1991

Volunteer Community Service Work and its Effect on the Moral Development of Ethics Students

Judith A. Boss
University of Rhode Island

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VOLUNTEER COMMUNITY SERVICE WORK AND ITS
EFFECT ON THE MORAL DEVELOPMENT
OF ETHICS STUDENTS

BY
JUDITH A. BOSS

A THESIS SUBMITTED IN PARTIAL FULFILLMENT OF THE
REQUIREMENTS FOR THE DEGREE OF
MASTER OF SCIENCE
IN
HUMAN DEVELOPMENT, COUNSELING AND FAMILY STUDIES

#24932135
UNIVERSITY OF RHODE ISLAND

1991

ABSTRACT

This study investigated the effects, in terms of moral development, of having undergraduate students engage in volunteer work with a community service agency as part of their course requirement.

The subject population consisted of 71 college ethics students enrolled in two classes of about equal size. Both classes met the same length of time, on the same days, and had the same teacher. One class, the experimental group, was required to complete twenty hours of volunteer work and keep a journal of their experiences. The other class, the control group, received a choice of a more traditional essay assignment or an extra test in lieu of the volunteer work.

Assessment of the groups was carried out using the Defining Issues Test (Rest, 1979). Both groups were given a pre-test and a post-test and a questionnaire asking for data regarding their age, information on their family, their involvement in volunteer work, and their perception of their own moral improvement over the course of the semester.

Statistical analysis was carried out using a t-test to compare difference between the gain in scores of the control and experimental groups, as well as a Pearson

correlation matrix to determine the relationship between the various scores on the DIT test and other variables such as age, gender, class participation, final grade, and their own past volunteer work as well as their family's participation in volunteer work.

It was found that the class involved in community service work, the experimental group, experienced significantly higher gains in their moral development scores than the control group. Also, there was a high correlation between class participation and posttest DIT scores for the experimental group but not for the control group.

Stage 2 reasoners (the egoists) in the experimental group made the greatest gains in their DIT scores in either of the two classes, while stage 3 reasoners ("good boy, nice girl") in the experimental class made the poorest gains in either of the two classes. In fact, their posttest scores were lower than their pretest scores.

The results were related to the literature on moral development and to research on the use of volunteerism and discussion of "real life" moral dilemmas as educational tools. Implications for practical application of the findings in a classroom setting are discussed in addition to recommendations for future research.

ACKNOWLEDGEMENT

I would like to express my appreciation to the members of my thesis committee--David Caruso, Jayne Richmond and Lynn McKinney--for their time, support and suggestions. I would especially like to thank my major professor David Caruso for his assistance with the statistical analysis of my data.

I would like to extend my gratitude as well to Glenn Erickson of the Instructor Development Program at the University of Rhode Island for his enthusiasm, and continued encouragement and support throughout this project. The Instructor Development Program also assisted by providing the funding for the DIT tests and the scoring of the tests.

My deep thanks also go to Fritz Wensch of the University of Rhode Island philosophy department for his support and his interest in my teaching and classroom research. I would also like to thank Dr. Wensch for chairing my thesis defense committee.

My appreciation also goes to Mary-Lee Harrington for her assistance in organizing and proofreading the data for the tables and figures.

I would also like to thank my daughter Alyssa Boss for her patience and constructive suggestions throughout the duration of this project.

Most of all I would to thank the students in in my two ethics classes who so willingly and enthusiastically participated in my study. Without their cooperation this study would not have been possible.

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CHAPTER I

Introduction

Purpose of the Study

The primary purpose of this study is to test the hypothesis that undergraduate students who engage in volunteer work with a community service agency as part of their course requirement will score higher at the end of the semester on a test of moral reasoning than students who have not. Moral reasoning, for the purpose of this study is defined as the "process by which a person arrives at a judgment of what is the moral thing to do in a moral dilemma" (Rest, 1990, 18).

Assumptions

One of the major assumptions of this study is that students who have an opportunity to put moral principles learned in a classroom into practice will be more likely to internalize these principles. This will be reflected in a move toward postconventional (principled) moral reasoning.

A second assumption is that students who have an opportunity to discuss moral dilemmas encountered in their volunteer work and everyday life will be better able to come to satisfactory resolutions of moral dilemmas

in the future. This greater efficiency in solving moral dilemmas will also be reflected in a higher score on the Defining Issues Test (DIT).

A third assumption is that it is desirable, from a philosophical point of view, to reason at a higher stage of moral development. Cognitive-developmental theorists have been accused of going from an "is" to an "ought" in claiming that later stages of moral development are morally more desirable and that one ought to encourage people to reason at the highest stage possible (Loevinger, 1976; Margolis, 1978). While it happens to be the case that principled reasoning is characteristic of the higher developmental stages, this is not the reason why philosophers hold this reasoning to be more desirable than the cultural relativism of conventional moral reasoning or the egoism of pre-conventional reasoning. Instead the type of reasoning which is found at the highest stages of moral reasoning is deemed desirable prior to and independently of the recent findings of the cognitive-developmental theorists. The majority of the great moral philosophers have long held autonomous, as opposed to heteronomous, moral reasoning, universality and impartiality, as well as a concern for justice and mutual respect to be the hallmarks of moral reasoning.

At the same time it is recognized that the current cognitive-developmental theories, and indeed many of

the philosophical theories as well, are incomplete and do not take into account all aspects of moral reasoning, especially the more affective and motivational components of moral reasoning.

A fourth assumption is that part of the role of the ethics teacher is to facilitate reasoning at a higher stage rather than to indoctrinate certain values in their students. This assumption is based in part on a progressive philosophy of education in which the purpose of education is to stimulate the natural development of the students' moral capacities and judgments (Kohlberg, 1972). Moral development occurs naturally as a result of interaction between the individual and the environment and it is the educator's role to enhance, rather than stunt, growth in students. Kohlberg also points out the persons at a higher stage of moral development not only reason more efficiently when faced with a moral dilemma, but also act in accord with their own judgments. The second justification of this assumption is that the role of the philosopher is to foster independent or autonomous, analytical thinking. This type of philosophical thinking is found only at the higher stages of moral development.

A fifth assumption is that different people have different styles of approaching autonomous moral reasoning and that these different styles need to be nurtured and

accounted for in the development of an ethics curriculum. Because of this some students will benefit more than others from volunteer work, while others may gain the most from the discussion of controversial moral dilemmas.

Objectives

Alan Bloom in his best selling book The Closing of the American Mind (1987) wrote that "...almost every student entering the university believes, or says he believes, that truth is relative... The danger they have been taught to fear...", he goes on to point out, "is not error but intolerance... The point is not to correct the mistakes and be really right; rather it is not to think you are right at all" (pp. 1-2).

An article which appeared in the New York Times a few years ago (October 14, 1986) lamented that today's generation of college students are being permitted, in the name of scientific objectivity and value-neutrality, "...to grow up as ethical illiterates and moral idiots, unprepared to cope with ordinary life experiences." Instead of being taught how to make effective moral judgments, students are being told morality is all relative or a matter of personal opinion. According to the author of this article, "a counsel of despair", which is often "impressed on students under the guise of tolerance," is taking its toll on our young people.

As a college ethics teacher I frequently have students coming into my classes who fit the above description. They seem unable to make reasoned moral decisions and their lives too often seem to be a series of moral tragedies and poor judgments. College ethics courses have the potential to counter this trend toward relativism and despair by providing students with the resources necessary to help them recognize situations that call for moral judgment and actions, and to make more satisfactory moral decisions as well as to correct harms resulting from poor past decisions (or lack of decisions).

Hypotheses

1. Students who engage in volunteer work as part of their class requirement will score higher at the end of the semester on a test of moral development than students who have not.

2. Students who participate more in classroom discussions of moral dilemmas, including dilemmas encountered in their volunteer work, will score higher on the DIT test at the end of the semester.

3. Men will benefit more than women from volunteer work because the affective side of men's moral reasoning tends to be less developed.

4. Stage 2 moral reasoners, the egoists, will benefit the most from volunteer work since it will create the

social disequilibrium as well as conflict with their current moral reasoning that often preceeds a move to a higher stage of moral reasoning.

5. Stage 3 moral reasoners, "good boy, good girl" will benefit the least since volunteer work will tend to confirm their current level of moral reasoning rather than create social and cognitive disequilibrium.

6. Students who engage in volunteer work as a class requirement will be more likely to report that they plan to continue doing volunteer work in the future.

7. Students whose parents regularly participate in community service volunteer work will be the most likely to report being involved in past volunteer work as well as an intention to continue volunteering in the future.

8. Students who engage in volunteer work will be more likely to report themselves at the end of the semester as being highly moral people and as having improved in their moral reasoning.

These hypotheses are derived from the findings of previous studies on moral development and teaching ethics in the classroom.

CHAPTER II

Review of the Literature

Theories of Moral Development

In 1932 child psychologist Jean Piaget observed that children go through distinct stages in their moral development. The first stage he labeled the "stage of heteronomy" which is based on a "morality of constraint," while the second stage, the "stage of autonomy," is based on a "morality of cooperation" (Piaget, 1969). Educator John Dewey (1953) was another pioneer in the area of moral development, which he saw as a legitimate aim of education. Like Piaget he believed that children naturally progress through different stages of moral development. He broke these down into three stages: premoral, conventional, and autonomous.

Both Piaget and Dewey argued that that morality is social by nature and stems from the interrelationships of the individual and society. "Communal life," wrote Piaget, "alters the very structure of consciousness by inculcating into it the feeling of respect" (1932, p. 96). Thus the distinction traditionally drawn between the two is meaningless.

The cognitive-development approach of Piaget and Dewey, so called because the primary focus is on the

cognitive aspects of moral behavior, was later elaborated on in the 1970's by Lawrence Kohlberg. Philosophically Kohlberg's work was, in part a response to the "values relativism and the malaise of mid-century America" as well as a reaction to the analytical direction of much of twentieth-century philosophy, and a return to the grand tradition of a synthetic philosophy of education" (Chazan, 1985, p. 68). Kohlberg rejected the claim that moral principles are private statements of a person's feelings or preferences, as well as the claim that morality is merely an expression of a collective consensus, and instead saw moral reasoning in formalistic terms as a system of logic or framework of assumptions a person uses in solving a moral problem.

In his work on moral development, Kohlberg went one step further than Piaget or Dewey and sought to develop a tool by which to measure a person's stage of moral reasoning. Prior to this point most social-psychological measurement was concerned with attitudes toward moral values, rather than the ability to apply these values and principles in solving complex moral moral problems (Lind, 1989). In devising his cognitive-developmental theory, Kohlberg was especially influenced by the work of Socrates, Immanuel Kant and John Rawls, philosophers whose works, he believed, exemplified a high stage of autonomous moral reasoning.

As a result of extensive research and interviews with males of all ages, Kohlberg concluded that all people go through several stages of moral development ranging from punishment-oriented and egotistical moral thinking to post-conventional autonomous or principled moral reasoning.

These stages, Kohlberg, claimed are both sequential and universal, that is, they are found in all cultures. Each stage represents a different pattern or system of logic for deciding what is the just or right way to solve a moral dilemma. In other words, stages are defined structurally as "transformations in the organization of thought, rather than increasing knowledge of cultural values" (Turiel, 1974, 15). While the content or attitudes toward different moral values may vary, depending on a person's culture and the values they hold, the form of each stage remains consistent. Each stage also represents an equilibrium point and a person will generally remain in a stage until sufficient cognitive disequilibrium or challenge upsets the equilibrium. However, too much conflict can create a situation where moral development is retarded (Smith, 1978, p. 58).

Kohlberg and his colleagues also noted that people tend to prefer a solution to a moral problem at the highest level of reasoning available to them, an observation that has been born out by research (Rest, Turiel and

Table 1

Kohlberg's Stages of Moral Development

Stage	Description	DIT score
Preconventional		
1. Punishment and Obedience	Avoid punishment and submit to power.	0.00-19.99
2. Egoist	Satisfy one's own needs. Human relations viewed like those of the marketplace; fairness seen as exchange of favor for favor.	20.00-29.99
Conventional		
3. Good boy/ good girl	Please and help others. Concern for maintaining good relationships and earning others' approval.	30.00-39.99
4. Society- maintaining	Respect authority and social rules; maintain the existing social order for its own sake.	40.00-49.99
Postconventional		
5. Social contract or legalistic	Obey useful, albeit arbitrary, social rules; appeal to social consensus and safeguarding minimal basic rights. This is the "official" philosophy of the American government and Constitution.	50.00-59.99
6. Conscience and universal principles	Autonomously recognized universal rules that are logically consistent and reflect a respect for equal human rights and the dignity of each individual.	60.00 +

Adapted from: Lawrence Kohlberg (1971). The Philosophy of Moral Development, New York: Harper & Row, pp. 510-511.

Kohlberg, 1969). However, they have difficulty comprehending reasoning that is more than one stage above their own. Indeed, Rest (1990) points out that many students who reason at a lower stage of moral reasoning are actually relieved to learn that they do not reason like a moral philosopher!

Critique of the Cognitive-Developmental Theories

Kohlberg claimed that there are two necessary, though not sufficient, conditions for progressing into a higher stage of moral development: a certain level of cognitive development and exposure to appropriate social experiences. However, while Kohlberg acknowledged that there was an affective element to moral behavior he tended to ignore the affective side to moral development (Chazan, 1985, p. 77). In fact, Kohlberg himself (1980) later became critical of his initial emphasis on cognitive development at the expense of the affective and practical.

Kohlberg has also been accused of being overly reductionist in his attempt to reduce all moral principles into justice and, in the process, neglecting other important components of moral behavior such as moral habit and moral motivation. Stage of moral development is not the only determinant of which course of action a person chooses and prevailing social norms or political ideologies

can sometimes override a person's concept of what is just (Rest, 1984).

Although many studies have found a significant positive correlation between stage of moral development and behavior (Blotner and Bearison, 1984), others have found an inconsistency between the two (Nucci, 1985), suggesting that there are other elements involved in moral behavior besides one's level of moral reasoning. Blasi (1983), for example, has found that individuals who do not attach much importance to morality as an aspect of their self-identity are less likely to use moral considerations when making a decision of how to respond to a moral dilemma. People who are in a good mood are also more generous and likely to cooperate.

The discrepancy between one's moral judgment and one's behavior was noted by Piaget who distinguished between two types of morality: theoretical morality which is reasoning and judgment stripped of any association with obligation or need to act, and practical morality or effective moral thought which is reasoning and judgment charged with a sense of obligation and aspiration (1932, p. 171).

Rest (1990) identified four component processes involved in the production of moral behavior: moral sensitivity,, moral judgment, moral motivation, and execution and follow through. See Table 2. While cognitive

Table 2

Component Processes Involved in the Production of Moral Behavior

Component I

Major Function: To interpret the situation in terms of how one's actions affect the welfare of others.

Cognitive-affective Interactions: Drawing inferences about how others will be affected, and feeling empathy, disgust, etc., for the other.

Component II

Major Function: To formulate what a moral course of action would be; to identify the moral ideal in a specific situation.

Cognitive-affective Interactions: Both abstract-logical and attitudinal-valuing aspects are involved in the construction of systems of moral meaning; moral ideals are comprised of both cognitive and affective elements.

Component III

Major function: To select among competing value outcomes of ideals, the one to act upon; deciding whether or not to try to fulfill one's moral ideal.

Cognitive-affective Interactions: Calculation of relative utilities of various goals, mood influencing outlooks; defensive distortion of perception; empathy impelling decisions; social understanding motivating the choice of goals.

Component IV

Major Function: To execute and implement what one intends to do.

Cognitive-affective Interactions: Task persistence as affected by cognitive transformation of the goal.

From: James Rest (1984). Research on moral development: Implications for training counseling psychologists. The Counseling Psychologist, 12(2), p. 20.

developmental theory and research focuses primarily on the Component II process of moral judgment, in fact, deficiency at any stage, Rest notes, can result in failure to act morally. Consequently, moral development cannot be represented as a single variable, nor as a single set of stages.

"We all know people," Rest writes, "who can render very sophisticated judgments but who never follow through on any course of action; or people who have tremendous follow through and tenacity but whose judgment is single-minded" (1984, p. 19). Striking differences are also evident in people's sensitivity to the needs and welfare of others. The development of sensitivity, which is part of Rest's Component I of the production of moral behavior, includes experiences that contribute to the development of empathy by calling for people to see perspectives other than their own (Smith, 1978).

One of the major criticisms of Kohlberg and other cognitive-developmentalists whose research was almost exclusively with males, is the way they formulated theories which they assumed should apply to all human beings regardless of their gender. To add insult to injury, Kohlberg even drew the conclusion on the basis of this research that men operate at a significantly higher level of moral reasoning than women.

Such gender-biased research was understandably unacceptable to many researchers. While there is considerable evidence supporting the claim that cognitive development is important to moral development as it was initially defined by Kohlberg (Walker, 1986; Zeidler, 1985), there has been considerable disagreement about the role of cognitive factors in moral development, especially from feminists who reject Kohlberg's rationalistic, cognitive definition of morality.

Carol Gilligan (1982), who was one of Kohlberg's students, in particular greatly enriched the work of Kohlberg and the other cognitive-developmental theorists with her study of moral reasoning in women. Women, she found, tend to be more empathetic and relationship oriented. She termed this type of moral reasoning the "care

Table 3

Gilligan's Stages of Moral Reasoning in Women

Stage	Description
Preconventional	Self-centered: viewing one's own needs as all that matters.
Conventional	Self-Sacrificing: viewing others' needs as more important.
Postconventional	Mature Care Ethics: able to reason toward a balance of one's own and others' needs.

Summarized from: Carol Gilligan (1982). In A Different Voice. Cambridge, MA: Harvard University Press, pp. 72-73.

perspective," as opposed to the "justice perspective" or principled reasoning which is used more often by men.

Kohlberg's contention that it is cognitive disequilibrium, or finding one's reasoning in disagreement with that of someone at a higher stage of moral reasoning, that precipitates a move toward a higher stage of moral reasoning, has been disputed by several researchers. Not only do some people disagree about giving priority to the cognitive and rational elements of moral judgment (Hann, Smith and Block, 1969), others reject the premise that cognitive development "gates" moral development, especially that of women (Kuhn, 1977).

In a study involving 115 university students who were members of 15 naturally existing friendship groups Norma Hann (1985) found that social disequilibrium had a more pronounced effect on facilitating moral development than did cognitive disequilibrium. Walker (1986) likewise found social experiential variables to be better predictors of moral reasoning development, especially with men. In light of these findings Haan suggests that too much weight is being placed on the cognitive factors involved in moral reasoning and that more emphasis should be placed on the effect of "the emotional interactive experience of moral-social conflict" on moral development (1985, 1005).

Jean Baker Miller and her colleagues (1986) likewise found that women's moral decision-making takes place more in the context of enhancing relationships, rather than in terms of the application of autonomous moral principles. While these gender difference have been confirmed in several studies (Donenberg and Hoffman, 1988; Gilligan and Attanucci, 1988; Hendrixson, 1989; Stiller and Forrest, 1990;), others have argued that these differences are not significant and that it is unacceptable to divide morality on the basis of gender (Sichel, 1985;). Indeed, Gilligan herself suggests that both the care (female) and justice (male) approaches to moral reasoning are incomplete and that one's fullest potential in moral reasoning can be reached by an integration of these two approaches (Muuss, 1988).

Level of Moral Development in College Students

Moral development in college students is of particular interest to many researchers since it has been found that a college education can help students advance to a higher level of moral reasoning than that found in the average American adult with only a high school education (Rest, 1988; Colby et al., 1983). As can be seen in Table 4, most college students are at stage 3 or 4 in their moral reasoning, with their average DIT score being about 42.3, as opposed to 31.8 for the average

Table 4

Average DIT Scores of Selected Populations

Population	Average Score
Junior high students	21.9
Prison inmates	23.5
Adults with senior high education	28.2
High school students	31.8
Average American adult	40.0
Navy enlisted men	41.6
COLLEGE STUDENT	42.3
College volunteers for a community service project	46.8
Practicing medical physician	49.5
Medical students	50.2
Advanced law students	52.2
Seminarians in a liberal Protestant seminary	59.8
Moral philosophy doctoral student	65.2

From: James Rest (1984). Research on moral development: Implications for training counseling psychologists. The Counseling Psychologist, 12(2), p. 20.

high school student, and 28.2 for an adult with only a senior high education.

While continuing with one's formal education generally has a positive effect on one's moral development, some researchers (Haan, Smith and Bock, 1968; Kramer, 1968; Kohlberg and Kramer, 1969; Turiel, 1974) noted a downward shift in level of moral reasoning during the early years of college in a small number of college students who were at stage 4 at the end of high school, rather than stage 3 which is the norm for high school students (Rest, 1990). While it has been hypothesized that this is a

temporary regression in the "service of ego" (Kohlberg and Kramer, 1969), Turiel's research suggests that this is not a true regression but a transition between stages 4 and 5 involving a "phase of conflict or disequilibrium in which responses cannot be classified clearly at any stage" (1974, p. 19). Students at this phase are in a temporary stage of disorganization where they are questioning the adequacy of law, authority and God as a means of verifying the universality of morality, but have not yet replaced this type of heteronomous reasoning with autonomous, principled reasoning. Consequently, they tend to fall back into statements to the effect that all values are relative, that we should never pass judgement on what others do, and that terms like "good," "ought" and "duty" have no meaning, thinking that superficially resembles stage 2 reasoning. Many of these students have advanced to stage 5 several years later (Kramer, 1968).

While a college education is an important variable in enhancing moral development, only a small number of undergraduate students actually advance to stage 5 or 6 reasoning. Most instead hold to a higher level of conventional reasoning with the college experience tending to solidify a low to middle stage 4 reasoning except for those students who are sufficiently jarred to question their previous beliefs (Rest, 1974). In fact, Clinchy

(1990) found that by the end of college most women have learned to conform rather than to be independent thinkers.

Gains that are made in moral judgment, however, tend to be retained and are related to students' decision making in new circumstances and their "real life" behavior (Rest, 1984).

Classroom Research on Facilitating Moral Development

As a result of recent research on moral development and a growing concern over what is perceived to be a widespread decline in morals in our society, there has been an upswing in interest in the the teaching of ethics (Rest, 1979; 1987a). Sadly, current college programs in ethics have been found to be relatively ineffective in facilitating an increase in students' level of moral reasoning (Rest, 1988, p. 189).

The great majority of undergraduate college students are at stage 3 or 4 in their moral reasoning and have little appreciation of principled stage 5 and 6 reasoning. In fact, the thinking of the average college student is as far away from the thinking of a moral philosopher as is that of a junior high student from the thinking a college student! Rest (1984) points out that while students are able to memorize material presented in lectures on lines of reasoning used by different philosophers long enough for the final exam or final paper, there

is usually little true understanding of what is being presented.

Cognitive-developmental educators reject the two approaches to the teaching of ethics that either focus on the indoctrination of values, or, at the other extreme, educate for moral relativity, thus leaving the student in a moral abyss. Kohlberg, is especially critical of the "good-boy/good girl" or "bag of virtues" approach that characterizes much of moral education in our schools and colleges. As a formalist, Kohlberg stresses the form of advanced moral reasoning, rather than the contents. Morality is not simply a collection of norms to be taught but a perspective or point of view regarding how to decide what is right and just.

In light of this, Kohlberg puts forth four subtasks for the teacher: 1) The teacher should help students identify and confront genuine moral issues through the use of classroom materials or hypothetical dilemmas; 2) the teacher should help the student reflect on alternative ways of reasoning about the conflict; 3) the teacher should assist students in critically assessing the strengths and weaknesses of the different thinking processes they propose; and lastly, 4) the teacher should suggest to students a procedure of reflection and resolution that is more efficient than their current approaches (Kohlberg and Turiel, 1971). The purpose of the last

step is the "bump" students up one level of moral reasoning. Ideally, Kohlberg expected teachers to be not only moral socializers, but also inspirational figures who exemplified the best of Socrates and Jesus, Plato and Martin Luther King (Chazan, 1983).

In his study of how the college experience facilitates moral development, Rest (1988) concluded that the improvement cannot be attributed to classes in moral education, but is rather primarily the result of "dilemma discussion interventions" that engage the student in active problem-solving of controversial moral issues and, secondly, personality development interventions that involve the student in service projects such as peer tutoring and volunteering in a nursing home, along with attempts to integrate their service experiences by means readings of developmental psychology and discussions of the personal meaning and relevance of these experiences to their personality development (1988, p. 189). The results of his study are summarized in Table 5.

He further notes that for ethics instruction to be understood, assimilated and appreciated the instructor needs to understand the underlying structures of moral judgment being used by their students. Teaching students about the different stages of moral development can also be helpful in facilitating their movement toward a higher

Table 5

Effect Sizes of Different Educational Programs

Treatment	Effect Size
Dilemma discussion	0.41
Personality development	0.36
Academic courses	0.09
Three-week moral education courses	0.09

Adapted from: James Rest (1988). Why does college promote development in moral judgments? Journal of Moral Education, 17(3), p. 189.

stage. This finding seems in line with Socrates famous maxim that to "Know thyself" is the heart of philosophy.

This and other similar research has recently begun to bear fruit in terms of developing curricula that can facilitate moral development in college students. Nucci, for example, found that making statements at one stage of moral reasoning higher than the student does not facilitate students' moral development, as Kohlberg predicted it would. Nor is it helpful if the teacher merely restates the student's position, a technique frequently used by college teachers. Rather, what seems to be more effective is for the teacher to attempt "to extend the logic of the speaker's argument, or provide

a point or two of resolution between two conflicting positions" (1985, p. 278).

The most common educational intervention strategy of the cognitive-developmentalists for achieving these last two objectives is the Socratic approach to discussions of controversial moral dilemmas (Rest, 1984). These discussions have been found to be most effective when they: 1) involve active group interaction and role-taking as opposed to passive participation (Murphy, 1984); 2) involve exposure to conflicting opinions or cognitive disequilibrium and attempts at resolution of conflict (Walker, 1986; Murphy, 1984; Blatt & Kohlberg, 1975); 3) are focused on real moral issues which students encounter; and 4) are identified with actual social action (Nucci, 1985; Dalton, 1987). In fact, Walker found the best predictor of moral development in women is the extent to which they are involved in joint decisions in their household. "Unilateral decision-making," he notes, "either by oneself or others, would offer little stimulus for moral growth, whereas joint decision-making allows considerations of others' perspectives and resolution of conflict" (1986, p. 123).

The use of moral dilemmas in classrooms also serves another purpose besides sharpening students' skills in moral reasoning. Applying Rest's four-component model of producing moral behavior, Panzl and McMahon (1989)

note that some people are deficient in terms of component 1--moral sensitivity--and are simply unable to recognize a moral dilemma. It is important for the teacher to recognize that this is not always because they are being uncooperative or using defenses to block it from their consciousness. A discussion of "real life" moral dilemmas in a class can help students to recognize dilemmas they may run into and to "reduce the surprise and confusion when the problems do occur" (Rest, 1984).

In order to test the effectiveness of this approach Boyd (1976) designed an introductory course with the objective of moving students from conventional moral reasoning to principled moral reasoning through the use of readings in moral philosophy and "intensive discussion of both hypothetical and real-life moral dilemmas." He found that students at the end of the year had progressed about one-third of a stage in their moral reasoning. Blatt and Kohlberg (1975) noted similar results in a comparative study.

While active participation in discussions of moral dilemmas is an important factor in moral development, both Dewey and Kohlberg maintained that actual experience in confronting moral issues, particularly in the out-of-classroom environment, is imperative for moral development to occur (Smith, 1978). In a study of moral education programs in public schools Heller (1989) found

that one of the characteristics of successful programs is that they "heavily promoted volunteer" work (1989, p. 1). Rosenzweig (1980), in a similar study, likewise found that community-based experiences, or experiences outside of the classroom, have a positive effect on moral development. Honig also noted that community service opportunities are powerful strategies to aid moral development in school children" (1990, p. 6).

Community service work has several advantages over simulated experiences in a classroom because it puts students in direct contact with community values and "real life" moral dilemmas. It is much more difficult to engage in denial or minimize feelings of moral obligation if one is face to face with a homeless woman and her children, a rape victim, or an elderly person who feels depressed and abandoned by the world.

Community service work challenges peoples' egocentrism by demanding that they actively care for the welfare of another person (Chickering, 1976). Students are also exposed to a greater variety of social situations as well as levels of moral reasoning than they would be in a classroom--both conditions that have been shown to stimulate moral development (Smith, 1978). Empathy, an important element in moral sensitivity, is usually triggered by the perception of another person in distress (Hoffman, 1976), whereas abstract classroom discussions

of the distress of others often has little effect on people's actual feelings of empathy for them.

Rest (1984) points out that it is important, for the development of component 2 (moral reasoning) as well as component 3 (moral motivation), for students to meet role models who are happy and successful in their fields, and who are concerned about moral issues and are "active moral agents in a wider social world" (1984, p. 26). Community service volunteer work brings students into contact with people who are actively working, either as professionals or volunteers, to help others.

People who identify themselves as moral agents are also more motivated to engage in moral action (Rest, 1984). Blasi (1983) contends that, beginning in adolescence, people have a strong need for internal consistency and to act in accordance with their self-definition. Engaging in community service work helps students to define themselves as active and effective moral agents, rather than just armchair moral philosophers.

Ego-strength and the development of assertiveness are also important elements of component 4 (execution and follow through), since they give people the strength to act on their convictions. Community service work can be helpful in building self-confidence. Students who engage in community service work frequently report

that it makes them feel good about themselves and their ability to be make a difference in the world.

Community service works also provides skills in executing and carrying out a plan of action since, unlike classroom discussions of hypothetical dilemmas, the development and execution of a plan of action is demanded of the student. Also students frequently choose to work with a community service organization, such as tutoring in a preschool or an inner city school, working in a nursing home, or helping out in an animal shelter, that is related to the career they hope to pursue in the future or a moral issue with which they are presently struggling (such as care of an elderly grandparent). Panzl and McMahon point out that being concerned about and unable to resolve one moral issue can "cause insensitivity to another which begins before the first is completed" (1989, p. 12). Participation in community service work can provide students with an opportunity to work out moral issues which have been troubling them.

In summary, the most effective approach to the teaching of ethics in college would be one that integrates active group discussion of "real life" moral dilemmas, opportunities for students to engage in role-playing as well as personal self-examination, confrontation with and resolution of conflicting opinions and values, and community service work.

CHAPTER III

Method

Subjects

Participants in the study included seventy-one college undergraduate students enrolled in two sections of ethics in the spring 1991 semester at the University of Rhode Island. Both classes were of about equal size, had the same teacher, and met on the same days for the same length of time. Thirty-seven of the students were females, and thirty-four were males. The mean age for both classes was 20.3, with 66.7% of the students being either 19 or 20 years old. The majority of students were sophomores, with the others being distributed fairly equally among the other three classes.

Students in the experimental group were, on the average, significantly younger ($p < .05$) than those in the control group (19.7 years as compared to 20.8 years). This may have been because the section randomly selected for the experimental group was at 1:00--a relatively undesirable time for a class. Since seniors were allowed to register first and freshman last, the other (control) section was probably closed before many of the freshmen and sophomores had a chance to register. In fact, there was only one freshmen in the control class as compared to eight in the experimental class.

Procedure

The study employed a pretest-posttest control group design. Volunteer work was the treatment or independent variable, and level of moral reasoning the dependent variable. One class served as the experimental group and the other as the control group. The class that was to serve as the experimental group was randomly selected prior to the beginning of the semester.

The experimental group was required to complete twenty hours of volunteer work and to keep a journal of their experience. See Appendix A for a breakdown of the sections of the journal. The University of Rhode Island Clearing House for Volunteers assisted students in finding appropriate volunteer work. Or the students could find their own volunteer work.

Students in the experimental group were expected to meet at least once during the semester in a small group, either in a seminar room or at the instructor's home, to discuss with the other students in the group the nature of their volunteer work, as well as any dilemmas encountered in their work. Issues raised in the course of their volunteer work could also be brought up in class.

The control group was given the option of a more traditional essay assignment or an extra test in lieu of the volunteer work. The work counted toward twenty-five percent of their grade in both cases.

Assessment

Assessment of the two groups was carried out using the Defining Issues Test (DIT). The complete 6-story form of the test was administered as a pretest on the second day of classes to both groups, and again as the posttest during the last week of classes. See Appendix B for a copy of the DIT test.

Students were told prior to taking the pretest that I was doing a study on moral reasoning in college students and that the test would give them an opportunity to see what strategies they used in dealing with moral dilemmas. It was stressed that there were no right or wrong answers. The last four digits of their student numbers, rather than names, were used for identification in order to assure anonymity during the course of the semester. It was pointed out that, since I was also the instructor in the course, I would not be involved in the scoring of the tests and that the results would not be known to me until June.

During the posttest students were also given a short form, a copy of which is included as Appendix C, to fill out asking for their identifying number, gender, age, number of siblings, information on their family's involvement in volunteer work as well as the student's own past involvement in volunteer work and their intentions to continue volunteer work in the future. They were

also asked to indicate on a Likert-type scale how they would rate themselves as a moral person, and how they would rate their improvement, in terms of being a more moral person, over the course of the semester.

The DIT is a multiple choice test devised by James Rest in 1979 as a modification of Lawrence Kohlberg's test of moral development. Both Kohlberg's and Rest's tests make use of incomplete stories about a "social problem" or dilemma followed by an inquiry on what the test-taker thinks the person in the story should do, as well as a ranking of the issues that were of greatest importance to them in coming to that particular decision. The final score on the test, known as the "P" score, indicates the extent to which the test-taker's thinking is "like that of a moral philosopher" or, in other words, their ability to reason in a principled way regarding "...each and everyone's well being, in each of its basic aspects in dealing with moral dilemmas" (Rest, 1987). The DIT also includes a test for anti-establishment attitude. From hereon in this study the term DIT pretest or posttest will always refer to the "P" scores, while the anti-establishment attitude will be referred to by its complete name.

The DIT was selected for use in this study because:

- 1) it has the advantage of being relatively easy to administer and score;
- 2) it has been widely used

internationally with student populations; and 3) it has documented reliability and validity (Rest, 1990). For example, longitudinal tests show longitudinal validity in the direction of higher scores with about 66% of subjects making significant upward movements over a four year period, and only 7% moving downward (Rest, 1990, 28). The test also includes several "pretentious and lofty sounding," but meaningless, items which were written to serve as a check for internal reliability (Rest, 1990).

The DIT is suitable for pretest-posttest studies since there is no significant effect of a pretest on posttest scores (Rest, 1990). The instrument has also been shown to be immune to faking responses at a higher level of moral reasoning than one's actual level. McGeorge (1975) found that subjects, when instructed to, could fake downward on the test but not upward.

The DIT has been demonstrated to be significantly related to behavior and a person's ability to help others (Sheehan, Husted & Candee, 1981). It also lacks the male gender bias of Kohlberg's test. In fact, one study found that on the DIT "at every age/educational level, females scored significantly higher than males" (Thoma, 1986). This finding was not confirmed by the present study.

About three-quarters of the class chose to have class participation count as part of their final grade.

Class participation was assessed by giving each student who participated in class discussions during a given class period one mark. Students could receive only one mark per class regardless of the extent of their participation. This discouraged students from trying to monopolize class discussion in order to raise their grade. It also promoted class solidarity and cooperation, since students who had already participated tended to encourage those who had not to act as spokespersons when reporting on their small group discussions or to try to draw them into class discussions.

Analysis of Data

Statistical analysis of the data was carried out using a t-test to compare the difference in mean scores between the experimental and control groups, as well as a Pearson correlation matrix to determine the relationship between the scores on the DIT test and other variables such as age, gender, class participation, final grade, their family's involvement in volunteer work as well as student involvement in volunteer work. A significance level of $p < .05$ was selected for acceptance of the proposed hypotheses. All tests were carried out at the University of Rhode Island Computer Center using the SAS statistical analysis program.

CHAPTER IV

Results

Introduction

The median pretest DIT score for both groups combined was 40.0, with scores ranging from 16.3 to 66.7. The median score of the students in the study was slightly lower than the average of 42.3 for college students reported by Rest (1984).

As can be seen in Figure 1, almost two-thirds (64.7%) of students at the time of the pretest were in the conventional stage of moral development with the majority of these being stage 4 reasoners. Another 20.6% of the students at the time of the pretest were stage 2 preconventional reasoners, and 14.7% were at the postconventional principled reasoning stage.

Hypothesis 1: Students who engage in volunteer work as part of their class requirement will score higher at the end of the semester on a test of moral development than students who have not.

On the posttest, students in the experimental group made significantly greater gains in their DIT scores than did those in the control group. The mean gain in DIT scores or level of moral development for the

Figure 1

Percentage of Students at Each Stage on Pretest and Posttest

Table 6

t Test for Difference between Pretest and Posttest DIT Scores

Group	N	Mean gain	Std Dev	t
Experimental	29	8.61	12.39	2.47*
Control	36	1.74	10.04	

*p < .05

experimental group was 8.61 compared to only 1.74 for the control group. The difference in the means of the pretest and posttest scores of the experimental and control groups was significant at the $p < .05$ level.

The majority of stage 4 reasoners in the experimental group moved up into stage 5, while those in the control group actually scored lower on the posttest. See Figure 2 for a comparison of the pretest and posttest scores of the two groups. The stage 5 and stage 6 reasoners in the experimental group, unlike those in the control group, all showed improvements in their scores. By the end of the semester 50% of the students in the experimental group were using moral reasoning at the postconventional stage, while the number of students using postconventional moral reasoning at the end of the semester remained relatively unchanged for the control group.

Figure 2

Pretest Stage of Moral Development and Gain in DIT Scores

Hypothesis 2: Students who participate more in classroom discussions of moral dilemmas, including dilemmas encountered in their volunteer work, will score higher on the DIT test at the end of the semester.

Class participation generally took the form of discussion of moral dilemmas and, in the experimental group, issues encountered in their volunteer work. As can be seen in Table 7, older students in both groups were more likely to engage in class discussions ($p < .01$). However, there were no gender differences, nor was there any difference between the experimental and control groups in extent of students' participation in class discussions.

In the experimental group, class participation was highly correlated with the students posttest DIT score ($p < .01$). However, class participation was even more highly correlated with students' end of the semester guess of their stage of moral development ($p < .001$) than with their actual DIT scores. While there was a positive correlation between class participation and gain in DIT scores for the combined groups ($p < .05$), the difference between the control and the experimental groups, as illustrated in Table 8, was negligible.

Hypothesis 3: Men will benefit more than women from volunteer work because the affective side of men's moral reasoning tends to be less developed.

Table 7

Intercorrelation of Selected Variables for the Combined Groups

Variables	1	2	3	4	5	6	7	8	9	10	11	12
1. DIT pretest	--	.60***	.03	-.23	-.04	.03	.23	-.21	.13	.18	-.13	-.10
2. DIT posttest		--	.24	.63**	.21	.29*	.07	-.09	.30*	.23	-.32**	.03
3. Self-Report of post-test level of MD (a)			--	.22	-.06	.16	-.04	.33**	.54***	.22	.10	-.09
4. Gain in DIT score				--	.26*	.29*	-.05	.06	.30*	.14	-.30*	.15
5. Self-rating of improvement in MD					--	.11	-.16	.13	.11	.18	-.11	.07
6. Anti-establishment attitude						--	-.04	-.08	.07	.21	-.04	.28*
7. Gender (b)							--	-.22	.02	-.06	.07	-.23
8. Age								--	.35**	.07	.25*	-.20
9. Class participation									--	.36**	.01	-.17
10. Test performance										--	-.08	.17
11. Group (c)											--	-.08
12. Intention of Future Volunteer Work												--

(a) MD = Moral development

(b) Male = 1; Female = 2

(c) Experimental group = 1; Control group = 2

* p .05

** p .01

*** p .001

Table 8

Interrcorrelations of the Experimental and Control Groups with Selected Variables

Variables	1	2	3	4	5	6	7	8	9
1. DIT Posttest	--	.29	.67***	.47*	.44*	.47**	.28	.19	-.01 (a) .02 (b)
2. Self-Report of end of semester Level of MD (c)	--	.29	.49**	-.12	-.08	.15	.16	.21	
3. Gain in DIT scores		--	.18	-.14	-.15	.37	.41*	.36	-.09
		--	.34	.01	-.08	.67***	.13	.20	-.08
4. Self-rating of improvement in MD			--	.24	.24	.32	-.05	-.05	.16
			--	.25	-.12	.36*	.32	.40*	.10
5. Self as Moral Person				--	.22	.06	.17	.08	-.15
				--	.08	.15	.17	.19	.21
6. Class participation					--	.27	.22	.27	-.12
					--	.13	.07	.05	.34*
7. Test performance						--	.71***	.67***	-.11
						--	.02	.10	-.23
8. Final grade							--	.80***	-.18
								.96***	.27
9. Future Volunteer Work								--	-.08
								--	.26

(a) Experimental group

(b) Control group

(c) MD = Moral Development

* p .05

** p .01

*** p .001

While female students scored higher on the pretest, 41.80 as compared to 36.78 for male students, the difference was not quite statistically significant ($p = .06$). As can be seen in Table 9, within the combined groups, male students who had the lowest pretest scores showed the greatest gains in their level of moral development ($p < .05$). Although men in the experimental group tended to make greater gains, in relation to the women, than the men in the control group, this difference was not significant.

Hypothesis 4: Stage 2 moral reasoners, the egoists, will benefit the most from volunteer work since it will create the social disequilibrium, as well as conflict with their current moral reasoning, that often precedes a move to a higher stage of moral reasoning.

If students are classified by stage according to their pretest score, the greatest gains in the control group were made by stage 2 and 3 reasoners. See Figure 2. However, the greatest gains in both groups were made in the experimental group by the stage two reasoners where all but one showed a gain of at least 20 points! This was well above the gains made by any others in either the control or experimental groups.

Table 9

Intercorrelations of Women and Men with Selected Variables

Variables	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
1. DIT pretest	—	.74***	.19	-.09	.10	.09	.37*	.26	.17	-.13	.36*	-.26	-.08	-.15	-.08 (a)
	—	.39*	-.21	-.38*	-.16	-.03	.01	-.06	.25	-.18	-.01	.16	-.03	-.10	-.01 (b)
2. DIT posttest		—	.45**	.59***	.19	.40*	.34	.37*	.24	-.13	-.38*	-.08	-.05	.08	-.10
		—	-.08	.71***	.26	.16	.12	.21	.23	-.28	-.38*	.03	.03	-.31	-.32
3. Self-report of end of semester level of MD (c)			—	.34	-.20	.34	.05	.56***	.17	.15	-.28	-.06	-.04	.13	-.19
			—	.08	.13	-.12	-.29	.54**	.33	.49**	.43*	.09	-.21	.32	-.02
4. Gain in DIT score				—	.12	.45**	.10	.30	.21	-.14	-.21	.10	.25	.25	.03
				—	.38*	.15	.11	.31	.06	-.16	-.35	-.09	.05	-.26	-.37*
5. Self-rating of improvement in level of MD					—	.27	.18	-.02	.21	-.24	-.21	-.18	.11	-.20	-.02
					—	-.03	.15	.27	.12	.11	.09	-.13	-.04	-.19	.07
6. Anti-establishment attitude						—	.21	.20	.30	.05	-.11	.10	.37*	-.03	-.05
						—	-.18	-.08	.08	-.01	.03	.01	.19	-.20	.20
7. Self as Moral person							—	.34	.32	.16	-.04	-.03	.30	-.06	.31
							—	.06	-.08	-.10	.03	-.03	-.01	-.12	-.03
8. Class participation								—	.46**	.27	-.14	-.26	-.18	.01	.31
								—	.23	.20	.15	-.04	-.14	.17	-.20
9. Test performance									—	.27	-.25	-.05	.27	.37	.22
									—	.14	.12	-.33	-.13	-.11	-.07
10. Class (d)										—	.16	.12	.10	.05	-.04
										—	.20	-.18	-.40*	.01	.20
11. Group (e)											—	.26	.13	.09	.02
											—	.20	.08	-.01	.33
12. Past volunteer work												—	.64***	.59***	-.03
												—	.39*	.01	.07
13. Future volunteer work													—	.40*	-.07
													—	-.13	-.08
14. Dad's volunteer work														—	.17
														—	.37*
15. Mom's volunteer work															—
															—

(a) Women

(b) Men

(c) MD = Moral development

(d) 1 = Freshman, 2 = sophomore, 3 = junior, 4 = senior

(e) Experimental group = 1; Control group = 2

* p .05

** p .01

*** p .001

Hypothesis 5: Stage 3 moral reasoners, "good boy, good girl," will benefit the least since volunteer work will tend to confirm their current level of moral reasoning rather than create social and cognitive disequilibrium.

The DIT scores of the stage 3 reasoners in the experimental group dropped dramatically with over half of them falling "back" into stage 2 reasoning, a phenomena that did not occur in the control group where all but student, whose score remained stable, made gains between their pretests and posttests.

Hypothesis 6: Students who engage in volunteer work as a class requirement will be more likely to report that they plan to continue doing volunteer work in the future.

There was no significant differences in terms of participation in past volunteer work and stated intention to do volunteer work in the future between the two groups. Students in the experimental group (74% as opposed to 67% in the control group) were only slightly more likely to report that they intended to engage in volunteer work in the future.

Nor were there any statistical difference between men and women in terms of their past involvement in volunteer work or their intentions to continue volunteer work in the future. The only variable which was correlated for both male and female students with an intention

to engage in future volunteer work was past (prior to taking the ethics course) involvement in volunteer work ($p < .001$).

Hypothesis 7: Students whose parents regularly participate in community service volunteer work will be the most likely to report being involved in past volunteer work as well as an intention to continue volunteering in the future.

The findings regarding parents' involvement in volunteer work varied greatly, as is shown in Table 9, depending on the gender of the student and the gender of the parent. Female students whose fathers were involved in community service volunteer work on a regular basis were much more likely to report past involvement in volunteer work ($p < .001$), as well as to report that they intended to volunteer in the future ($p < .05$).

However, this correlation did not hold for male students. Nor was there any relationship between mothers' volunteer work and student's past or future intentions to engage in volunteer work. The only significant correlation between male students and their parent's volunteer work was that male students' whose mothers' volunteered made significantly lower gains, over the course of the semester, on their DIT scores

Hypothesis 8: Students who engage in volunteer work will be more likely to report themselves at the end of the semester as being highly moral people and as having improved in their moral reasoning.

On the Likert-type scale of 1 to 7 asking students how much they think they've improved, in terms of being a moral person, over the course of the semester with 1 being "I'm worse", 4 "No change" and 7 "Yes, a lot," the students in the experimental group gave themselves a mean rating of 5.27. The mean rating for the students in the control group was slightly, though not statistically significant, lower at 5.08. However, report of improvement in terms of being a more moral person was significantly correlated, in the combined groups, with an actual gain in DIT scores or level of moral development ($p < .05$).

Only 19.7% of students in both groups reported no improvement. No students in either group reported a decline in their moral status as a result of the ethics class.

Although students in the experimental group rated themselves as being slightly more moral than did those in the control group (5.18 as contrasted with 4.95), again the difference was not statistically significant. Using a Likert-type scale of 1 to 7 with 1 being "Very immoral," 4 "average" and 7 "highly moral," only three students, in the two groups combined, reported themselves

at the end of the semester as being less moral than average. 77% of the students, on the other hand, reported themselves as more moral than the average person, with 6.2% giving themselves the highest rating.

In the control group, rating of self as a highly moral person was most positively correlated with their intention to engage in future volunteer work ($p < .05$), rather than their actual level of moral development as measured by the DIT test. This was not the case with the experimental group where the posttest DIT score was the variable most highly correlated with their self-rating ($p < .05$).

There were no gender differences in actual rating of self as a moral person. However, female students' ratings were more consistent with their actual posttest DIT scores ($p = .06$) as well as their class test performance ($p = .06$), and their mother's involvement in volunteer work ($p = .07$). Female students' ratings of self as a moral person was also positively correlated with their amount of class participation ($p = .05$) although, again, the correlation did not quite reach statistical significance. The ratings of male students, on the other hand, were not correlated with any of the variables.

CHAPTER V

Discussion

It was predicted that students who engaged in volunteer work as part of a class requirement would score higher at the end of the semester on a test of moral development. This hypothesis was supported by the study. This is consistent with the findings of Rest (1988) that "personality development interventions" that involve the students in service projects such as volunteering have a significant effect on their moral development, as well as the findings of Nucci (1985) and Dalton (1987) that discussions of real life moral issues are more effective if they are identified with actual social action.

The results also support the findings of Heller (1989), Rosenzweig (1980) and Honig (1990) regarding the importance of community service to the moral development in students in public school moral education programs and give credence to the theories of Kohlberg and Dewey that actual experience in confronting moral dilemmas, particularly in out-of-classroom settings, is imperative for moral development to occur.

Besides improving ones' ability to used principled moral reasoning, volunteer work may contribute, as Rest (1984) conjectured, to moral development by providing

students with an opportunity to meet successful role models who are highly moral and socially concerned people. For an example of this see Appendix D, "Excerpts from Volunteer Journals," entry No. 6.

Volunteer work may also assist students in overcoming feelings of helplessness and passiveness in the face of injustice and moral dilemmas, by providing an opportunity for them to identify themselves as an active and effective moral agents, who actually can make a difference. By incorporating the image of being an effective moral agent into their self-definition, students may subsequently become less resistant to moral growth. This explanation is consistent with Blasi's (1984) finding that the more importance individuals attach to morality as an aspect of their self-identity, the more likely they are to use moral considerations in responding to a moral dilemma. See Appendix D: Nos. 1, 2, 9, 12, 13, 14.

Panzl and McMahon (1989) noted that moral insensitivity can sometimes be the result of unresolved moral dilemmas. Community service work may help break down barriers to moral growth by giving students an opportunity to resolve troubling past dilemmas. (See Appendix D, Nos. 2, 3, 7.

The significant difference between the experimental and control groups appears to support, on first glance, the findings of Haan (1985) and Walker (1986) that social

disequilibrium has a greater effect on one's moral development than does cognitive disequilibrium, since both classes experienced cognitive disequilibrium in having their views challenged in class and through the discussion of controversial moral dilemmas. However, only the experimental group, which did volunteer work, experienced any degree of social disequilibrium. An alternative explanation of the difference between the two groups is that a combination of both cognitive and social disequilibrium are needed to facilitate moral development, especially beyond the conventional stage of moral reasoning. This is more in keeping with Gilligan's suggestion that one's fullest potential in moral reasoning comes about through a successful integration of the justice (cognitive) and care (social/affective) perspective. See Appendix D: Nos. 1, 13.

This explanation seems more plausible in light of the finding that past involvement in volunteer work (prior to taking a class in ethics) was uncorrelated with students' pretest DIT scores. Volunteer work on its own would involve primarily social disequilibrium, whereas the students in the experimental group had both social disequilibrium and an opportunity to experience and resolve cognitive disequilibrium brought about by the volunteer experience.

Rest noted that, while his pedagogical techniques were effective in moving students up in their level on conventional moral reasoning, he was unsuccessful in moving students into postconventional reasoning. As he predicted, the control group in this study moved up in terms of conventional reasoning. But the in-class activities alone were ineffective in moving students beyond conventional reasoning into principled, autonomous moral reasoning. Half of the experimental group, on the other hand, were principled reasoners by the end of the semester. Thus, it seems plausible to surmise that social disequilibrium, in conjunction with cognitive disequilibrium, may be necessary to push students beyond conventional reasoning.

The second hypothesis, that students who participate more in classroom discussions of moral dilemmas will score higher on the DIT test at the end of the semester, was also supported by the study. This finding is consistent with the finding of Rest (1988) that "dilemma discussion" has a highly significant effect on students' moral development, as well as the findings of Murphy (1984), Walker (1986), Boyd (1976), and Blatt and Kohlberg (1975).

However, relationship between class participation in discussions of moral dilemmas and posttest DIT scores was significant only for the experimental group. In a study using teaching methods much like those used in

the control group in this study, Boyd (1976) was only able to raise student's DIT scores about 3 points over the course of the year. The students in the experimental group in this study, on the other hand, experienced an average increase of 8.6 points. This discrepancy between the scores of both the students in Boyd's study and the students in the control group of this study, and the students in the experimental group may be due to the fact that the dilemmas discussed in the experimental group were sometimes related to their volunteer work and, consequently, their "real life" experiences outside of the class. This explanation is consistent with the findings of both Nucci (1985) and Dalton (1987).

It was also predicted that male students will benefit more than female students from volunteer work because the affective side of men's moral reasoning tends to be less well developed. This hypothesis was not supported by the study. While male students in the experimental group tended to make slightly higher gains in their DIT scores than the female students, the difference did not even approach significance. Neither did the discussions in the volunteer journals, at least on first glance, seem to reflect any preference by either gender for the affective or cognitive.

On the other hand, the study was not designed to measure these differences. Consequently, it is possible

that male student's affective side did become more developed as a result of their volunteer work, but that the DIT was ineffective in measuring these types of gains. See Appendix D: Nos. 1, 3.

Several other significant differences, however, were found between male and female students. These differences seem to support the arguments of people such as Gilligan and Attanucci (1988), and Miller (1986) that woman's moral development is more relationship oriented than men. For example, the extent to which a female student engaged in classroom discussions, discussions involving interactions with other students, was significantly correlated with their posttest DIT scores. This was not the case for males. Females' classroom participation was even more highly correlated to their estimation of their stage of moral development, while male students tended also to rely on hierarchical ("justice"?) factors such as class and test performance as well in making their estimation. In addition, female students were much more accurate in estimating their actual stage of moral reasoning, perhaps an indication that they were more "in touch with themselves."

As was expected, stage 2 moral reasoners, the egoists, benefited the most from volunteer work. While stage 2 moral reasoners in both classes made higher than average gains in their DIT scores, the highest gains by far were

made by those in the experimental group. One problem with the DIT, however, is that the test may be unable to distinguish between true egoists and students who are in a transitional stage between stage 4 conventional and stage 5 post-conventional reasoning (see Turiel 1974; Kramer, 1968; and Kohlberg and Kramer, 1968). The enormous gains made by all but one of the stage 2 reasoners in the experimental group suggests that many of the students who tested stage 2 on the pretest were actually in this transition stage and the volunteer work pushed them beyond this stage into stage 5. See Appendix D: No. 10. This explanation seems more reasonable than the belief that these students were so moved by the course and their volunteer experience that they progressed through stages 2, 3 and 4 of their moral development--from preconventional to postconventional reasoning--all within the short span of three months.

On the other hand, some of those who measured stage 2 on the pretest and moved into the conventional stages of reasoning on the posttest seemed to be clearly egoists in the early part of the semester (see Appendix D, no. 9).

In light of this apparent shortcoming of the DIT one can only conjecture that those who were really in the "transitional" stage advanced because they were already in a state of social and cognitive disequilibrium and

the volunteer work and classroom discussions of the dilemmas helped them resolve this disequilibrium and move onto a higher stage. The exact opposite may have occurred with the true egoists. In both cases the volunteer work would forced them to confront scenarios that were inconsistent with their present social and cognitive worldviews.

The prediction that stage 3 moral reasoners, "good boy, good girl," would benefit the least was confirmed by the study, although not for the reason stated in the hypothesis (that volunteer work tends to confirm their current level of moral reasoning rather than create social and cognitive disequilibrium). Stage 3 moral reasoners in the experimental group did not remain at the same level but actually experienced a loss in their DIT scores with over half scoring in the 20's (stage 2) on their posttest DIT. Stage 3 reasoners in the control group, on the other hand, experienced an average gain of 8 points--a greater gain than any other level in the control group--most moving up into stage 4 reasoning.

These are very odd findings and inconsistent with the prevailing theories on moral development. Indeed, one of the fundamental assumptions of cognitive-developmental theorists such as Piaget, Kohlberg and Rest is that people cannot go backwards in their moral development. Consequently, either 1) the findings of

this study were a fluke, or 2) cognitive-developmental theories of moral development are mistaken, or 3) the DIT is not measuring what it claims to be measuring.

The latter explanation is the most intriguing. If, as was suggested by both Kramer (1968) and Turiel (1974), there really is a transitional 4/5 stage of "relativism" and disillusionment with traditional values, that the DIT is measuring as stage 2 egoist reasoning, then neither the findings of this study nor the cognitive-developmental theory need be discarded.

If one assumes the existence of this transitional stage, then the findings of this study are also consistent with the first and primary hypothesis that students in the experimental group will make more significant gains in their level of moral development than students in the control group. However, if we accept this then hypothesis 5 must also be rejected and the alternative hypothesis adopted that states that community service work and discussion of moral dilemmas facilitates moral development at all levels.

Those students in the experimental group who were a stage 3 on their pretest and a stage 2 on their posttest may actually have moved, not to stage 2, but from a stage 3 to the proposed transitional stage between 4 and 5 thus showing a gain, not a loss in their level of moral development. See Appendix D, No. 12. Stage 3 reasoners

in the control group also showed a gain as they moved up a stage into stage 4. However, if we adopt the "transitional" stage theory, the gain was not quite as great as that experienced by the experimental group. Students in the control group for the most part, only moved into a higher stage of conventional reasoning, rather than into postconventional reasoning, thus supporting the findings of Clinchy (1990) and Rest (1974) that the normal college experience tends to solidify students conventional reasoning, rather than make them independent thinkers.

An interesting follow-up to this study would be to retest the stage 3 students in the experimental group who have "fallen back" into stage 2 reasoning to see if they now tested at stage 5. If this were found to be the case this would add further support to the "transitional stage" hypothesis.

The expectation that students who engage in volunteer work as a class requirement will be more likely to report that they plan to continue doing volunteer work in the future was not supported by this study. Two variables however, other than past involvement (prior to taking the class) in volunteer work, were significantly correlated with students' intentions to volunteer in the future. Upperclass males were less likely to report that they planned to engage in volunteer work in the future. This

finding could be because the male students in the class were, on the average, about a year older than the female students and several had families and children and, consequently, less time to continue their volunteer work. Another reason could be because most of the seniors would be leaving the area, or involved in job hunting, and would not be in a position to continue the volunteer work in which they were presently engaged.

Secondly, female students who had high anti-establishment scores were more likely to report that they intended to volunteer in the future. This could be because many of the social service agencies were somewhat countercultural and in direct conflict with the "established order." One might wonder, however, why this same correlation did not hold for male students if this was the case. Perhaps it was because female students tended to identify more with the professor, who had the highest anti-establishment score in either class.

The predictions that students whose parents regularly participate in community service volunteer work would be the most likely to report being involved in past volunteer work as well as an intention to continue volunteering in the future was born out only for women whose fathers engaged in volunteer work. The same correlation was not found between female students and

their mothers, nor with male students and either of their parents. No explanation can be offered for this finding. Another unexplained finding was that male students who reported that their mother engaged in volunteer work experienced significantly lower gains in their DIT scores than those whose mothers did not volunteer.

Future studies might be able to clarify these findings by using a more precise definition of volunteer work, or by asking students about the nature of their parents' community service involvement. Until this is done no real conclusions can be drawn from the above findings.

The last hypothesis, that students who engage in volunteer work will be more likely to report themselves at the end of the semester as being highly moral people and as having improved in their moral reasoning, was not supported by the findings of this study. There was no correlation between students' ratings of themselves in terms of being a moral person and being a member of the experimental group. This may be because the volunteer work was "coerced," in that it was required for the class, rather than being an expression of their good will. In fact, the students in who were most likely to rate themselves as a highly moral person were those in the control group who reported they planned to engage in future volunteer work, and those in the experimental group who had the highest scores on the DIT test. In

neither case was it related to present involvement in volunteer work.

Conclusion

One of the assumptions of this study is that the goal of an ethics course is to bring about a personal change in students in terms of their becoming more analytical and autonomous in their moral reasoning. The purpose of an ethics course is not just to teach about ethics and how others use ethical thinking, but to produce students that are actually more competent in solving moral dilemmas that arise in their own lives.

Volunteer work, in conjunction with classroom discussion of moral dilemmas, can significantly increase students' level of moral reasoning. While the use of classroom discussions of moral dilemmas alone can move students to a higher stage of conventional reasoning, the addition of volunteer work appears to have the effect of pushing many students from a conventional stage of moral reasoning to the postconventional stage of principled autonomous reasoning of the type used by the majority of moral philosophers. It is also possible that this type of curriculum can help students in the other areas of moral development such moral sensitivity, motivation, and following through (Rest, 1990).

In summary, in order to facilitate a move into postconventional reasoning ethics classes should place less emphasis on test performance and more emphasis on out-of-classroom experiences, such as community service work, and encourage active student participation in the discussion of moral dilemmas arising out of their "real life" experiences.

APPENDIX A

The Sections of the Volunteer Journal

Section	Description	% of grade
Introduction	A brief description of type of volunteer work and agency chosen and why. Due by third week of class.	10%
Description of Work	The dates and hours worked as well as a brief day-by-day description of the work done.	60%
Moral Issues	A discussion of moral issues raised. This can include a news article on these specific issues. The last few paragraphs of this section is a discussion of the student's proposed "solution(s)" to some of the problems discussed.	20%
Summary	Of what the student personally got out of the volunteer work.	10%
Confirmation	This is a form letter signed by the student's supervisor at the social service agency confirming their hours. The journal cannot be accepted without this letter.	

APPENDIX B
DEFINING ISSUES TEST

DIT

DEFINING ISSUES TEST

University of Minnesota

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Opinions about Social Problems

The purpose of this questionnaire is to help us understand how people think about social problems. Different people have different opinions about questions of right and wrong. There are no "right" answers to such problems in the way that math problems have right answers. We would like you to tell us what you think about several problem stories.

You will be asked to read a story from this booklet. Then you will be asked to mark your answers on a separate answer sheet. More details about how to do this will follow. But it is important that you fill in your answers on the answer sheet with a #2 pencil. Please make sure that your mark completely fills the little circle, that the mark is dark, and that any erasures that you make are completely clean.

The Identification Number at the top of the answer sheet may already be filled in when you receive your materials. If not, you will receive special instructions about how to fill in that number.

In this questionnaire you will be asked to read a story and then to place marks on the answer sheet. In order to illustrate how we would like you to do this, consider the following story:

FRANK AND THE CAR

Frank Jones has been thinking about buying a car. He is married, has two small children and earns an average income. The car he buys will be his family's only car. It will be used mostly to get to work and drive around town, but sometimes for vacation trips also. In trying to decide what car to buy, Frank Jones realized that there were a lot of questions to consider. For instance, should he buy a larger used car or a smaller new car for about the same amount of money? Other questions occur to him.

We note that this is not really a social problem, but it will illustrate our instructions. After you read a story you will then turn to the answer sheet to find the section that corresponds to the story. But in this sample story, we present the questions below (along with some sample answers). Note that all your answers will be marked on the separate answer sheet.

First, on the answer sheet for each story you will be asked to indicate your recommendation for what a person should do. If you tend to favor one action or another (even if you are not completely sure), indicate which one. If you do not favor either action, mark the circle by "can't decide."

Second, read each of the items numbered 1 to 12. Think of the issue that the item is raising. If that issue is important in making a decision, one way or the other, then mark the circle by "great." If that issue is not important or doesn't make sense to you, mark "no." If the issue is relevant but not critical, mark "much," "some," or "little" --depending on how much importance that issue has in your opinion. You may mark several items as "great" (or any other level of importance) -- there is no fixed number of items that must be marked at any one level.

Third, after you have made your marks along the left hand side of each of the 12 items, then at the bottom you will be asked to choose the item that is the most important consideration out of all the items printed there. Pick from among the items provided even if you think that none of the items are of "great" importance. Of the items that are presented there, pick one as the most important (relative to the others), then the second most important, third, and fourth most important.

SAMPLE ITEMS and SAMPLE ANSWERS:

FRANK AND THE CAR: ● buy new car 0 can't decide 0 buy used car

Great Some No
Much Little

0	0	0	0	●	1. Whether the car dealer was in the same block as where Frank lives.
●	0	0	0	0	2. Would a used car be more economical in the long run than a new car.
0	0	●	0	0	3. Whether the color was green, Frank's favorite color.
0	0	0	0	●	4. Whether the cubic inch displacement was at least 200.
●	0	0	0	0	5. Would a large, roomy car be better than a compact car.
0	0	0	0	●	6. Whether the front connibillies were differential.

	1	2	3	4	5	6	7	8	9	10	11	12
Most important item	0	0	0	0	●	0	0	0	0	0	0	0
Second most important	0	●	0	0	0	0	0	0	0	0	0	0
Third most important	0	0	●	0	0	0	0	0	0	0	0	0
Fourth most important	●	0	0	0	0	0	0	0	0	0	0	0

Note that in our sample responses, the first item was considered irrelevant; the second item was considered as a critical issue in making a decision; the third item was considered of only moderate importance; the fourth item was not clear to the person responding whether 200 was good or not, so it was marked "no"; the fifth item was also of critical importance; and the sixth item didn't make any sense, so it was marked "no".

Note that the most important item comes from one of the items marked on the far left hand side. In deciding between item #2 and #5, a person should reread these items, then put one of them as the most important, and the other item as second, etc.

Here is the first story for your consideration. Read the story and then turn to the separate answer sheet to mark your responses. After filling in the four most important items for the story, return to this booklet to read the next story. Please remember to fill in the circle completely, make dark marks, and completely erase all corrections.

HEINZ AND THE DRUG

In Europe a woman was near death from a special kind of cancer. There was one drug that doctors thought might save her. It was a form of radium that a druggist in the same town had recently discovered. The drug was expensive to make, but the druggist was charging ten times what the drug cost to make. He paid \$200 for the radium and charged \$2,000 for a small dose of the drug. The sick woman's husband, Heinz, went to everyone he knew to borrow the money, but he could only get together about \$1,000, which is half of what it cost. He told the druggist that his wife was dying, and asked him to sell it cheaper or let him pay later. But the druggist said, "No, I discovered the drug and I'm going to make money from it." So Heinz got desperate and began to think about breaking into the man's store to steal the drug for his wife. Should Heinz steal the drug?

ESCAPED PRISONER

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

NEWSPAPER

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

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

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

DOCTOR'S DILEMMA

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

WEBSTER

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

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

STUDENT TAKE-OVER

Back in the 1960s at Harvard University there was a student group called Students for a Democratic Society (SDS). SDS students were against the war in Viet Nam, and were against the army training program (ROTC) that helped to send men to fight in Viet Nam. While the war was still going on, the SDS students demanded that Harvard end the army ROTC program as a university course. This would mean that Harvard students could not get army training as part of their regular course work and not get credit for it towards their degree.

Harvard professors agreed with the SDS students. The professors voted to end the ROTC program as a university course. But the President of the University took a different view. He stated that the army program should stay on campus as a course.

The SDS students felt that the President of the University was not going to pay attention to the vote of the professors, and was going to keep the ROTC program as a course on campus. The SDS students then marched to the university's administration building and told everyone else to get out. They said they were taking over the building to force Harvard's President to get rid of the army ROTC program on campus for credit as a course.

Were the students right to take over the administration building?

Please make sure that all your marks are dark, fill the circles, and that all erasures are clean.

THANK YOU.

HEINZ AND THE DRUG: ☐ Should Steal ☐ Can't Decide ☐ Should not steal

1. Whether a community's laws are going to be upheld.
2. Isn't it only natural for a loving husband to care so much for his wife that he'd steal?
3. Is Heinz willing to risk getting shot as a burglar or going to jail for the chance that stealing the drug might help?
4. Whether Heinz is a professional wrestler, or has considerable influence with professional wrestlers.
5. Whether Heinz is stealing for himself or doing this solely to help someone else.
6. Whether the druggist's rights to his invention have to be respected.
7. Whether the essence of living is more encompassing than the termination of dying, socially and individually.
8. What values are going to be the basis for governing how people act towards each other.
9. Whether the druggist is going to be allowed to hide behind a worthless law which only protects the rich anyhow.
10. Whether the law in this case is getting in the way of the most basic claim of any member of society.
11. Whether the druggist deserves to be robbed for being so greedy and cruel.
12. Would stealing in such a case bring about more total good for the whole society or not.

Most important item	1	2	3	4	5	6	7	8	9	10	11	12
Second most important	1	2	3	4	5	6	7	8	9	10	11	12
Third most important	1	2	3	4	5	6	7	8	9	10	11	12
Fourth most important	1	2	3	4	5	6	7	8	9	10	11	12

ESCAPED PRISONER: ☐ Should report him ☐ Can't decide ☐ Should not report him

☐	☐	☐	☐	☐	1. Hasn't Mr. Thompson been good enough for such a long time to prove he isn't a bad person?
☐	☐	☐	☐	☐	2. Everytime someone escapes punishment for a crime, doesn't that just encourage more crime?
☐	☐	☐	☐	☐	3. Wouldn't we be better off without prisons and the oppression of our legal system?
☐	☐	☐	☐	☐	4. Has Mr. Thompson really paid his debt to society?
☐	☐	☐	☐	☐	5. Would society be failing what Mr. Thompson should fairly expect?
☐	☐	☐	☐	☐	6. What benefits would prisons be apart from society, especially for a charitable man?
☐	☐	☐	☐	☐	7. How could anyone be so cruel and heartless as to send Mr. Thompson to prison?
☐	☐	☐	☐	☐	8. Would it be fair to all the prisoners who had to serve out their full sentences if Mr. Thompson was let off?
☐	☐	☐	☐	☐	9. Was Mrs. Jones a good friend of Mr. Thompson?
☐	☐	☐	☐	☐	10. Wouldn't it be a citizen's duty to report an escaped criminal, regardless of the circumstances?
☐	☐	☐	☐	☐	11. How would the will of the people and the public good best be served?
☐	☐	☐	☐	☐	12. Would going to prison do any good for Mr. Thompson or protect anybody?

Most important item	1	2	3	4	5	6	7	8	9	10	11	12
Second most important	1	2	3	4	5	6	7	8	9	10	11	12
Third most important	1	2	3	4	5	6	7	8	9	10	11	12
Fourth most important	1	2	3	4	5	6	7	8	9	10	11	12

PLEASE DO NOT WRITE IN THIS BOX

100939

GREAT
MUCH
SOME
LITTLE
NO

NEWSPAPER: ☐ Should stop it ☐ Can't decide ☐ Should not stop it

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

Most important item: 1 2 3 4 5 6 7 8 9 10 11 12
 Second most important: 1 2 3 4 5 6 7 8 9 10 11 12
 Third most important: 1 2 3 4 5 6 7 8 9 10 11 12
 Fourth most important: 1 2 3 4 5 6 7 8 9 10 11 12

GREAT
MUCH
SOME
LITTLE
NO

DOCTOR'S DILEMMA: ☐ He should give the lady an overdose that will make her die ☐ Can't decide ☐ Should not give the overdose

- ☐ ☐ ☐ ☐ ☐ 1. Whether the woman's family is in favor of giving her the overdose or not.
- ☐ ☐ ☐ ☐ ☐ 2. Is the doctor obligated by the same laws as everybody else if giving an overdose would be the same as killing her.
- ☐ ☐ ☐ ☐ ☐ 3. Whether people would be much better off without society regimenting their lives and even their deaths.
- ☐ ☐ ☐ ☐ ☐ 4. Whether the doctor could make it appear like an accident.
- ☐ ☐ ☐ ☐ ☐ 5. Does the state have the right to force continued existence on those who don't want to live.
- ☐ ☐ ☐ ☐ ☐ 6. What is the value of death prior to society's perspective on personal values.
- ☐ ☐ ☐ ☐ ☐ 7. Whether the doctor has sympathy for the woman's suffering or cares more about what society might think.
- ☐ ☐ ☐ ☐ ☐ 8. Is helping to end another's life ever a responsible act of cooperation.
- ☐ ☐ ☐ ☐ ☐ 9. Whether only God should decide when a person's life should end.
- ☐ ☐ ☐ ☐ ☐ 10. What values the doctor has set for himself in his own personal code of behavior.
- ☐ ☐ ☐ ☐ ☐ 11. Can society afford to let everybody end their lives when they want to.
- ☐ ☐ ☐ ☐ ☐ 12. Can society allow suicides or mercy killing and still protect the lives of individuals who want want to live.

Most important item: 1 2 3 4 5 6 7 8 9 10 11 12
 Second most important: 1 2 3 4 5 6 7 8 9 10 11 12
 Third most important: 1 2 3 4 5 6 7 8 9 10 11 12
 Fourth most important: 1 2 3 4 5 6 7 8 9 10 11 12

PLEASE DO NOT WRITE IN THIS AREA

GREAT
MUCH
SOME
LITTLE
NO

WEBSTER: ☐ Should have hired Mr. Lee ☐ Can't decide ☐ Should not have hired him

☐	☐	☐	☐	☐	1. Does the owner of a business have the right to make his own business decisions or not?
☐	☐	☐	☐	☐	2. Whether there is a law that forbids racial discrimination in hiring for jobs.
☐	☐	☐	☐	☐	3. Whether Mr. Webster is prejudiced against orientals himself or whether he means nothing personal in refusing the job.
☐	☐	☐	☐	☐	4. Whether hiring a good mechanic or paying attention to his customers' wishes would be best for his business.
☐	☐	☐	☐	☐	5. What individual differences ought to be relevant in deciding how society's rules are filled?
☐	☐	☐	☐	☐	6. Whether the greedy and competitive capitalistic system ought to be completely abandoned.
☐	☐	☐	☐	☐	7. Do a majority of people in Mr. Webster's society feel like his customers or are a majority against prejudice?
☐	☐	☐	☐	☐	8. Whether hiring capable men like Mr. Lee would use talents that would otherwise be lost to society.
☐	☐	☐	☐	☐	9. Would refusing the job to Mr. Lee be consistent with Mr. Webster's own moral beliefs?
☐	☐	☐	☐	☐	10. Could Mr. Webster be so hard-hearted as to refuse the job, knowing how much it means to Mr. Lee?
☐	☐	☐	☐	☐	11. Whether the Christian commandment to love your fellow man applies to this case.
☐	☐	☐	☐	☐	12. If someone's in need, shouldn't he be helped regardless of what you get back from him?

Most important item 1 2 3 4 5 6 7 8 9 10 11 12
 Second most important 1 2 3 4 5 6 7 8 9 10 11 12
 Third most important 1 2 3 4 5 6 7 8 9 10 11 12
 Fourth most important 1 2 3 4 5 6 7 8 9 10 11 12

GREAT
MUCH
SOME
LITTLE
NO

STUDENTS: ☐ Take it over ☐ Can't decide ☐ Not take it over

☐	☐	☐	☐	☐	1. Are the students doing this to really help other people or are they doing it just for kicks.
☐	☐	☐	☐	☐	2. Do the students have any right to take over property that doesn't belong to them.
☐	☐	☐	☐	☐	3. Do the students realize that they might be arrested and fined, and even expelled from school.
☐	☐	☐	☐	☐	4. Would taking over the building in the long run benefit more people to a greater extent.
☐	☐	☐	☐	☐	5. Whether the president stayed within the limits of his authority in ignoring the faculty vote.
☐	☐	☐	☐	☐	6. Will the takeover anger the public and give all students a bad name.
☐	☐	☐	☐	☐	7. Is taking over a building consistent with principles of justice.
☐	☐	☐	☐	☐	8. Would allowing one student take-over encourage many other student take-overs.
☐	☐	☐	☐	☐	9. Did the president bring this misunderstanding on himself by being so unreasonable and uncooperative.
☐	☐	☐	☐	☐	10. Whether running the university ought to be in the hands of a few administrators or in the hands of all the people.
☐	☐	☐	☐	☐	11. Are the students following principles which they believe are above the law.
☐	☐	☐	☐	☐	12. Whether or not university decisions ought to be respected by students.

Most important item 1 2 3 4 5 6 7 8 9 10 11 12
 Second most important 1 2 3 4 5 6 7 8 9 10 11 12
 Third most important 1 2 3 4 5 6 7 8 9 10 11 12
 Fourth most important 1 2 3 4 5 6 7 8 9 10 11 12

PLEASE DO NOT WRITE IN THIS AREA

STUDENT POSTTEST QUESTIONNAIRE

Class time _____

I'm worse	No change	Yes, a lot
0	0	0

APPENDIX D

Excerpts from Volunteer Journals

1. This 19 year old sophomore, who went from a 43.5 to a 57.1 on his DIT scores, chose to volunteer at a New York City YMCA day camp, at the Rhode Island Blood Bank, and for Project Sunrise--a project sponsored by the University of Rhode Island Clearinghouse for Volunteers where students spend a day helping senior citizens and handicapped citizens in the area with major household and yard chores. He was one of the few students in the class to express negative feelings about the volunteer work requirement. He strongly believed, in the early part of the semester, in the separation of the intellectual cognitive side of morality from actual moral action or actual concern for others which he argued was not the business of an ethics class. While not committing himself, on the end of the semester questionnaire, to continuing volunteer work in the future, he did report that he had improved a lot over the course of the semester ("7") in terms of being a more moral person. In his journal at the end of the semester he wrote:

Instead of a helpers' high I experienced a low, a feeling that I may never truly help someone and know from my emotions that I was good to do it... I'm afraid I've confirmed the fear that I have a lack of fellow feeling and an inability to feel more than useful in helping others. I do desire this movement caused by an empathy or will to do what's good.

This volunteer work was a disastrous but necessary failure to act on what I know to be right. I feel glad that this experience was imposed on me. I think I chose to be ignorant of volunteer service because I've, for a long time, felt a lack of commensurability between myself and others which leaves me little desire to help them...

I suspect that I will continue to volunteer because it seems the best way to answer some of the unattractive questions this experience has raised in me. I apologize if this is very vague but this must be expected as this is a very newly exposed problem for me... I'm not used to being alienated from my reasons for doing or not doing things.

Must we do good things to be virtuous?... Youth may be an excuse for why I can't answer these questions convincingly although I don't think so. Ignorance is one of the most painful vices to a philosopher. I suggest that perhaps a shedding of as much ignorance as possible may lead us to a greater ability to be moral. For this reason I hope to will in the future that I continue volunteering myself from time to time. Maybe it will grow on me.

2. A 24 year old senior who went from a 48.0 on the DIT pretest to a 60.0 on the posttest, she was one of the few students who reported she felt she had not improved, in terms of being a more moral person, over the course of the semester. During the course of the semester she was very active in class participation, generally in a conflictual way as she resisted giving up, for much of the early part of the semester, certain cherished societal norms she used to determine what was right or wrong. Her patriotism and "My country right or wrong" attitude was almost unmatched during most of the discussions of the Gulf War conflict (her anti-establishment attitude score was zero). During the course of the semester she began to rethink many of her conventional moral positions, especially as they related to race relations in this country. She was an excellent student and did "A" work on everything. Her volunteer work was divided between an inner city Boy's and Girl's Club and work as a mentor with The University of Rhode Island Multicultural Student Services. The following are excerpts from her journal.

In her journal introduction, prior to doing the volunteer work, she wrote:

I have chosen two projects which impact me on a personal level. I hope that the sense of personal stake which I feel will translate into a deeper level of commitment, energy, and enthusiasm to these projects. I hope to gain a new perspective of myself, my community, and, my heritage as well as to do my part in changing the multicultural experience of America.

In her summary of her experience she wrote:

A long time ago, when I was a small child of about six or seven years old, I learned what it meant to be Black in America... As I grew up in the ghetto, I remember feeling the frustration around me--frustration that many people don't understand. I knew then that if I wanted to feel like my life had any meaning, I would work to change the perceptions on both sides of the fence...

My projects were an extension of that commitment to uplifting the race, and all minorities. I can look back on them with satisfaction, and say that I did my best for a short while to do something to help the people in my community while gaining something for myself.

My projects did not end with the end of this class. They are the types of things I strive to do all the time... They are expressions of a firm belief I have in my race and its ability to overcome the problems with which it is presented.

3. The DIT posttest score (46.7) of this 18 year old freshmen was exactly the same as his pretest score. This student was dealing with several personal issues in his life and rarely participated in class discussions, although he enjoyed one-on-one discussions with the instructor and other students outside of class. He was a very sensitive and caring person who would probably score very high on a test of the affective side of moral development (Rest's component 1). He tended to make moral decisions more from his affective than his cognitive side. On his self-ratings he reported himself to be a very moral person and to have improved a lot in his morality over the course of the semester. I tend to agree with his assessment of himself. After several deadends and "confused feelings" about what type of work to do, during the last half of the semester he chose to do his volunteer work The University of Rhode Island Handicapped Services and with Project Sunrise. He wrote:

It will be hard I feel. It's also hard to write about because I tend to suppress my emotions on the subject of being handicapped...

I can't think of any moral dilemmas that accompanied my volunteer work. If anything, it made me face the fact that I am handicapped. It made me do physical things that I just never attempted (before) out of embarrassment--raking, moving big things... I did jobs I just normally would never try. I guess when I think about it now, the volunteer work was truly rewarding to the people I helped, and especially myself... through this volunteer work I do feel as if I did something and made a difference--thank you.

4. This student was the only stage 2 person in the experimental who remained a stage 2 (her gain was only 2.3 from pretest to posttest). She sat in the back of the room and rarely contributed to class discussions and did poorly on her tests. For the most part she acted like the class was simply irrelevant to her life. She never spoke to the instructor outside of class either, which was unusual, nor did she, as far as I can tell, develop any friendships with any of the students in the class. She chose to do her volunteer work in a local day care center. Her biggest concern regarding her volunteer work was that women's place was in the home taking care of their children. Throughout her journal she was very contemptuous of working mothers. It didn't seem to occur to her than some mothers may have to work, or that day care might be beneficial or enjoyable for some children. She wrote in her journal:

My persistence to work at a Center for children is of special interest. I have always wanted the opportunity to spend time with kids... I would like to work at Sea Breeze again when my schedule allows it.

One thing that kept me constantly wondering was--where and what is the child's parent doing at this moment. I am a stranger caring for their son/daughter--what are they doing???

5. This sophomore is one of the many stage 3 students in the experimental group whose DIT scores dropped over the course of the semester (in this case to a lower level of stage 3). He was generally quiet during the class and rarely contributed to class discussions although he seemed interested in what was being said. He seemed poorly motivated and did not end up doing the volunteer work he had originally wanted to do. Instead he let the Clearing House for Volunteers match him up with agencies. He tended to be very conforming in his attitudes about what is morally right or wrong, and seemed, for the most part, unconcerned when "his" views were questioned by others in the class, and instead tended to rely on circular reasoning on his tests and in his journal to support his "arguments". For his volunteer work he worked for the Red Cross Blood Drive and for a YMCA Day Care program. He was especially concerned with donating blood to the troops in the Gulf, and that parents, rather than day care centers, be the ones who "raise" the children. He writes:

I feel that everyone should do something to support the troops in the Gulf not necessarily the war. I feel this way because they troops are there fighting for us.

(Regarding what he got out of his volunteer work) I personally got a feeling of goodness. I got a different feeling from doing the volunteer work (at the day care center) than the blood drive. I was more involved with this work. I had people who depended on me to show up to work. I got a feeling that I was needed and worth something to the community.

6. This 21 year old junior went from a 30.0 to a 50.0 on his DIT scores. Although he was quiet at the beginning of the semester, choosing to sit near the back of the room where he was relatively inconspicuous, he became more involved in class discussions as the semester progressed. He chose to do his volunteer work with Habitat for Humanity which builds housing for low income families. He writes in his introduction:

I chose to this work because I very much enjoy working outdoors and also enjoy framing houses...

(By the end of the semester his reasons for volunteering had changed. He writes in his conclusion): It seems to be pure caring which fuels the desire to give to others, and it seems to be a very moral things to do... I initially began this volunteer work because it was required for this class, but I noticed that the people (who worked on the project with him) did not need a class to make them come out and build this house.

7. This 19 year old freshman had the highest anti-establishment score (10) of anyone in both classes, except for the instructor who was also a 10. Her anti-establishment attitude was evident in her highly unconventional dress and hairstyle. She also made the largest gain of anyone in the class going from a 45.0 to a 75.3. She was aware of the change and gave herself a "7" in terms of improvement in her moral development. She was very interested in the class and, although she seemed to be naturally shy, she contributed regularly to class discussions tending to point out common grounds in arguments rather than adopting a conflictual, confrontational style. However, she did not back down on her pacifist principles, opposing both capital punishment and the war, and supporting animal rights and ~~support~~ *care* for the less fortunate. She chose to do her volunteer work at a crisis pregnancy center in her home town (where she spent her weekends).

I chose to do my volunteer work at a crisis pregnancy center ... I can personally relate to the terrifying feeling of thinking you're pregnant, since I came to college in September believing maybe I was. It turned out I wasn't, but I haven't forgotten how confused, scared and alone I felt at the time... I wanted to do something so other girls wouldn't have to feel as lost and desperate as I did...

I personally got more out of the volunteer work than I can possibly express. I discovered that I still hold strong emotions about my experience (which I thought was over). I realize it's something you never get over.

8. This is another student who made great gains over the course of the semester going from a 43.3 to a 70.0. Like the previous student he was aware of the change and gave himself a "6" in terms of his moral improvement. He also started out the semester relatively quiet and became more and more involved in class discussions as the semester progressed, raising issues and confronting other students and the instructor when he felt they were being inconsistent in their moral reasoning. He chose to do his volunteer work with three different agencies, the URI Health Education Center, a fund-raising drive for Providence's homeless children and the Free Romania Foundation, the last two of which he did with his fraternity brothers. He summed up his experience:

Personally, I felt very good helping people while doing my volunteer work. I think that I received the most gratification helping the Free Romania Foundation because (it involved) helping the most needy. My only regret is that because of my busy schedule I couldn't do more.

9. This 19 year old freshman, who went from a pretest DIT score of 25.0 to a posttest score of 48.3, started out the semester very poorly, so much so that I had her set up an appointment with me to discuss her poor grades and attendance. She had also cheated on the first quiz at the beginning of the semester which only counted for one point extra credit (she copied someone else's incorrect answer). She seemed genuinely unable to identify moral issues or to recognize a moral dilemma. I did not confront her with the cheating at the time, instead feeling that the best approach (since she seemed pretty clearly to be egoist rather than principle-oriented in her moral reasoning at that time) was to create a relationship of trust between us. She was very open in the few talks we had in my office and seemed to welcome the chance to talk about her life. We discussed not only her academic problems but problems at home and study habits that were interfering with her staying in college. However, she rarely spoke in class. Like many of the people at stage 2, she chose to do her volunteer work in a day care center.

Before this class I never payed much attention to moral issues. Part of the problem was that I was never asked my opinion on an issue...

Because of the volunteer work I feel better about myself. I feel as though I have contributed to society. When people asked me where I was going every Monday at 2:30 they were shocked that I was doing volunteer work. They knew it was for a class but it changed the way they thought of me.

I had a problem defining moral issues, but it made me think.

10. This 24 year old freshman went from a 26.1 to a 51.7. He was clearly and outspokenly a "to each his/her own, there is no objective right or wrong" relativist in his reasoning at the beginning of the semester, so much so that I strongly suggested that he and the other relativists go see the movie Silence of the Lambs about the psychopath "Hannibal the Cannibal." He, and the other "relativists" who went no longer defended this position after seeing the movie! His volunteer work was a continuation of his work as a volunteer with a volunteer ambulance company in his home town. In his summary of his work one can clearly see his rejection of conventional moral reasoning in favor of, not relativism, but principled rights reasoning:

According to our state protocol, we must try to save the patient even over the family's or anyone else's request or we will be brought up on legal charges of abandonment or malpractice... (but) the reason I would try to do something is not in fear of the protocol or consequences of the law but because I think that no one should just be allowed to die unless the patient had requested it themselves.

(In his discussion of "frequent fliers" or people such as some of the elderly who make repeated calls for ambulance service, much to the annoyance of some of the staff who do not respond as quickly to these calls, he writes): I think that what is morally correct is that the type of call would not make a difference in whether to respond or not. I feel that all patients are humans in need of help and even if I am not on duty, if I can go on the call I will.

11. This 19 year old freshmen went from a 51.7 to a 56.7. She was very active in class discussions and performed very well on tests. She made several friends in the class through the small group discussions where she was skilled at identifying the moral issues and relevant principles involved in the dilemmas discussed in the groups. However, she had difficulty getting herself organized and motivated to do her volunteer work. She chose to do her volunteer work first at a shelter for homeless women, which she "hated" and quit after one visit, and finally at a health care center for the elderly. Her work with the elderly helped her to deal with the issue of family responsibility for elderly parents and grandparents, the type of care the elderly should be receiving in nursing homes, and myths surrounding the elderly. In her summary she wrote:

The common stereotype of senior citizens by young people as crotchety and boring was so wrong. All the people I met were so nice and I learned so much from them... I felt needed and appreciated and I found it so hard to leave when dinner came, which is at 5:00. I actually loved it.

12. This 20 year old sophomore went from a 36.7 to a 20.0 in his DIT scores. He seemed to become progressively more cynical and disillusioned as the semester progressed. His contributions to class discussions was sporadic, especially toward the end of the semester. His volunteer work was a continuation of his work with the Little Brother/Little Sister program at The University of Rhode Island. In his summary he wrote:

Volunteering has made me realize how easy my life has been. I am not only lucky because of my family but because I am a better person today for volunteering. I have learned to listen and carry out a conversation without talking. Most of all I am a better person because I have Aaron (his Little Brother) as a friend.

13. This 20 year old aspiring marine went from a 40.0 to a 65.0 on his DIT tests. He was probably the most outspoken and argumentative member of the class, and his "outrageous" positions, especially earlier in the semester (positions which tended to reflect societal prejudices), often brought the whole class down on him. He was one of the most willing of the students to revise and improve his arguments, as well as to change his stands on issues such as gay rights, which he greatly opposed at the beginning of the semester. He also came up frequently to talk with me after class, especially when we discussed the Gulf War. The change in him over the course of the semester was visible to all as he moved from fairly conventional reasoning (using societal values and laws to back up his positions) to using principled reasoning to back up his positions (he still supported the Gulf War at the end of the semester but his reasons had changed). His volunteer work, which he did in a soup kitchen, deeply moved him:

I got a lot out of my volunteer work. I left the soup kitchen feeling good about myself. I knew I did something good. I learned that most of the people that go to the Store House were quite normal. Before I worked there I thought the people who went to soup kitchens were either crazy or retarded. This wasn't true... I thoroughly enjoyed my volunteer work. I will definitely continue to work at the Store House next year... I would like to continue to help the community in some way.

14. This sophomore went from a 20.0 to a 40.0. She took the class because her boyfriend had signed up for the class, but she seemed to enjoy it and get a lot out of the class. At the end of the semester she gave herself a "6" on both herself as a moral person and her improvement as a moral person. Her contributions to class discussion were generally non-controversial and seemed to be aimed more at saying what she thought would please me rather than for sorting out moral issues. She chose to do her volunteer work with Save the Bay and the Animal Rescue League because of her interest in environmental issues. Her last volunteer project was Project Sunrise which she chose because she needed more hours. However, she writes:

This is the agency which gave me the most satisfaction... They were so appreciative for what we did for them, it made me feel great inside to see others happy for what I did...

I've realized that if one person can make a difference, then more than one person--many people--can and would make a HUGE difference. I sincerely enjoyed all the volunteer work I have engaged in and I shall continue to engage in them. When I first learned it was a requirement to do volunteer work I felt pressured into doing it and was rather unhappy about it. However, once I started with it, I really felt good about myself knowing that I was making a difference in others. The elderly people were so grateful... I felt good knowing I was making a better place to live in for the next generation.

All in all I feel that this volunteer work is an excellent program. It helps you to feel great about yourself--gives one self-respect--and it makes others feel great as well.

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