 | 4 | - | 3 | 12 | 0 |
| III. Restitutive justice/ Expiatory punishment | | | | | | | | | |
| Story #4 | 0 | 14 | 1 | 1 | 11 | 3 | 0 | 14 | 1 |
| Story #5 | 1 | 10 | 4 | 6 | 9 | 0 | 7 | 7 | 1 |
| Story #9 | 7 | 8 | 0 | 5 | 10 | 0 | 6 | 7 | 2 |
| | 8 | 32 | 5 | 12 | 30 | 3 | 13 | 28 | 4 |
| IV. Distributive justice | | | | | | | | | |
| Story #6 | 0 | 14 | 1 | 0 | 1 | 14 | 0 | 2 | 13 |
| Story #10 | 6 | 8 | 1 | 2 | 9 | 4 | 2 | 12 | 1 |
| | 6 | 22 | 2 | 2 | 10 | 18 | 2 | 14 | 14 |
| V. Adult authority/ Equality of treatment | | | | | | | | | |
| Story #7 | 6 | 6 | 3 | 3 | 10 | 2 | 1 | 10 | 4 |
| Story #8 | 3 | 10 | 2 | 0 | 13 | 2 | 1 | 10 | 4 |
| | 9 | 16 | 5 | 3 | 23 | 4 | 2 | 20 | 8 |

* See Appendices

Table 13

Raw Scores by Category Pre, Post and Follow-up
Test of the Control Group

| Category | Pretest | | | Posttest | | | Follow-up | | |
|---|-----------|-----------|----------|-----------|-----------|-----------|-----------|-----------|-----------|
| | 0 | 1 | 2 | 0 | 1 | 2 | 0 | 1 | 2 |
| I. Objective/subjective responsibility | | | | | | | | | |
| *Story #1 | 14 | 1 | 0 | 15 | 0 | 0 | 15 | 0 | 0 |
| Story #2 | 3 | 9 | 3 | 3 | 12 | 0 | 13 | 2 | 0 |
| | <u>17</u> | <u>10</u> | <u>3</u> | <u>18</u> | <u>12</u> | <u>0</u> | <u>28</u> | <u>2</u> | <u>0</u> |
| II. Immanent Justice | 8 | 7 | 0 | 5 | 10 | 0 | 3 | 12 | 0 |
| Story #3 | | | | | | | | | |
| III. Restitutive justice/ Expiatory punishment | | | | | | | | | |
| Story #4 | 0 | 15 | 0 | 2 | 13 | 0 | 0 | 14 | 1 |
| Story #5 | 0 | 13 | 2 | 11 | 3 | 1 | 6 | 9 | 0 |
| Story #9 | 8 | 7 | 0 | 6 | 9 | 0 | 6 | 8 | 1 |
| | <u>8</u> | <u>35</u> | <u>2</u> | <u>19</u> | <u>25</u> | <u>1</u> | <u>12</u> | <u>31</u> | <u>2</u> |
| IV. Distributive justice | | | | | | | | | |
| Story #6 | 1 | 13 | 1 | 0 | 1 | 14 | 0 | 7 | 8 |
| Story #10 | 6 | 6 | 3 | 5 | 9 | 1 | 4 | 9 | 2 |
| | <u>7</u> | <u>19</u> | <u>4</u> | <u>5</u> | <u>10</u> | <u>15</u> | <u>4</u> | <u>16</u> | <u>10</u> |
| V. Adult authority/ Equality of treatment | | | | | | | | | |
| Story #7 | 9 | 5 | 1 | 6 | 9 | 0 | 7 | 8 | 0 |
| Story #8 | 4 | 11 | 0 | 2 | 12 | 1 | 1 | 14 | 0 |
| | <u>13</u> | <u>16</u> | <u>1</u> | <u>8</u> | <u>21</u> | <u>1</u> | <u>8</u> | <u>22</u> | <u>0</u> |

*See Appendices

As Tables 12 and 13 show, the range of raw scores pre-test is 5 to 11 for the control group, 5 to 10 for the experimental group. The posttest range is 6 to 10 for the control group, 7 to 12 for the experimental group. The raw score range on the follow-up test was 4 to 10 for the control group, 7 to 12 for the experimental group.

Analysis of the raw scores shows that the experimental group made more advances on each dimension than the control group. A discussion of these findings will be presented in the final chapter.

CHAPTER V

Summary and Recommendations

A discussion of both the quantitative and the qualitative results of this study will be presented in this chapter. Recommendations for practitioners as well as researchers will also be included.

The statistical analysis of the results of this study has demonstrated that given a volunteer sample of parents who are concerned about the moral education and development of their latency age children, a short-term parent training program in the use of induction and the concepts of cognitive development theory can be effective in advancing the levels of moral reasoning in their children as measured by instruments designed from Piaget dilemma stories.

Hypothesis I

H:1 There will be no significant statistical difference between the mean pretest and the mean posttest scores in measured moral judgment of children whose parents are trained to make direct intervention in their moral development using induction and the concepts of cognitive-developmental theory was rejected. Differences between the pre and posttest means of the experimental group reached .05 level of statistical significance.

While the sample size used in this study is small and no replication has been made, the results obtained

support the contention that latency age children whose parents apply these principles will advance in measured moral reasoning more rapidly than would occur through normal maturation.

The results support the findings of both Piaget and Kohlberg. Piaget (1965) said that advanced moral reasoning in children was linked to the verbal communications of the parents. Kohlberg and his associates have demonstrated that moral dilemma discussions will advance moral reasoning levels if they are conducted in an atmosphere of affiliation, justice and respect (Kohlberg, 1978).

Hypothesis II

H:2 There will be no significant difference in gains between the mean pre and posttest scores in measured moral judgment of children whose parents participate in the training program and the children whose parents do not participate. This hypothesis was rejected because the mean gain of the control group did not reach the level of statistical significance.

Through statistical analysis the null H:1 and the null H:2 were rejected however, the statistical evidence does not demonstrate a cause and effect relationship. The posttest means probably reflected some practice effect. Because practice effects may explain some of the differences between pre and posttest means a three month follow-up was administered to both groups to determine if changes had

endured over time. The results of the follow-up test revealed that the gains made by the experimental children were maintained.

It is an assumption of cognitive-developmental theory that changes in cognitive structures in conjunction with changes in the child's social interactions advance the level of moral reasoning. These changes are permanent reorganizations and stable. Transitory gains between pre and posttest could not be considered organizational transformations which are the prerequisites of advances in moral reasoning levels (Damon, 1977).

Hypothesis III

H:3 The effects of a short-term parent training program will not endure beyond the period of intervention and a three month follow-up test will not indicate significant changes over time. The null H:3 was rejected because T-tests showed that there was no statistically significant difference between the experimental groups post and follow-up means. Their posttest gains were maintained.

The slight gains pre and post for the control group disappeared over the three month interval which supports the findings of Damon (1977) that in normal maturation the levels of moral reasoning in latency are slow to advance. His studies found that a change in moral reasoning level is not evident in less than one year.

While pre/posttest results may not be sufficient indicators of cognitive structure change because they are vulnerable to practice effect and conditioned responses, the follow-up test mean of the experimental group indicates cognitive structure changes and true advances in levels of measured moral reasoning.

Results of this study suggest that with a parent intervention applying the concepts of cognitive developmental theory and the use of induction the rate of advance in levels of measured moral reasoning of average 8 and 9 year old children can be accelerated. Accelerating the advance of moral reasoning in children would have no useful purpose in itself if other research findings had not found a high correlation between level of moral reasoning and level of moral behavior (Kohlberg, 1958, 1963; Krebs & Kohlberg, 1973; Blotner, 1981).

Hypothesis IV

Hypothesis IV examined the influence of variables other than the parent training program on the results of the measured moral reasoning of the subjects.

H:4 There will be no significant differences between the experimental and control groups' scores, pre, post and follow-up due to the childrens' age, sex or religious instruction. Through statistical analysis of mean scores the null H:4 is partially rejected.

Whiteman and Kosier (1964) found that moral judgment

in children of normal intelligence ages 7 to 12 years was not significantly influenced by the sex of the subject or by regular attendance at Sunday School.

However, results of this study indicated that children who did not attend regular classes in religious instruction had statistically significant higher means on the follow-up test than the children who did attend such classes. This finding must be interpreted with great caution because only 4 subjects did not attend religion classes. While it raises questions the number is too small to make generalizations.

On the variable of age no differences were found. On the gender variable the pretest mean scores of the boys were lower than the girls in each group. However, both boys and girls in the experimental group made and maintained gains which were statistically significant but were not of statistically significant difference from each other.

In each group the boys' lower pretest scores may have been a function of expressive language difference rather than a difference in moral knowledge due to the gender variable. The effects of the treatment on the experimental boys may have been, in part, an advance in verbal expression due to changes in the parent/child interactions as well as advances in moral reasoning.

Limitations

The small sample size limits the degree to which these results may be generalized. The nature of the parent training program requires that the participants be volunteers. This prevents a random selection of subjects representative of the general population. It is not anticipated that a randomly selected sample would obtain these results. Given a volunteer sample of parents who are concerned about the moral development of their latency age children, it is probable that the children of the parents who participate in the parent-training program will advance in measured moral reasoning level more rapidly than would occur in normal maturation.

A less homogenous sample than the one in this study may have different statistical results. The homogeneity of the sample served to eliminate ambiguity about the effectiveness of the parent training program because it controlled for the variables of race, socioeconomic status and age.

In this study the posttest was administered during the fourth week of June. The three month interval between the post and follow-up tests included the two months of school summer vacation. During this period the children from the two groups had maximum opportunities to interact in free play with minimum adult supervision and formal teaching. Results of this study suggest that

for 8 and 9 year olds peer learning is subordinate to adult influence in acquiring moral knowledge. The mean of the control group children on the follow-up does not reflect advances from increased peer interactions. For each group the follow-up mean shows some decline. Results of the follow-up tests may be quite different if the entire program is given during the regular school year when time is more structured and adult influences more dominant.

A number of contributing variables could not be analyzed statistically. The treatment itself was subject to differences in the parents' understanding and diligence in application. While it was the goal of the training program to set in motion an ongoing process of Socratic method, it is not known how many parents carried on beyond the period of intervention, thus follow-up scores for the experimental group children cannot be said to be solely the results of a four week treatment or intervention. What can be said with more certainty is that in a short-term training program parents can learn to use induction and concepts of cognitive-developmental theory to advance the level of measured moral reasoning in their latency age children and that latency age children can advance in their level of measured moral reasoning as a function of their parents' direct intervention to stimulate cognition, empathy and role-taking.

While Piaget says that childrens' moral judgments are characterized by increasingly more mature levels of moral reasoning throughout latency, the changes in the raw scores indicate that for this sample at least, there was considerable inconsistency on some dimensions and also some regression. Some of this may be due to how closely a given story paralleled prior experiences of individual subjects. In some instances the children may have had to make purely hypothetical judgments while in others, experience may have supported and informed their reasoning. Fatigue or other pressures may have been operating on subjects who showed dramatic regression between pretest and follow-up scores although all of the subjects appeared to be actively interested in the story situations and free from distractions. This phenomenon could also reflect the commonly occurring effect termed by statisticians as "regression toward the mean".

Variability of the test stories from one instrument to another may explain some regression. There is a dearth of reliable and valid test instruments for assessing the level of moral reasoning in latency age children. A different test instrument might yield different statistical data but the variability of each subject's responses supports the use of the clinical interview method.

Stories dealing with equality of treatment were almost without exception answered at level one on the

pretest. Where distributive justice involved material goods or food strict equality was unanimous, particularly among siblings. Yet children who could not concede any inequality in treatment or privilege among siblings as fair could be magnanimous toward the needs of peer and younger, smaller children. Stories about punishment were answered with relative consistency. Children who believed in restitutive punishment on the pretest tended to apply the same principle on subsequent tests. Children who believed in expiatory punishment were consistent.

The greatest inconsistency was in the consideration of intention when making moral judgments. The researcher had misgivings about including the stories from Piaget about intentionality in stealing and lying for this age group because so much research documents that by age 7 children judge by intention rather than consequences. On the pretest story about the boy who stole a roll for a hungry friend versus the girl who stole a ribbon for herself, 7 experimental children and 14 control children made no consideration of intention in judging the guilt of the story characters. In stories of justice and punishment concerning material damage some children who did not consider intentionality in stealing or lying made their judgments on distinctions between intentional or accidental damage. The judicial refinements some of these children made were worthy of Solomon.

Changes in cognitive structure do not lend themselves to statistical analysis precisely because they are not changes in amount or quantity but changes in form, organizational transformations which are qualitative rather than quantitative (Damon, 1977, p. 334).

Piaget says that in his studies he found no child who was operating wholly on a given level of moral reasoning but that with increasing age there were increasingly more subjective responses than objective ones. Kohlberg found that individuals' moral reasoning is fifty percent in their dominant stage with the remainder mixed between the next adjacent stages. Analysis of raw scores in this study support the findings of Piaget and Kohlberg.

Every protocol pre, post and follow-up and pilot study had at least one zero or immature response. There was not a single subject, at any time, wholly functioning on a given level of moral reasoning. Within the period of the study no child advanced more than one level at a time on any dimension.

The experimental group made significantly more advances from level one responses to level two responses than the control group.

An analysis of the raw scores of the pretest and follow-up interviews for each group shows that the experimental group made 20 responses which indicates an advance from level one to level two in moral reasoning

compared to 10 such responses for the control group. The experimental group showed advances on each dimension. The control group showed persistent immaturity on the dimension of intentionality. The experimental group showed more advances on the distributive justice dimension with 12 subjects moving from level one to level two. The most advances were made by the experimental group on the dimension of equality of treatment versus adult authority. The nature of the treatment technique, the parent asking the child's opinions, predisposed the changes on this dimension.

Qualitative Evaluation

While results of this study demonstrate that a Kohlberg-type intervention can be used effectively with latency age children in the natural setting of the home it should be pointed out that the use of dilemma stories drawn from the social world of children rather than from the realm of adult moral conflicts may have had a significant bearing on the outcome for two reasons. First, the children could relate to the story dilemmas which dealt with issues they grapple with daily, lying, cheating, tale-bearing, jealous rivalries with classmates and siblings. Second, in this parent sample there was consensus about what is moral behavior on these issues for their children. The training meetings took on a support group atmosphere

as they discovered their shared beliefs and values.

The psychological benefits which this group of experimental mothers claimed deserve to be mentioned even though they cannot be validated by statistical evidence or generalized beyond this sample. To begin with each parent, control and experimental, initially expressed interest in the program because of apprehension that moral chaos is lurking in wait for the child at adolescence. Most said they felt alone in the struggle to teach moral values of the child. The training program revived these parents' sense of efficacy as moral educators of their children at the same time enhancing the parent-child relationship.

A number of mothers expressed delighted surprise at the discovery of the child as a moral thinker. Most of the mothers said they had not realized that what they had thought of as good communications with the child was their telling the child rather than asking and listening. As the program progressed they could feel their respect for the child growing. They came to look forward to the "treatment" sessions and most of them kept copious log notes.

It was exciting for the researcher to see these developments. The parent-training program was deliberately designed to take advantage of this felicitous period in the parent-child relationship but in the present study the psychological benefits to the parents far exceeded the researcher's expectations.

The statistical evidence that of all subgroups the boys in the experimental group made the most advances in measured moral reasoning level may be partially explained as a more dramatic change in the mother-son interactions than in the mother-daughter interactions. While all of the girls were reported to enjoy the treatment sessions, several of the boys were reluctant to participate until the second or third week. These boys' mothers were advised to try each day to engage the child but not to insist. By the end of the third week boys as well as girls were reminding their mothers.

From the researcher's observations all the children enjoyed the interview sessions and seriously deliberated on each dilemma. No rewards were used during the program except the unmeasurable compliment of being listened to attentively.

Just as Kohlberg and his associates found that older students advanced through stages of moral reasoning one stage at a time so the results of this study indicate that younger children will advance one level at a time. Understanding the levels of moral reasoning in younger children will aid parents to introduce higher levels of reasoning to their children which are within their grasp. Failure to understand that their children cannot comprehend reasoning more than one level above their present dominant level causes misunderstandings between parent and child which

can be avoided. Many children don't learn not because the parent isn't teaching but because the parent is reasoning on a level the child cannot understand.

Teaching parents to use induction has implications for child guidance and child management. As the parent discovers the child's level of social/moral responsibility through dilemma discussions the parent can set realistic behavior expectations and more effectively guide the child to higher levels of reasoning on the moral issues which are encountered by the child.

Another implication for child guidance is the long term effect of the Socratic Method for developing the child's confidence in his own thinking. Although it does not guarantee that the child will become a leader, the child who grows in confidence that he/she can reason and arrive at solutions in social/moral situations is not likely to become a dependent follower of the crowd. The research findings of Coopersmith (1967) support this. A persistent fear expressed by mothers in the current study was that their children would become followers. They worried about how they could guard their children against the peer pressures in adolescence which can ruin their lives.

The latency period is the logical time to begin direct moral education using induction and moral discussion. The parent-child relationship is still the dominant influence.

Teaching the parent how to take an active effective role as moral educator of the child will promote the child's moral growth while strengthening the parent-child bond. Early use of the Socratic Method is seen as preventing adolescent rebellion and fixation at Kohlberg's first and second stages. As Holstein (1969) found in studies of 8th graders and their families, children with advanced moral development came from homes where parents encouraged moral discussion.

The parents contacted for the current study frequently expressed reservations about the content of moral education programs. They were reassured at the outset that the program would be a methods course for themselves, they would teach their children, thus retaining control of the content. This aspect of the program has very significant implications for all moral education programs. Parents do not gladly relinquish the moral education of their children. Throughout the training sessions parents were continually reminded that latency age children need rules, discipline and guidance. The parent-training program was presented as a supplement to their existing child rearing methods in preparation for the challenges ahead when there may not always be a fixed rule from the past to guide them. Teaching children to apply the principles of justice and empathy within a relationship of respect and caring prepares them for any eventuality with confidence.

Recommendations for Practitioners

As the program evolved the need for several minor changes became evident. It is suggested that drawing on the background information provided for the first training meeting, the trainer modify the material to suit the interest level of the group. In the present study less time could have been spent on cognitive developmental theory and more on the use of induction and the levels of moral reasoning.

When the parent training sessions met for the experimental group the levels of reasoning were explained through lecture and handouts. Although practiced in workshop a number of the mothers did not clearly understand the differences between the levels. In the later sessions with the control group mothers the researcher played excerpts from the interview tapes to illustrate differences in levels of reasoning. Listening to children's responses made the distinction much clearer to the mothers. It is suggested that sample answers from the scoring criteria be used during training or a tape of children responding at different levels.

The parents in one group of experimental mothers made more progress than the others making up dilemmas from the children's real life situations. The trainer should budget extra time to develop this if necessary because it is so important to the ongoing use of the techniques

and skills which the program is designed to develop.

The methods and procedures in the parent training program can easily be adapted for use by elementary teachers to stimulate moral discussions in the classroom. Group inclusion and acceptance are developmental tasks of the latency period. Through classroom discussions of the social/moral dilemmas in peer interactions the teacher can foster mutual understanding and respect among the children as peer expectations are explored and developed in a just community.

Counselors and clinicians who are working on child management issues can augment Adlerian and behavior modification models with parent training in the concepts of cognitive-developmental theory and the use of induction. The research of Hoffman (1970a) shows the child's inner controls are correlated to the parent's use of induction while the present study demonstrates that parents can learn to apply these principles in a relatively short time. Use of the Socratic Method fosters those aspects of interpersonal relationships which are the foundation of morality. Although parents can learn these principles in individual or family sessions, the group process is particularly suited to this type of intervention.

A further recommendation to assist practitioners and parents is the development of dilemma stories for use with American children of latency age. The Brady stories are

not readily available and although the goal of the training program is to teach parents to generate dilemma stories from real life experiences of the child, in the initial phases of the program impersonal stories are needed.

Recommendations for Researchers

In the final section further research suggested by the results of this study will be discussed. Taken in isolation the statistical data supports the effectiveness of the parent training program, however, the sample size was small and homogenous therefore the results can only be generalized with caution beyond the sample investigated.

It would be worthwhile to undertake a study which examined the effects of the parent training program with parents from other socioeconomic backgrounds. As noted earlier a less homogenous sample may yield different statistical results. Different samples on the variables of race, age, religious instruction might also be studied to determine if the training program has general usefulness.

The differences between the mean gains of the girls and the boys in the experimental group as well as the lower pretest scores for boys in this sample suggest a research study. Are 8 and 9 year old boys, in general, more responsive to the treatment than girls and if so, why? Are the differences language-based?

The psychological benefits of increased sense of efficacy as moral educator and increased appreciation of

the child which the mothers in this study expressed at the end of the program deserve to be examined in depth. Another research study might investigate whether these observations were unique to this group or if they represent a more generalized effect of the program itself upon any volunteer sample of parents concerned about the moral development of their latency age children.

Although this type of study does not lend itself as easily to statistical research that should not rule out such inquiry or discourage other researchers.

A longitudinal study is recommended to determine if parents once trained in the concepts of cognitive-developmental theory and the use of induction continue to apply these principles. The raw scores of the follow-up test indicated that some children maintained earlier gains while other children continued to gain. Because the goal of the training program is to begin an ongoing process of Socratic Method enduring changes in the parent practices might be investigated.

Finally, it is recommended that the test instrument be subjected to more rigorous validation studies. The variability in the subjects' responses suggests that variability in the Piaget dilemma stories may have partially influenced the results. Not all the stories suggested empathic possibilities for level 2 responses. It is

important to note however that where empathic possibilities were suggested in the stories not all the children grasped them.

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APPENDIX A-1

Letter of Introduction

April 14, 1982

Dear Third Grade Parents,

I am happy to introduce to you Mrs. Catherine Leveroni, a doctoral candidate in School Psychology at the University of Massachusetts, Amherst. Mrs. Leveroni is a former school psychologist in the Dedham Public Schools and has had a great deal of experience working with children and their parents.

She is engaged in research for her doctorate degree and would like your cooperation. Her plans are described in the accompanying letter. Dr. Harry McKay and I have offered our enthusiastic support.

Regina Tierney, Principal
Avery School

APPENDIX A-2

Letter of Invitation and Permission

April 14, 1982

Dear Mother,

I am writing to invite you and your 3rd grader to take part in a 4 week program on Moral Education and Reasoning at the Avery School.

The program will begin the second week in May. There will be a one hour meeting each week for 4 weeks for mothers. Each meeting will combine a discussion about moral development in children and a workshop to teach and practice skills for helping children's moral growth.

Home and parents, especially mothers, are the most important influence on the moral development of their children. I hope you will join us.

An orientation meeting will be held on Friday, May 7th at 10:00 A.M. in the Avery School Library. The following meetings will be scheduled to meet at the mothers' convenience.

If you are interested in participating or in finding out more, please fill in and return the form at the bottom of the page. If you are interested but cannot attend the orientation meeting please call me at 333-0136 or call the Avery School 326-5354. Acceptance must be received by this Friday, April 16th.

Thank you.

Sincerely,

Catherine Leveroni

Name:

Home Phone:

Child's Name:

Child's Age:

Child's Teacher:

My child and I would like to take part in the Moral Education and Reasoning Program.

APPENDIX A-3

September 28, 1982

Dear Parents:

To complete the research project in moral development which we began last spring, I will be giving your child a follow-up interview during the week of October 4.

All parents who are interested are invited to come to four parent training meetings which will be held:

Dates: Tuesday evenings Oct. 12, 19, 26 & Nov. 2
Time : 7:30 p.m.
Location: Endicott Library

Thank you and your child for your help and cooperation. It has been a pleasure working with everyone who participated.

I look forward to meeting more parents this fall.

Sincerely,

Catherine Leveroni

APPENDIX B-1

Pre-Test

Directions:

1. Read both stories in each set to the child individually.
2. Ask the child to repeat the stories to be sure he/she understands them and remembers the important details.
3. Ask the child the questions following the stories. Ask probe questions if necessary.
4. Record his/her answers exactly as they are given and tape record also.
5. Interviewer should substitute if child does not know the meaning of a word.
 - 1A. Joey met a friend of his who is very poor. This friend told Joey that he had had no dinner that day because there was nothing to eat in his home. Then Joey went into a baker's shop, and since he had no money, he waited till the baker's back was turned and stole a roll. Then he ran out and gave the roll to his friend.
 - B. Patricia went into a shop. She saw a pretty piece of ribbon on a table and thought to herself that it would look very nice in her hair. So while the shop lady's back was turned (while the shop lady was not looking), she stole the ribbon and ran away at once.
 - A. Are these children equally guilty?
 - B. Which one is naughtiest? Is one worse than the other?
 - C. Why?
 - 2A. A boy (or a girl) went for a walk in the street and met a big dog who frightened him very much. So then he went home and told his mother he had seen a dog that was as big as a cow.
 - B. A child came home from school and told his mother that the teacher had given him good marks, but it was not true; the teacher had given him no marks at all, either good or bad. Then his mother was very pleased and rewarded him.

- A. Why did they say those things?
- B. Which story is naughtier? Is one worse than the other?
- C. Why?

Probe questions about the lie:

What is a lie? Is it worse to lie to a grown-up or someone your own age? Why?

3. Once there were two children who were stealing apples in an orchard. Suddenly a policeman came along and the two children ran away. One of them was caught. The other one, going home by a roundabout way, crossed a river on a rotten bridge and fell into the water. Now what do you think?
 - A. If he had not stolen the apples and had crossed the river on that rotten bridge all the same, would he also have fallen into the water?
 - B. Why?
4. A lot of boys, as they were coming out of school, went to play in the street, and started throwing snowballs at each other. One of the boys threw his ball too far and broke a window-pane. A man came out of the house and asked who did it. As no one answered he went and complained to the school principal. Next day the teacher asked the class who broke the window. But, again, no one spoke. The boy who had done it said it wasn't he, and the others won't tell on him.
 - A. What should the teacher do? (If the child does not answer or misses the point, you can add details to make things clearer.)
 - B. Should she punish no one, or the whole class?
 - C. Why?
 - D. What should be done? Should the others tell?
5. A boy had broken a toy belonging to his little brother. What should be done? Should he 1) give the little brother one of his own toys? 2) pay for having it mended? 3) not be allowed to play with any of his own toys for a whole week?
 - A. Are all the punishments fair?
 - B. Which is the fairest?
 - C. Why?
 - D. Which is the most unfair?
 - E. Why?

6. Two boys, a little one and a big one, once went for a long walk in the mountains. When lunch-time came they were very hungry and took their food out of their bags. But they found that there was not enough for both of them.
- A. What should have been done?
 - B. Give all the food to the big boy or to the little one, or the same to both?
 - C. Why?
7. A mother was on the lake in a little boat with her children. At four o'clock she gave them each a roll. One of the boys started playing around at the end of the boat. He leaned right over the boat and lets his roll fall in. What should be done to him? Should he have nothing to eat, or should they each have given him a little piece of theirs?
- A. Which is fair?
 - B. Why?
8. A father had two boys. One of them always grumbled when he was sent to deliver messages. The other one didn't like being sent either, but he always went without saying a word. So the father used to send the boy who didn't grumble on messages more often than the other one. What do you think of that?
- A. Was it fair?
 - B. Why?
9. Once there was a boy who was playing in the kitchen while his mother was out. He broke a cup. When his mother came home, he said, "It wasn't me, it was the cat. It jumped up there." The mother saw quite well that this was a lie. She was very angry and punished the boy. How did she punish him? (You leave it to the child to decide upon the punishment.)

Now this is a story almost the same as the last one but it has a different ending. Listen carefully for the difference.

- B. Once there was a boy who was playing in the kitchen when his mother was out. He broke a cup. When his mother came home, he said, "It wasn't me, it was the cat. It jumped up there." The mother saw quite well that this was a lie. The mother didn't punish him.

She just explained that it wasn't very nice to tell lies. "You wouldn't like it if I were to tell you lies. Suppose you were to ask me for some of the cake that's in the cupboard, and I said there was none left when really there was some, you wouldn't think that nice, would you? Well, it is just the same when you tell me lies. It makes me sad."

A few days later, the two boys were both playing in the kitchen. And this time they are playing with the matches. When their mother came in, one of them told a lie again, and said he was not playing with the matches. The other one owned up at once.

- A. Which one was it who told the lie again, the one who had been punished for telling the lie, or the one who had only been talked to?
 - B. Why?
10. What do you think is unfair?
- A. What kind of thing do you think is most unfair?
 - B. Why?

APPENDIX B-1

Pre-test Score Sheet

Name:

Age:

Sex: M F

Total Score _____

1. Answer: A. (Yes or no) B. _____
 C. Reason: _____
 Score _____
2. Answer: A. B. _____
 C. Reason: _____
 Score _____
3. Answer: A. _____
 B. Reason: _____
 Score _____
4. Answer: A. _____
 B. _____
 C. Reason for B: _____
 D. What should be done? _____
 Score _____
5. Answer: A. (Yes or no) B. (please circle 1 2 3)
 C. Reason for B: _____ D. (please circle 1 2 3)
 E. Reason for D: _____
 Score _____
6. Answer: A. _____
 B. Reason: _____
 Score _____
7. Answer: A. _____
 B. Reason: _____
 Score _____
8. Answer: A. _____
 B. Reason: _____
 Score _____
9. Answer: A. B. _____
 C. Reason _____
 Score _____
10. Answer: A. _____
 B. Reason: _____
 Score _____

APPENDIX B-2

Posttest

Directions:

1. Read both stories in each set to the child.
 2. Ask the child to repeat the stories to be sure he/she understands them and remembers the important details.
 3. Ask the child the questions following the stories.
 4. Record his/her answers exactly as they are given.
- 1A. Ruth had a friend who kept a bird in a cage. Ruth thought the bird was very unhappy, and she was always asking her friend to let him out. But the friend wouldn't. So one day when her friend wasn't there, Ruth went and stole the bird. She let it fly away and hid the cage in the attic so that the bird should never be shut up in it again.
- B. Julie stole some candy from her mother one day when her mother was not there, and she hid it and ate it all up.
- A. Are these children equally naughty?
 - B. Which one is more guilty?
 - C. Why?
- 2A. A child who didn't know the names of streets very well was not quite sure where Ames Street was (a street near the school where we were working). One day a gentleman stopped him in the street and asked him where Ames Street was. So the boy answered, "I think it is there." But it was not there. The gentleman completely lost his way and could not find the house he was looking for.
- B. A boy knows the names of the streets quite well. One day a gentleman asked him where Ames Street was. But the boy wanted to play him a trick and said, it was there, and showed him the wrong street. But the gentleman didn't get lost, and managed to find his way again.
- A. Are they equally guilty?
 - B. Which boy is naughtier?
 - C. Why?

3. In a class of very little children the teacher had forbidden them to sharpen their pencils themselves. Once, when the teacher had her back turned, a little boy took the knife-they didn't have a pencil sharpener like ours-and was going to sharpen his pencil. But he cut his finger.
- A. If the teacher had allowed him to sharpen his pencil, would he have cut himself just the same?
B. Why?
4. During a school outing, the teacher allowed the children to play in a barn, on the condition that they put everything back as they found it before going away. One of them took a rake, another a spade, and they all went off in a different direction. One of the boys took a wheelbarrow and went and played by himself, until he broke it. Then he came back when no one was looking and hid the barrow in the barn. In the evening when the teacher looked to see if everything was tidy he found the broken barrow and asked who had done it. But the boy who had done it said nothing, and the other didn't know who it was.
- A. What should the teacher do?
B. Should the whole class be punished or no one?
C. Why?
D. What should be done?
5. One afternoon a boy was playing in his room. His father had only asked him not to play ball for fear of breaking the windows. His father had hardly gone when the boy got his ball out of the cupboard and began to play with it. And bang went the ball against the window pane and smashed it. When the father came home and saw what had happened he thought of three punishments: 1) To leave the window unmended for several days (and then, since it was winter, the boy would not be able to play in his room). 2) Make the boy pay for having broken the window. 3) Not to let him have his toys for a whole week.
- A. Are all the punishments fair?
B. Which one is fairest?
C. Why?
D. Which one is most unfair?
6. Two boys were running races (or playing marbles, etc.) One was big, the other little.

- A. Should they both have started from the same place, or should the little one have started nearer?
- B. Why?
7. A mother had two girls, one obedient, the other disobedient. The mother liked the obedient one best and gave her the biggest piece of cake. What do you think of that?
- A. Was it fair?
- B. Why?
8. Once there was a camp of Boy Scouts (or Girl Scouts). Each one had to do his bit to help with the work and leaves things tidy. One had to do the shopping, another washed up, another brought in wood and swept the floor. One day there was no bread and the one who did the shopping had already gone. So the Scoutmaster asked one of the Scouts who had already done his job to go and fetch the bread.
- A. What did the boy do?
- B. Was that fair to ask him to go get the bread?
- C. Why?
- 9A. A boy was playing in his room, while his father was working in town. After a little while the boy thought he would like to draw. But he had no paper. Then he remembered that there were some white sheets of paper in one of the drawers on his father's desk. So he went quite quietly to look for them. He found them and took them away. When the father came home he found that his desk was untidy and finally discovered that someone had stolen his paper. He went straight into the boy's room, and there he saw the floor covered with sheets of paper that were all scribbled over with colored chalk. Then the father was very angry and gave his boy a good whipping.
- B. Now I shall tell you a story that is nearly the same, but not quite (the story is repeated shortly, except for the last sentence). It ends up differently. The father did not punish him. He just explained to him that it wasn't right of him. He said, "When you're not at home, when you've gone to school, if I were to go and take your toys, you wouldn't like it. So when I'm not there, you mustn't go and take my paper either. It is not nice for me. It isn't right to do that."

Now a few days later these two boys were each playing in his own garden. The boy who had been punished was in his garden, and the one who had not been punished was playing in his garden. And then each of them found a pencil. They were their fathers' pencils. Then each of them remembered that his father had said that he had lost his pencil in the street and that it was a pity because he wouldn't be able to find it again. So then they thought that if they were to steal the pencils, no one would ever know, and there would be no punishment.

Well now, one of the boys kept the pencil for himself, and the other took it back to his father.

- A. Guess which one took it back--the one who had been well punished for having taken the pencil or the one who was only talked to?
 - B. Why?
10. What do you think is unfair?
What do you think is the most unfair?
Why?

POSTTEST SCORE SHEET

Name: _____ Sex M F
 Age: _____ Score _____

1. Answer: A. B. _____
 C. Reason: _____

2. Answer: A. B. _____
 C. Reason: _____

3. Answer: A. _____
 B. Reason: _____

4. Answer: A. _____
 B. _____
 C. Reason for B. _____

D. What should be done?

5. Answer: A. B. (Please circle one) 1 2 3
 C. Reason for B: _____

D. (Please circle one) 1 2 3
 E. Reason for D: _____

6. Answer: A _____
 B. Reason: _____

7. Answer: A. _____
 B. Reason: _____

8. Answer: A. _____
 B. _____
 C. Reason: _____

9. Answer: A. _____
 B. _____
 C. Reason: _____

10. Answer: A. _____
 B. Reason: _____

Total Score _____

APPENDIX B-3

FOLLOW-UP TEST

Directions

1. Read both stories in each set to the child.
 2. Ask the child to repeat the stories.
 3. Ask the child the questions following the stories.
 4. Record his/her answers exactly as they are given.
- 1A. Once a boy named Danny wanted to surprise his mother for her birthday but he didn't have any money to buy her a present. His next door neighbor had some pretty flowers in his garden. When the neighbor was not at home Danny stole the flowers and gave them to his mother for a birthday present.
- B. Matthew was visiting his friend. In his friend's garden there were some strawberries growing. When his friend wasn't looking Matthew stole some strawberries. He hid them in his pocket and ate them all on his way home.
- A. Are these children equally guilty?
B. Which one is naughtiest?
C. Why?
- 2A. A boy was playing in his room. His mother called and asked him to run a message for her. But he didn't feel like going out so he told his mother his feet were hurting. But it wasn't true; his feet were not hurting him in the least.
- B. A boy wanted very much to go for a ride in a truck, but no one ever asked him. One day he saw a beautiful truck in the street and would have loved to be inside it. So when he got home he told them that the man in the truck had stopped and had taken him for a little drive. But it was not true; he had made it all up.
- A. Are they equally guilty?
B. Which boy is naughtiest?
C. Why?
3. There was a boy who disobeyed his mother. He took her scissors one day when he had been told not to. But he put them back in their place before his mother came home, and she never noticed anything. The next day he went for a walk and crossed a stream on a little bridge. But the plank was rotten. It gave way, and in he falls with a splash.

- A. Why did he fall into the water?
B. And if he had not disobeyed would he have fallen in just the same?
C. Why?
4. Some boys were throwing snowballs against a wall. They were allowed to do this, but on condition they did not throw them too high, because high up there was a window, and the window-panes might get broken. The boys had a great time, all except one who was clumsy and who was not very good at throwing snowballs. Then, when no one was looking he picked up a pebble and put snow all around it to make a good hard ball. Then he threw it, and it went so high that it struck the window, broke the window-pane, and fell into the room. When the father came home he saw what had happened. He even found the pebble with some melted snow on the floor. Then he was angry and asked who had done this. But the boy who had done it said it wasn't he, and so did the others.
- A. What should the father have done?
B. Punished everyone or no one?
C. Why?
D. What should be done?
5. A boy had not done his homework for school. The next day he told the teacher he couldn't do his math because he was sick. But he had fine rosy cheeks so the teacher thought that he was making it up, and she told his father and mother. The father wanted to punish the boy, but he couldn't decide between three punishments. 1) to copy a poem fifty times, 2) the father could say to the boy, "You say you are sick. Very well then, we shall take care of you. You will go to bed for a whole day and take a dose of medicine to make you better." 3) Or the father could say, "You have told a lie. Now I shall not be able to believe you any longer, and even if you tell the truth I shall not be sure." The next day the boy got a good mark at school. Whenever he got a good mark his father gave him a dime to put in his bank. But this time the father said, "That may be true, old man, but you told a lie yesterday so I can't believe you any longer. I won't give you a dime today because I don't know whether what you are telling me is the truth. If you go several days without telling any lies then I shall believe you again and everything will be all right."
- A. Which is the fairest of these three punishments.
B. Why?
C. Which is the most unfair?
D. Why?

6. Two girls were swimming in a race. One was big and the other one was little. Should they both start at the same time or should the little one get a headstart?

Why:

7. Once there was a family with a lot of boys. They all had holes in their shoes, one day their father told them to take their shoes to the shoemaker to be mended. But one of the brothers had been disobedient several days before so the father said to him, "You won't go to the shoemaker. You can keep your holes you have been disobedient."

- A. Was this fair?
B. Why?

8. One Thursday afternoon, a mother asked her girl and boy to help her about the house, because she was tired. The girl was to dry the dishes and the boy was to bring in some wood. But the boy (or girl) went and played in the street. So the mother asked the other one to do all the work. What did he say?

- A. Was this fair?
B. Why?

9. Once there was a boy playing in the garage while his father was not at home. He found some wood and thought he would like to make something with his father's tools. He cut the wood with his father's saw. It was hard work and it took him a long time. He was tired after cutting the wood so he left everything and went into the house to watch TV. When his father came home and put his car in the garage he saw what the boy had done. The father went into the house. He was very angry and he punished the boy.

- A. How did he punish him?

Now I shall tell you a story that is nearly the same but not quite (repeat the story except for the last sentence). This father did not punish the boy. He just explained to him that it wasn't right to use other people's things without asking. He said, "You wouldn't like it if I went into your room while you were at school, used your things and left them scattered around your room. It isn't right to do that."

A few days later these two boys were playing in the yard. While they were playing they accidentally broke the gate. One boy said, "Let's say we don't know who did it, we found it that way."

- A. Which boy said this, the one who was punished or the one who was talked to?
 - B. Why?
10. What do you think is unfair? What kind of thing do you think is the most unfair? Why?

FOLLOW UP SCORE SHEET

Name:

Sex F M

Age:

Score _____

1. Answer: A. B.
C. Reason: _____
2. Answer: A. B.
C. Reason: _____
3. Answer: A. B.
C. Reason: _____
4. Answer: A.
B.
C. Reason for B.
D. What should be done? _____
5. Answer: A (please circle one) 1 2 3
B: Reason: _____
C. (Please circle one) 1 2 3
D. Reason for C _____
6. Answer: _____
Reason: _____
7. Answer: A.
B. Reason: _____
8. Answer: A.
B. Reason: _____
9. Answer: A.
B.
C. Reason: _____
10. Answer: A.
B. Reason: _____

Total Score _____

APPENDIX B-4

Scoring Criteria

Clinical interview questions may be used to determine the child's reasoning level. It is best to probe the child's stated reason to be certain of its exact meaning to the child. The entire interview should be tape recorded.

Answers which indicate a unilateral, literal, interpretation of adult authority, moral realism, are scored 0.

Answers which indicate reciprocity, equality, cooperation and/or awareness of intentions in moral judgments are scored 1.

Answers which indicate awareness of equity and/or extenuating circumstances are scored 2.

1. Objective responsibility

No consideration of intention, equality guilt = 0.
Intentionally, one more morally guilty by reason of intent = 1.
Need of poor child, equity = 2.

EXAMPLE

No consideration of intention, equally guilty = 0.
"Yes, they are equally guilty. They're both the same, they both stole and they both ran away."

Intentionally, one more morally guilty by reason of intent. = 2.
"Joey is better, he had a good thought in his mind."
"Joey is not so guilty cause he wants to keep his friend. She is definitely guilty cause she's just thinking of herself."

Equity, need of poor child = 2.
"The girl was worse. She had no reason. Joey did cause the little boy was poor."
"The girl was worse. She stole for herself and she didn't really need it but the poor boy did."

2. Objective responsibility and what constitutes a lie

No consideration of intention, equally guilty = 0.
 More improbable story, more guilty = 0.
 Intentionally considered in moral judgment = 1.

EXAMPLE

No consideration of intention, equally guilty = 0.
 "Both the same, both lies."
 "Both guilty, lies are always the same."

More improbable story, more guilty = 0.
 "The big dog is worse, there's no such thing
 as a dog that big."

Intentionally considered in moral judgment = 1.
 "Both wrong but not equally the same."
 "One was scared but the other one wanted a
 reward."
 "The boy who knew the streets was worse. The
 other boy didn't mean to do it."

Use probe questions about lies to determine if child considers a lie wrong because it is punished by adults or because it is untrue. What is a lie? Why do people tell lies? Is it worse to lie to an adult or to somebody your own age? Why or why not? If child believes it is wrong to lie to both peers and adults score 2 on question number two.

EXAMPLE

Sample answers to probe questions
 "A lie is when you tell something that isn't true."
 "It is worse to lie to grown ups. they can punish
 you."
 "Worse to lie to a grown up cause he'll find out
 and you'll get in trouble. Your friend won't know."
 "It's the same to lie to grown ups and friends."
 A lie is a lie. = 2.

3. Immanent justice or fair = 0.
 Coincidence = 1.

EXAMPLE

Immanent justice or fair punishment = 0.
 "No. Maybe like God, something had happens
 cause he took the apples."
 "Yes. If you do something bad God will punish
 you."

Coincidence = 1.

"Yes, the bridge was rotten and it wasn't safe."

"No, he would have been more careful, he wouldn't have to hurry. He was sneaking so the teacher wouldn't see him."

4. Collective punishment

Unilateral, any punishment determined by adult fair = 0.

Expiatory punishment = 1.

Restitutive punishment = 2.

EXAMPLE

Unilateral, any punishment determined by an adult is fair = 0.

"They were all throwing snowballs so they should all be punished."

Expiatory punishment = 1.

"The whole class, if nobody told her she'd have to punish the whole class or the boy would get away with it."

"Not really the whole class, but the teacher can't leave something broken and not punish nobody-the whole class then".

Restitutive punishment = 2.

"He should tell and say he was sorry and pay for it. If she's nice she won't punish whole class cause only one person did it."

5. Expiatory and restitutive punishment

Most severe punishment, most just-expiatory punishment = 0.

Restitutive punishment = 1.

Restitute punishment with consideration of the injured party's point of view = 2.

EXAMPLE

Most severe punishment, most just expiatory punishment = 0.

"Not all are fair. Fairest not to play with his toys for a whole week. It wouldn't be fair to make him give up one of his own toys or nice to make him pay for it."

"Fairest not to play with his toys cause he disobeyed his father."

Restitutive punishment = 1.

"All are fair but paying to fix it is fairest because he broke it."

Restitute punishment with consideration of the injured party's feelings = 2.

"All are fair but paying is the fairest cause one of his toys might not be what the little brother wants. He might want his own toy."

6. Distributive justice

Deference to the older as superior = 0.

Equality = 1.

Equity = 2.

EXAMPLE

Deference to older as superior = 0.

"Big kid needs the food cause he's bigger."

Equality = 1.

"Just the same, equal best so they won't fight."

Equity = 2.

"A little more for the little one cause he doesn't have as much strength."

"Little one should have a headstart, he has shorter legs."

7. Justice

Expiatory punishment = 0.

Equality = 1.

EXAMPLE

Expiatory punishment = 0.

"Nothing to eat, he fooled around."

"Nothing, why should others give any to him, he was fooling around. He could of drowned them."

"Fair, obedient one deserves the biggest piece."

Equality = 1.

"Mother should like the children equally the same."

"Not fair, both should have the same. Both need the same amount of love."

"If everybody gave him some that would be fair."

8. Adult authority and equality

Adult authority overrides equality of treatment = 0.
 Equality of treatment = 1.
 Cooperation overrides inequality = 2.

EXAMPLE

Adult authority overrides equality of treatment = 0.
 "Fair. The father could have been annoyed by the other boy complaining."
 "Fair. If you complain you might get hit but if you don't complain everyone is happier."
 "Shouldn't say anything cause a grown-up is telling him-if he says anything the grown-up might punish him."

Equality of treatment = 1.
 "Not really fair. He should do it but then the other boy should do part of his work."
 "Even though he didn't mind he shouldn't have to do all the work. It should be the same. He should tell his father."
 "She shouldn't go. I'd say I did my job, you do yours."

Cooperation overrides inequality = 2.
 "Not fair to ask but girl should go and do it to help the leader."
 "Not fair. Other boy didn't like to do it either but he did it to cooperate and make his father happy. He should tell his father."

9. Reciprocal generosity and punishment

Expiatory punishment = 0
 Reciprocal generosity superior to punishment = 1.

EXAMPLE

Expiatory punishment = 0.
 "The one who was punished told the truth cause he didn't want to get punished again. The other one would think he (the father) didn't punish me before so he won't punish me this time."
 "The one who was talked to (lied). He wasn't afraid to tell a lie cause he didn't think he's be punished."
 "The one who had been talked to, they didn't punish him good enough so he would understand."

Reciprocal generosity superior to punishment = 1.
 "The one who had been punished (lied). The other boy understood more cause his mother talked to him."
 "The one who was talked to learned his lesson. Punished one wanted revenge (kept pencil)."

10. Unfair punishment = 0.
 Inequality of treatment (usually stated in terms of siblings) = 1.
 Social Injustice = 2.

EXAMPLE

Unfair punishment = 0.
 "Staying in my room the whole day."
 "Getting punished for something I didn't do."

Inequality of treatment = 1.
 "When my sister got a barracuda (jacket) and I didn't."
 "When my brother gets more presents than I do."

Social injustice = 2.
 "When a black kid is playing with a white kid and someone says don't play together. That's not fair to the black kid or the white kid. They should all play together."
 "If three boys start a game and one leaves in the middle. Then the others can't play cause the game is ruined."
 "When big kids kick a little kid's ball and play keep away. I told them to leave him alone he's only a little kid."

APPENDIX B-5

Interrater Training Procedures

All subjects were pre, post and follow-up tested individually by the researcher. Each interview was tape recorded on a Panasonic tape recorder. The subjects spoke into a Realistic Tip Clip Mike (Cat. No. 33-1058) from Radio Shack.

Two master teachers agreed to serve as independent raters. The scoring criteria was explained to them in a joint session. Each rater listened to two taped interviews, and recorded the subjects responses on score sheets. They then scored the protocols according to the scoring criteria (see Appendix B-4) under the researchers supervision until agreement reached 85%.

All pre and post test interviews had been scored previously by the researcher. Raters were given randomly assigned tapes, five each of the pre and post test interviews which they were asked to record and score independently. Scoring was blind. Raters did not know which were control subjects and how the researcher had scored their responses. Examples of other subjects responses and scores were not available to the interviewer. The tapes and the independent ratings were returned to the researcher.

Interrater reliability on the pre test was .95. Interrater reliability on the post test was .966. The same procedure was used for the follow-up test scoring. Scoring five protocols interrater reliability on the follow-up test was .95.

APPENDIX C-1

Orientation Meeting

Time - 30 minutes

I. Introductions

A. Mothers

as parents arrive, researcher should welcome them and introduce herself. Once they have all arrived have each mother introduce herself to the group.

B. Researcher

1. Personal history and background - former school psychologist in the Dedham Schools. At present consultant to the schools while doing doctoral studies in child development and school psychology at the University of Massachusetts. Resided in Milton, married and parent of six children.

2. Reason for research - While all the research emphasizes the influential roles of parents and family in the moral development of children and extensive studies have been made about the effects of different parenting styles on children's social and moral development, very little research had been done communicating the findings to parents. The studies have generally been observational and descriptive of the parents' role.

The parent education programs that were reviewed focused on the child management problems of every day, going to bed on time, getting homework done, etc. None of the ones that the researcher reviewed gave the parents an understanding of the child's moral development as a process and how they can and do influence this process.

The moral education programs have focused mainly on adolescents and the school's role in advancing their moral reasoning as citizens in a democracy. The changes in our society alarm many of us as parents. As parents we are vitally concerned about how to bring up responsible and moral children.

The purpose of this research is to bring together what had been learned about moral development and moral education on one hand and parent

training and interventions on the other hand.

The research project is designed to see if a short-term parent program will be effective in advancing the moral reasoning of children because most parents even though they are caring and concerned, simply do not have the time for a long program. It is the researcher's belief that parents' love for their children makes them the best moral educators of their children and that on behalf of their children parents can quickly master and implement new techniques.

II. Overview of the Project

A. All data is confidential and independent of the school.

1. results will be reported in statistical form
2. neither the children's nor the parents' names will be used in any reporting of data
3. interviews of the children assess only the child's level of reasoning, i.e., why the child thinks an act is right or wrong, not an assessment of the child's moral character or behavior.

B. Explanation of research design

1. experimental and control groups
2. random assignment to groups
3. control group as important as the experimental group in the research to evaluate the effectiveness of the parent training program
4. parents assigned to the control group will be invited to participate in the training program in the fall after the three month follow-up testing of all the children
5. validity of the research depends upon the control parents continuing to interact with their children as they have in the past
6. all the children will be pre, post and follow-up tested to measure the effectiveness of the training program
7. pre-tests of the children will not be scored until after experimental and control group assignments are made but all children were found to be very sensitive to issues of right and wrong and that every parent can feel

confident about her child and the child's judgment about right and wrong on the things that are typical in the life of a third grader.

- C. Availability of the researcher-The researcher will be available at anytime for any questions parents in either group might have. Researcher's phone number and address given to all parents.

III. Parent Information Forms - All parents (See Appendix C-2)

- A. Child's name and date of birth.
- B. Number and ages of siblings.
- C. Formal religious instruction, if any.
- D. Mother's employment.
- E. Number of adults in the home other than adult siblings.
- F. Interest in participating in fall training program if assigned to control group.

IV. Assignment to groups

- A. All the children's names were placed in a container which will be passed for each parent present to draw from in turn until fifteen names are drawn for the experimental group assignment.
- B. Re-emphasize to control group parents that they are an essential part of the study that their children will be interviewed again for a post-test immediately after the training program and again in three months for a follow-up test to determine results of training program over time, and that the training program will be given to them after the follow-up testing.

V. Questions from the parents

VI. Thank all the parents for their interest and cooperation.

- A. Control group mothers may leave if they wish but are welcome to stay too, since the only other item to be discussed is the meeting dates and times for the experimental group.

B. Experimental group determines dates for four consecutive training meetings.

1. most convenient day and time.
2. baby sitting needs, if any.

VII. Adjourn

APPENDIX C-2

Parent Information Sheet

CHILD'S NAME:

DATE OF BIRTH:

NUMBER AND AGES OF SIBLINGS:

FORMAL RELIGIOUS INSTRUCTION:

MOTHER'S EMPLOYMENT:

NUMBER OF ADULTS IN THE HOME:

If you are a control group mother are you interested in attending the parent program in the fall:

Are daytime or evening meetings best for you?

APPENDIX D-1

First Training Meeting

Time: 1 hour, Tape recorded

Objectives:

1. Understanding of moral reasoning as a developmental process characterized by levels.
2. Role of parents in the moral development of children.
3. Uses of induction and dilemma stories to stimulate advances in moral reasoning

Materials:

1. Charts: Piaget and Kohlberg Levels and Stages (see Table 1).
Parent Practices (see Table II)
Damon Positive Justice Levels (see Appendix D-4).
Parent folders for each parent's handouts and notes, log.
Handouts: copies of above charts, log sheets, Parent Procedures, Roger's Dilemma and Probe Questions, 6 Brady Dilemmas (see Appendices D3, 4, 7, 8, 9, 10, 11).

I Overview of Cognitive Developmental Theory of Moral Development - 10 minutes

- a. Piaget and Kohlberg (see Appendix D-3).
- b. Damon Positive Justice Levels (see Appendix D-4)
- c. Each parent receives a copy for future reference.

II Overview of the Role of Induction and Its Use in Moral Education - 5 minutes

- a. Kohlberg method to advance moral reasoning stage (see Appendix D-2).
- b. Correlates of moral development and parent practices (see Appendix D-7).

III. Overview of the Role of Parents in the Moral Development of Their Children - 5 minutes (see Appendix D-6).

- a. Chart for each parent.
- b. Reemphasize role of rules and parent guidance during latency

IV. Overview of Mothers' Tasks for Project - 10 minutes

- a. Parent Procedures (see Appendix D-8).
- b. Explain each procedure.

V. Presentation of Roger's Dilemma and Probe Questions
(see Appendix D-9, 10).

VI. Conclusion

A. Coming agenda

1. Short presentation each week of new material
2. Weekly workshop to practice presenting dilemmas and asking probe questions.

B. Assignment for 1st week

1. Listen for different levels of reasoning in their children's replies.
2. Present one dilemma story each day to the experimental child and ask:
 - a. What is the main character's problem?
 - b. What do you think the main character should do?
 - c. Why should that be done?
 - *d. DO NOT EVALUATE THE CHILD'S REPLY.

C. Make a log entry of the time spent each day.

APPENDIX D-2

Cognitive Developmental TheoryPiaget

Piaget (1965) describes the process of moral maturation as an evolution of moral judgment. Moral judgment changes as children grow older. Children begin with a morality of constraint which is based on external authority and rigid interpretation of rules and pass to a morality of cooperation with judgments based on social considerations and flexible interpretations of rules. Changes in attitudes toward rules reflect changes in children's cognitive structures and changes in their social interactions.

Piaget says the essence of morality is the consciousness of obligation to a systems of rules. Between 4 to 7 children judge the morality of an act in terms of its consequences. (Example) Usually between 6 to 8 children reach the stage of moral relativism when they are beginning to evaluate the intent of the action. Rules always impose restraints upon children, but the reasons for accepting the limitations change as children develop.

Preoperational children (2 to 7 years) make judgments based on concrete perceptual information. During this stage children's morality is a morality of constraint. The sense of right and wrong is based on dependency and

submission to authority figures. Things are moral in relation to the rules. Rules are imposed by the adult. Children's moral values, like the rules, are seen to originate outside of themselves. Whether they obey or disobey the rightness of an adult rule or command is not questioned. Any disobedience is wrong at this stage. Intention is not considered only the final outcome or consequence is considered in making judgments.

Younger children may be able to discriminate between unintentional and intentional in their own behavior but their egocentricity prevents them from taking another's perspective. Another's behavior is judged by outcome. The amount of damage determines the gravity of the behavior rather than the intention. Good is rigidly defined as obedience; it demands that the letter rather than the spirit of the law be observed. Most children cannot make the distinction between the adult's scolding about material damages from a clumsy act and a moral fault. In spite of the adult's intentions the objective responsibility imposes itself on the child's mind.

The next level of moral development Piaget designates as morality of cooperation. It comes from the voluntary acceptance of the group norms. Piaget states that notions of justice and solidarity develop as a function of the mental age of the child. This period coincides with operational thought. Operational children (7 to 12 years)

are limited to reasoning about events in their immediate or past experiences. Their cognitive structures now permit them to see events from more than one perspective and this role-taking ability allows them to evaluate an action by its intention. Moral judgments are increasingly based on motive. The concept of justice changes from punitive to restitutive.

Younger children measure the gravity of a lie not by its motives but in terms of the falseness of its statement just as they judge actions by material results. This diminishes as children grow older. Children between five and seven years do not distinguish between error and deceit, to them all false statements are "lies". Around eight years the distinction between a mistake and a lie is generally understood. It was not until age ten to eleven years that Piaget's subjects defined a lie as an intentionally false statement intended to deceive.

While Piaget believed most children learn cooperation, justice and fairness from peer interactions and the rules of games, he also believed that when parents try to give their children a moral education based on intention, their children advance more rapidly in moral reasoning. "There is not doubt that by adopting a certain technique with their children, parents can succeed in making them attach more importance to intentions than to rules conceived as

a system of ritual interdictions" (p. 137).

Kohlberg

From longitudinal studies and interviews with children of all ages and backgrounds as they explained their judgments about hypothetical moral dilemmas Kohlberg elaborates six stages of moral development (Table 1).

Just as logical reasoning is a necessary but not sufficient condition for mature moral judgment, mature moral judgment is a necessary but not sufficient condition for mature moral action. It was found that moral judgment is the most influential but not the only factor in moral behavior. According to the moral development theory of Kohlberg, as an individual attains higher levels of moral reasoning there is greater congruence between reasoning and behavior.

In the cognitive-developmental view, morality is the natural outcome of a universal human tendency toward empathy and concern for justice, reciprocity or equality in human relationships. Conventional morality defines good behavior within a given culture. (Example) Decisions based on universal principles are those on which all humans could agree.

Basic moral principles are independent of specific religious doctrines. (Example: dogma different from morality). No differences in the development of moral

thinking were found between athiests and believers, Christians, Moslems, Jews or Buddhists. The data collected do not indicate that all values are universal but that basic moral values are universal.

The educational method to advance moral reasoning to higher levels is the use of moral discussion to:

1. expose the child to the next higher stage of reasoning.
2. expose the child to situations, posing problems and contradictions with the child's current moral structure, leading to dissatisfaction with the current level.
3. to create an atmosphere of open exchange and dialogue to compare conflicting moral views.

The moral atmosphere which fosters moral development is one which encourages role taking and provides opportunities to take the other's point of view. This is related to social interaction, communication and the child's sense of efficacy in influencing the attitudes of others. The other condition of the social atmosphere is the level of justice in the environment, the perceived way rewards and punishments are distributed, rules and privileges imposed.

Kohlberg and his associates theorized that in a "just community" where real-life moral situations are discussed as issues of fairness and as matters of democratic

decisions, the child will be stimulated to advance in both moral reasoning and moral action. A participatory democracy is believed to provide more role taking opportunities than does any other social arrangement. The sense of community improves morale and seems to lead to positive behavior change. Kohlberg sees this "just community" as based in the school of kibbutz (Reimer, 1977) although there is no reason that the same atmosphere and conditions cannot be achieved within the family.

APPENDIX D-3

Levels and Stages of Moral Development

| Piaget Level | Kohlberg Stage |
|---|--|
| I. Premoral level | 1. Punishment and obedience orientation |
| | 2. Naive instrumental hedonism |
| II. Morality of conventional role conformity | 3. Good boy morality of maintaining good relations, approval of others |
| | 4. Authority maintaining morality. Law and order |
| III. Morality of self-accepted moral principles | 5. Morality of contract and of democratically accepted law |
| | 6. Morality of individual principles of conscience |

APPENDIX D-4

Damon Early Positive Justice Levels*

- Level 0-A: Choice comes from child's wish. Reasons state the choices instead of trying to justify them (I should get it because I want it.) Fairness is confused with child's wishes.
- Level 0-B: Choices still reflect child's wishes but now the choices are justified by some external characteristics of the person (We should get the most because we are girls.) Choices are still for the self.
- Level 1-A: Choices are from strict equality. (Everyone should get the same.) Rigid and inflexible.
- Level 1-B: Choices based on merit. People should be paid back for doing good or bad things. Still rigid and inflexible. Fairness is confused with deserving.
- Level 2-A: Understanding the different people have different needs (the poor). Choices try to make things equal (He should get the most, but she should get some, too). Fairness confused with compromise.
- Level 2-B: Child sees the claims of other people and tries to take all the circumstances into account. Choices made for the particular

situation after considering all claims.

(People who work hardest deserve the most because that way everyone is encouraged to work harder).

* Adapted from Table 1, Brief Description of Early Positive Justice Levels, William Damon, The Social World of the Child. San Francisco: Jossey-Bass Publishers, 1979. p.75.

APPENDIX D-5

Induction

Induction regarding the parent means appeals to the child's potential for guilt by expressing hurt, disappointment by the parent as consequences of the child's behavior. Induction regarding peers means pointing out to the child the consequences of his behavior in terms of the other child's feelings.

A pattern of affection with infrequent use of power assertion and frequent use of induction facilitated the facets of morality included in this study, internal moral judgment, acceptance of responsibility, consideration of other children. Induction focuses the child's attention on the consequences of the child's behavior on others. This distinction is considered important in determining the content of the child's standards. Implied in induction is the means of reparation. Induction is seen as the method most capable of enlisting the child's natural tendency for empathy. Researchers believe the coalescence of empathy and the awareness of being the causal agent should produce a social conscience.

Power assertion is least effective in promoting the development of moral standards and internalization of controls because it elicits intense anger in the child and provides a model for expressing hostility. It serves to

inhibit feelings of empathy. It promotes expectations of punitive responses from adult authorities and thereby contributes to an external moral orientation.

Induction is the most facilitative form of discipline for building long term controls which are independent of external sanctions.

APPENDIX D-6

Parent Role in the Moral Development of Children

Many investigators have reported the importance of parental reasoning with the child. Hoffman proposed that induction, the parent pointing out the consequences of the child's behavior to others, is the most important antecedent to internalizing values and corresponding behaviors. Parents who reason with their children and use other-oriented induction communicate the importance of the welfare of others. Piaget (1965) refers to the parents' role in developing the child's awareness of intentionality versus material consequences in moral reasoning as a function of the parents' verbal communications with the child. Parents' induction and children's socially responsible behavior was correlated. Induction can elicit empathy in the child and communicate to the child that he or she has a responsibility to others. It seems evident that parental induction will facilitate the child's role-taking ability which Piaget (1965) says is a major factor in the development of moral reasoning.

Another aspect of parental reasoning to consider as an influence on their children's moral development is the research of Kohlberg and his associates that exposure to a higher stage of reasoning stimulates cognitive disequilibrium and stage advance.

A study of boys with a high degree of self-esteem found they were successful socially. They led rather than merely listened to discussions. They were eager to express opinions and did not sidestep disagreements. They were not particularly sensitive to criticism. They were leaders instead of followers. Coopersmith's findings suggest that the ability to participate in and lead Kohlberg-type moral reasoning discussions has its antecedents in the home life and family structure of the student rather than in the classroom atmosphere. The "just community" concept (Power and Reimer, 1978) may be viewed as an effort to replicate in the school, the conditions Coopersmith describes as the well-structured family environment.

Both Coopersmith (1968) and Baumrind (1975) reported that parents of the children with positive socialization set high standards and explicit behavior expectations for their children. Authoritative parents had clear ideas about how they wanted their children to behave. In an analysis of parental control and guidance procedures, it has been found that a basic theory or philosophy is required for the parent to unite and modify strategies over time as the child grows and matures. This consistency over time communicates to the child that reason not impulse supports the parents' value system.

A child's home life plays a major role in his selection of friends. If the family ties are strong and affectionate, they become a "bulwark against antisocial influences from neighborhood or peer groups". The self-selection of peer associates and its relationship to the parent-child relationship and parent-style variables is of particular significance when considering Piaget's emphasis on the role of peer interactions in the moral development of the child.

Numerous research studies have been made relating parent practices of moral development in children. Power assertion by the mother was related to weak moral development in their children. The use of induction by the mother was consistently related to advanced moral development.

Two parent practices which were noted in all studies of moral development in children were affection and discipline. The children with advanced moral development perceived their parents as approving, affectionate, advising and participating in child-centered activities.

(Table 11)

APPENDIX D-7

Correlates of parent practices and the moral development of
their children

| Positive | Negative |
|--|------------------|
| I. Affection | |
| warmth and nurturance | |
| sensitivity and responsiveness | |
| interest in the child's welfare | |
| acceptance | |
| II. Discipline | |
| low power assertion | Power assertion |
| high standards and expectations | love withdrawal |
| induction-consequences of child's behavior | harsh punishment |
| consistent, firm enforcement of rules | |
| III. Communication | |
| accessible | |
| listening | |
| reasoning | |
| explanations for demands | |
| democratic decision making | |

APPENDIX D-8

Sample Procedure for Parents*

1. Choose a quiet time when you and your child can talk without interruption.
2. Present the dilemma story to your child.
3. Ask your child to repeat the story to you.
4. Ask your child what he/she thinks is the story character's problem.
5. Ask your child what he/she thinks the main character should do.

*REMEMBER NOT TO EVALUATE YOUR CHILD'S ANSWER AS RIGHT OR WRONG.

6. Ask your child why he/she thinks that.
7. Ask your child how he/she thinks each character in the story feels.
8. Ask your child how he/she would feel if he/she were the main character. Each of the other characters.
9. Suggest a solution one stage above your child's solution:
What would happen if _____? How would _____
feel? How would the (other characters) feel?
10. Encourage your child to make up and discuss real life dilemmas.

* Druska, R. and Whelen, M., Moral Development
A Guide to Piaget and Kohlberg. Ramsey, N.J.: Paulist Press,
1975.

APPENDIX D-9

*

Sample Moral Dilemma Story

WHAT SHOULD ROGER DO?

"But isn't that stealing?" Roger questions, when Barry took two baseballs from the school kit, and put them in his bag.

"Aw...no, not really," Barry replied. "It doesn't really matter if no one ever misses them..no one will even know they've been taken, so no one will be upset, and no questions will be asked."

"You mean you've done it before?" said Roger, surprised. "Yea," replied Barry, "I've taken four or five baseballs...but stop looking at me as if I'm a criminal or somethin'."

Roger wasn't sure what to think. He thought there might be something in what Barry said--that stealing was really only bad if it caused hurt, or if someone missed the thing that had been stolen. He didn't think much about what had happened for a few days. The thought of telling on Barry never came to his mind.

Then one day at school, something happened which really made Roger think. Barry couldn't find his special silver pen, and was sure that it had been stolen. "I remember clearly leaving it on the desk," he said. "Someone must have come into the room at recess and taken it."

Barry was right. Someone had taken it, and Barry found out who it was only by accident. When Andrew was turning out his pockets, looking for money to pay the lady at the canteen, the pen had fallen from his pocket onto the ground. "That's mine!" exploded Barry, who was behind Andrew in the line.

But the matter didn't rest there. After shouting for minutes at Andrew, Barry went to his teacher, and then to the Principal. He told everyone what a terrible thing Andrew had done, and did his best to make sure that no one spoke to Andrew, and that he was punished. As a result of the fuss that Barry made, Andrew received the most severe punishment.

Roger felt very uneasy about the whole incident. He didn't say much in class for the rest of the afternoon. He thought that Barry was probably far worse than Andrew, because he had stolen more than once, but Barry had been really hard on Andrew. He had made sure that Andrew was punished in the worst possible way.

When Roger told Barry this after school, Barry pointed out that the two cases were very different. "Look," he said, "it's a lot different if no one misses the thing...it

can hardly be important, can it?" Roger thought there was some sense in what Barry said. After all, he had sometimes told very small lies to save someone from being hurt. Perhaps this was the same...perhaps some kinds of stealing weren't nearly as bad as others.

What should Roger do?

APPENDIX D-10

Sample Questions for Roger's Dilemma

1. Should Roger tell the teacher that Barry stole the baseballs? Why or why not?
2. Does it matter if Roger and Barry are best friends? Why or why not?
3. Would it make a difference if Roger wasn't a good friend of Barry's but everybody liked Barry alot? Why or why not?
4. Is Barry right? Is it okay to take something if nobody will miss it? Why?
5. Is it different to take something from a friend than to take something from somebody you don't like? Why?
6. Is it worse to take something from an adult than from somebody your own age? Why?
7. Suppose you saw a boy/girl from your class with something of yours what would you do? Why?
8. Did anything like this ever happen to you? What did you do? Why?

APPENDIX D-11

*

The Moral Dilemma Stories

Graham

Graham sees his brother Ken steal, with a good motive, but when Ken saves his own skin by blaming another boy, Graham is placed in a quandry.

Alan

When a group of boys breaks a window, Alan thinks he has been seen and will be held responsible, but his peers insist that he say nothing.

Keith

Because Keith is forbidden to be at the creek, he doesn't know whether to intervene to help a boy being bullied, to seek help, or to do nothing.

John

John knows his peers won't want his younger brother in their secret club, his parents have ordered him, under pain of his own exclusion, to admit him.

Robert

Robert is torn between relieving the misery of the school bully by revealing who stole his watch, and betraying a secret and losing the friendship of his peers.

Greg

Greg wonders if it is justified to 'get your own back' on a bully, by having him unjustly incriminated in class.

Anne

Anne boasts of her prowess once too often, and when her friends insist that she prove herself, she feels that she can't.

Susan

Susan's conflict as to whether to reveal that she won the essay competition by copying from a book, is complicated when she learns that the next boy in line for the prize also cheated.

Pat

In a desperate bid to finish her Social Studies

project, Pat surreptitiously takes a book, intending to return it the next day, but she ruins the book by spilling ink on it.

Lyn

Lyn's distress at being rudely teased by her brother, is worsened when he wins the school modelling competition--by passing her model off as his own.

Carol

When Carol's mother asks her for her hard-earned babysitting money to buy a present for a sick relative, Carol only give her half, which isn't enough for the present her mother had in mind.

Michelle

Michelle doesn't know whether to forego a terrific party and the friendship of her peers, in order to make a poor and 'smelly' new girl feel at home in a strange school.

Phillip

Although Phillip and Lindsay are responsible for breaking a window, an old pensioner believes that he did it, and has accepted the blame.

Steven

Steven doesn't know whether to escape from the orchard and save his own skin, or stay with his friends and suffer the consequences.

Peter

Peter is caught lying, and when he is summoned before the Principal, doesn't know whether he should explain his real motive--the fact that he saw his father get away with a white lie.

William

William's conflict of having to accept one of the ideologies of his teacher and Principal, is confused because of his crush on his teacher.

Brian

Brian doesn't know whether to admit to taking and smoking his father's cigars, which have caused his friend to be sick, or to allow his friend to suffer in silence.

Sean

Sean deceives his protective mother in order to

escape from being teased as a mummy's boy.

Melanie

Melanie wonders just how far she should go to befriend an unresponsive isolate.

Julie

When Julie's twin sister is allowed to go to the party, and she isn't she contrives it so that her sister misses out too--and regrets it.

Debbie

Debbie realizes that her boasts with Lisa have caused the alienation of their respective mothers.

Shirley

Shirley wonders whether her feeling that Karen is unwittingly using her mother-youth leader to gain favors, maybe confused with a jealousy of Karen.

Louise

When Louise sees two girls steal, she gives them an ultimatum to confess, but then finds that she has been framed.

Bruce

Bruce reports a boy to the Principal for vandalism, but later learns that his accusation was mistaken.

Sally

Sally doesn't know whether to go out of her way to help a fat, unpopular girl who won't, or can't help herself.

Ross

When Ross inadvertently spends the money donated to the Walk-a-thon, he wonders whether he should change the donation rates on the card.

Michael

Michael is tempted to confess a wrong he didn't commit, to shatter his image as teacher's pet.

Wayne

Wayne disobeys his teacher in a fit of temper because the scheming Ian has caused Miss Fox to doubt his integrity.

Roger

Roger wonders whether to believe that some forms of stealing are more excusable than others.

*Brady, L., "Do We Dare"

APPENDIX E

Second Training Meeting

Time: 1 hour. Tape recorded.

Objectives:

1. Understanding the role of empathy and role-taking in advancing moral reasoning and development.
2. Practice presenting a dilemma story and asking probe questions for empathy.

Materials:

1. Seven Brady stories.
2. Paper and pencils.

- I. Review the Role of Empathy and Role-taking-10 minutes
 - a. As a function of operational thought (see discussion of Piaget Appendix D-2).
 - b. Parents role in developing empathy (see discussion in Hoffman Appendix D-6 and D-7).
- II. Parents' Presentation of Examples of Moral Reasoning Levels from Their Listening and Observations-5 minutes
- III. Presentation of a Brady Dilemma to Whole Group- 10 minutes
 - a. Have parents formulate questions of empathy and intentionality.
 - b. Have parents develop probe questions using probe questions from Roger's Dilemma as examples.
- IV. Workshop - 20 minutes
 - a. Divide into groups of three.
 - b. Role-taking: presenting a Brady Dilemma; asking probe questions for empathy, empathatic listening to replies.
 1. one parent playing parent
 2. one parent playing child
 3. one parent listening for parent's empathy, giving feedback and recording questions
 4. reverse roles.

V. Conclusion

a. Assignment

1. Each day one dilemma presentation to child following parent procedures.

2. Brief log entry.

b. Review dilemma stories for week's assignment. This part of the program depends upon the number of parents in the group. It is hoped that in the workshop groups the seven dilemmas for the coming week's assignment will have each been rehearsed and questions developed so that the questions for each story can be shared in this discussion period.

c. Questions.

APPENDIX F-1

Third Training Session

Time: 1 hour. Tape recorded.

Objectives:

1. Improve probe questioning.
2. Recognize level of reasoning.
3. Introduce reasoning one stage/level above the child's to promote cognitive conflict.
4. Program evaluation to date.

Materials:

Seven Brady stories.

Damon Positive Justice Levels.

Piaget Level of Reasoning about the Lie (see Appendix F-2).

- I. Review Parents Experience - 10 minutes
 - a. Presenting dilemma stories
 - b. Children's reactions
 - c. Parents' reactions.
- II. Recognition of Reasoning Levels - 30 minutes
 - a. Damon's Positive Justice Levels
 1. Ask parents for examples of levels of reasoning they have recognized in their children's dilemma discussions or every day experiences.
 2. Using a Brady story from coming week's assignment have parents suggest a level one above the child's.
 - a. If child insists on strict equality as fairest, introduce into the story conditions of merit or deserving.
 - b. If child insists on expiatory punishment, introduce possibility of restitution.
 - b. Piaget Levels of Reasoning about the Lie
 - a. If child insists a lie is wrong only if

told to an adult, introduce need for truth and trust between friends.

- b. If child insists all lies equally wrong, introduce the idea of intention.

III. Workshop - 15 minutes

- a. Divide into groups of three - new triads.
- b. Role-taking: presenting a Brady dilemma from coming week's assignment probe questions for recognizing level of moral reasoning and introducing a solution at the next higher level to produce cognitive conflict.
 1. one parent playing parent
 2. one parent playing child
 3. one parent monitor to provide feedback about recognition of reasoning level and to record questions.

IV. Conclusion

- a. Assignment
 1. one Brady dilemma discussion each day with experimental child introducing higher level of reasoning than child's.
 2. log entries.
- b. Questions.

APPENDIX F-2

Piaget Levels of Reasoning About a Lie

- Level 1 The lie is wrong because it is the object of punishment. If there is no punishment then it isn't a lie.
- Level 2 The lie is wrong because it is not true whether or not it is punished.
- Level 3 The lie is wrong because it undermines trust and affection.

Young children believe it is wrong to lie to adults but alright to lie to peers because adults, they believe, know the truth anyway and so they will be caught and punished, while peers will either believe them or cannot punish them.

Older children judge a lie by the function or purpose of the lie, intention. Younger children judge a lie by the falseness of the statement.

For the young child if the story is believed it is not a lie. For the older child the seriousness of the lie is to the degree that it deceives.

APPENDIX G-1

Fourth Training Meeting

Time: 1 hour. Tape recorded.

Objectives:

1. Personalizing Brady dilemmas
2. Develop dilemma stories from child's real life experiences

Materials:

Seven Brady dilemmas

- I. Review findings from research on effectiveness of real life dilemma discussions in a natural setting (See Appendix G-2) - 5 minutes.
- II. Personalizing a Brady Dilemma - 20 minutes
 - a. Using Brady stems for story lines.
 - b. Using child and/or friends in similar dilemma situation.
 - c. In full group have each parent make-up a personalized dilemma from a Brady story stem.
- III. Developing dilemmas from child's real life experiences 20 minutes
 - a. Family situations
 1. perceived inequalities in treatment with siblings, "unjust punishments"
 2. ask parents to supply dilemma issues from family situations.
 - b. School situations and play situations
 1. conflicts with authority
 2. tattling, when is it fair, when is it not
 3. cheating, lying, bullying, fighting, ganging up, name calling, being left out/leaving out.
 - c. Review role of empathy. It is through child's ability to see how other children feel that their sense of morality as justice and caring develop.

IV. Conclusion

a. Assignment

1. one dilemma each day which is personalized or from child's real life experience
2. log entries

- b. This is the last working meeting. Next week we will meet to evaluate the program and turn in the log sheets. Researcher will begin post-testing the children the following week. The follow-up interviews will be given in September. In the meantime, please don't discuss the program and training procedures with others, particularly control group mothers. The only way to accurately assess the effectiveness of this method is to strictly limit the treatment to the experimental group. If you are very careful about this, we will have some valuable data about how mothers can and do effect moral development.

If you cannot come next week, I have some envelopes with stamps and my address so you can mail your log sheets to me with your comments about the program. Wait until a week from today to mail them so you can make notes about each day this week working with your child. Next week we will only meet for half an hour.

I can't thank you enough for participating. I hope you have enjoyed it as much as I have and that what we have done here has helped you and your child.

APPENDIX G-2

Natural Settings, Real Life Dilemma and Parents as Teachers

Grimes introduced the concepts and discussion techniques of moral stage development to the mothers of 11 year olds. Children discussing real life problem stories made significant gain compared to the group discussing hypothetical dilemmas. Inclusion of the mothers was presumed to have a powerful effect because discussions could be extended into the natural setting of the child's home and family.

The most dramatic gains were made where children discussed real dilemmas in a natural setting using democratic methods, i.e., within a moral atmosphere. Socratic discussion and probing questions were necessary stimulators for moral growth. When mothers were trained to work with their children at home, results showed that in a two-week period children trained one to one by a parent advanced from objective to subjective responsibility in attribution of intent. Parents who encouraged children to participate in discussions of moral issues had children who were higher in moral development. The child advances in moral reasoning when the parents stimulate the child's own cognitive resources. Mature modes of thinking--moral--need not be identified or reinforced, only presented and the child will spontaneously prefer the more mature

concepts in an atmosphere of mutual respect where cognitive disequilibrium is fostered to promote moral growth and teachers/parent refrained from moralizing.

Studies by Blatt and Kohlberg suggest that it is easier to move from preconventional to conventional moral reasoning at younger ages than in adolescence when Stage 2 reasoning has become fixated.

Studies indicate that a parent intervention using cognitive-developmental strategies has significant potential.

The present study is undertaken to explore this use of Socratic dialogue using real life dilemmas in the natural setting of the home in the natural group of the parent and child when the child is beginning to develop a social conscience, latency.

APPENDIX H

Final Meeting

Time: 30 minutes. Tape recorded.

Objectives:

1. Program evaluation
2. Termination

I. Program Evaluation

- a. Mothers will be asked to write their comments on their log sheets and give them to the researcher.
- b. Open discussion of program
 1. Did they receive enough background information? Too much?
 2. Did they have enough workshop time to practice dilemma presentations and questions? Too much?
 3. Were there any aspects that needed more time and practice to develop?
 4. How did the children enjoy participating?
 5. Did mothers enjoy interacting with their children this way?
 - a. did mother's perceptions of their children change? How?
 - b. were other members of the family interested in what you and your child were doing?
 6. Do you think you will continue this kind of discussion with your child?

II. Termination

- a. Request not to discuss training program with other mothers for the sake of study validity.
- b. Appreciation for participation and cooperation.

