

A STUDY OF THE EFFECT OF AN ACADEMIC PROGRAM ON THE MORAL
DEVELOPMENT OF INCARCERATED YOUNG ADULTS IN THE BLAND
CORRECTIONAL CENTER, BLAND COUNTY, VIRGINIA

by

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DEDICATION

This disseration is dedicated to the three individuals who have contributed most to my education and personal development: my mother and father, , and a teacher,

. My mother and father taught me an appreciation for knowledge, a concern for human life, faith in myself, and a belief in God. taught me a greater awareness and understanding of myself, life, and love, the keys to moral reasoning development. Their instruction and love have made it possible for my dreams to become reality.

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Chapter 1

INTRODUCTION

Correctional authorities, educators within the correctional system, and the general public have long expressed concern over ways to effect the moral development of incarcerated individuals. According to the 1890 Declaration of the American Correctional Association (cited in Kohlberg, Kauffman, Scharf, and Hickey, 1973:2), incarceration was intended for "moral regeneration, moral cure, and release after satisfactory proof of reformation." The concept of "moral regeneration," to prepare an individual to reintegrate and function in society, is now called rehabilitation.

A major part of the rehabilitative effort within the Virginia Department of Corrections is the Adult Basic Education (ABE) and the Youthful Offender Project (YOP) Programs. The ABE Program provides basic educational skills for adults and the YOP Program is a federally funded program to upgrade the reading, math, and socialization skills of individuals under the age of 22. According to the January 1976 report of the Rehabilitative School Authority, there were 1,630 incarcerated individuals enrolled in academic programs in Virginia: 1,342 in ABE and 288 in YOP. These programs ranged from the first grade level through the twelfth grade. The Educational Handbook at the Bland Correctional Center summarized the purpose of these programs:

It is a rehabilitative education that involves a critical balance between achievement for self-benefit and self-gratification and a desire for proficiency for society's benefit. . . . Meeting the individual needs of students is our goal in education, while mastery is our emphasis To an inmate the importance of the attainment of immediate goals and aspirations for longer range goals can hardly be overemphasized. Some of the inmates have never succeeded in anything, and their counting of success with the education we have to offer is enough justification for our being (1973:1).

The ABE Program is basically designed to emphasize cognitive skills, but as the Handbook stated, there are other goals. One of these goals is to provide the incarcerated young adult an opportunity to succeed in an educational endeavor. Another goal is to prepare the individual to reintegrate and function successfully in society.

Dr. Samuel Yochelson (1976), after fifteen years of research in criminal behavior, has concluded that the process of changing the criminal so that he can function successfully in society involves convincing the criminal that an irresponsible person is one who fails to understand that all of us are interdependent. He further summarizes his change process as assisting the criminal to accept that (1) there is a moral law, (2) that he must endure, and (3) that he should have an eye to the future, be it temporal or eternal. These concepts are basically the same as those postulated in the cognitive-developmental moral education program (Kohlberg, 1969).

The cognitive-developmental moral education program has been successfully implemented in the correctional setting. Results show that the program was successful in assisting incarcerated individuals to advance toward a higher level of moral reasoning (Hickey, 1973).

No research, however, has yet been reported which identifies the effect of regular adult basic education programs on the moral reasoning of incarcerated young adults. Whether or not ABE Programs affect moral reasoning is a question that should concern correctional education planners, especially at a time when they are confronted with spiraling costs of educational programs, increasing numbers of students, and the public cry for accountability. Therefore, the aim of this study is to examine the effect of adult basic education on moral reasoning. It may be that regular ABE Programs produce a positive change in the moral reasoning development of incarcerated young adults.

STATEMENT OF THE PROBLEM

The problem investigated in this study was: What is the effect of an adult basic education program emphasizing cognitive skills on the moral reasoning development of incarcerated young adults?

The following research questions were used as a guide in the collection of data to study the problem under investigation:

1. Is there a statistically significant difference in moral reasoning development between a group which participates in the academic program (experimental group) and a group which does not participate (control group)?

2. Is there a statistically significant difference in the self-concept between a group which participates in the academic program (experimental group) and a group which does not participate (control group)?

3. Is there a statistically significant difference in the cognitive development in math and language between a group which participates in the academic program (experimental group) and a group which does not participate (control group)?

4. Is there statistically significant correlations between moral reasoning, cognitive development in math and language, and self-concept of the experimental group?

DEFINITION OF TERMS

In this study, several terms deserved further clarification. The following list has been provided to explain the specific meanings of terms used in this text.

Adult Basic Education Program. Referred to the ABE Program offered at the Bland Correctional Center, Bland, Virginia. The program contained activities designed primarily to prepare adults to obtain their General Educational Development Certificate and to become aware of available opportunities which would permit them to become more productive members of society.

Academic Achievement. Increased skills or knowledge in the cognitive areas of reading, math, and language as measured by the Stanford Achievement Test. The term is used interchangeably with cognitive development.

Incarcerated Young Adults. Individuals under the age of twenty-five who have been convicted and sentenced to a correctional institution. In this study they were males in the Bland Correctional Center, Bland, Virginia.

Moral Reasoning Development. The natural process of progressing through stages of reasoning which affect both moral behavior and the capacity to think about issues of right and wrong. It is the basic conceptual framework through which an individual analyzes a social-moral problem and judges the proper course of action (Kohlberg, 1973). In this study the degree of development was measured by the Defining Issues Test.

Self-Concept. The sum total view of worthiness that is expressed in the attitudes that an individual has of himself (Felker, 1974; Coopersmith, 1967; Fitts, 1965). In this study self-concept was measured by the total raw score of the Tennessee Self-Concept Scale.

THEORETICAL BASE

The purpose of this study was to assess the impact of an ABE Program upon the moral development of incarcerated young adults. The following review of the literature was undertaken to establish a relationship between academic programs and moral development. The data will be presented in three sections: (1) moral development, (2) the young adult offender and correctional academic programs (Adult Basic

Education and Youthful Offender Project), and (3) the relationships between academic achievement, self-concept, and moral development.

Moral Development

Moral development has been of interest to educators, philosophers, psychologists and the general public since man began to question his purpose on earth. In this section, research will be reviewed on theories of moral development, and development through education for children and adults.

Theories of moral development. A review of the literature indicated that three main theories of moral development have been expounded to explain man's moral thinking. The first is the "common sense" theory (Bandura, 1969; Berkowitz, 1964; Maccoby, 1968) which is the basis for traditional moral education. According to this theory, everyone knows what is right and wrong, or at least most law-abiding adults do, i.e., adults know a set of facts about morality of which children are ignorant, facts such as "stealing is always wrong" or "helping others is good." In this theory children are believed to be ignorant of moral facts; they are weak and easily tempted to lie, cheat, fight, and disobey. Children, then, need to be taught to practice moral behavior and habits, to be appropriately rewarded for moral behavior, and to be punished for inappropriate behavior.

In opposition to this traditional view of moral development is the relativistic-emotional approach which is the view of child psychology and child psychiatry and most thoroughly elaborated by psy-

psychoanalysis (Aronfreed, 1968; Eysench, 1960). This social and moral theory of personality views the child primarily as a creature of emotions and needs. Morality, in turn, is no absolute which the child must be measured against, but represents the relativistic rules and standards of the child's culture. The child eventually must adjust to these rules in a realistic manner as part of his mental health, and it is believed by advocates of this view that he will do so if his home and school environment are meeting his inner needs for normal personality development.

The third theory of moral development is the cognitive-development or progressive equilibration theory. It starts philosophically from a different view of morality than either the common sense or personality psychology theories (Kohlberg, 1969; Langer, 1969; Piaget, 1967; Turiet, 1969). It claims that morality represents a set of rational principles of judgment and decisions valid for every culture: the principles of human welfare and justice. The cognitive-developmental approach contrasts with the common sense theory which contends that lists of rules and commandments drawn up by cultures and schools are more or less arbitrary and that morality can be inculcated in children through appeal to authority rather than reason. Moral principles in the cognitive-developmental view, however, represent a rational organization of the child's own moral experiences. This theory assumes that the child is a reasonable being who can think for himself and can consider fairness and the welfare of others as well as himself. Although the child does reason, he reasons in a different way

than the adult. His way of thinking about fairness or human welfare is not the adult's; it represents a different stage of moral reasoning.

The foremost advocate of moral development through stages as a cognitive-developmental process is Dr. Lawrence Kohlberg (Newsweek, 1976), the director of Harvard's Center for Moral Education. It is Kohlberg's theory that provides the theoretical base for the moral development section of this study.

The cognitive-development approach to moral education as advocated by Kohlberg was fully stated for the first time by John Dewey in the 1930's (Kohlberg, 1969). The approach is called cognitive because it recognizes that moral education, like intellectual education, has its basis in stimulating the active thinking about moral issues and decisions. It is called developmental because it sees the aim of moral education as movement through moral stages. Kohlberg (1975) cites Dewey's belief concerning moral education:

The aim of education is growth or development, both intellectual and moral. Ethical and psychological principles can aid the school in the greatest of all construction--the building of a free and powerful character. Only knowledge of the order and connection of the stages in psychological development can insure this. Education is the work of supplying the conditions which will enable the psychological functions to mature in the freest and fullest manner (p. 670).

Dewey postulated three levels of moral development: (1) the pre-moral or pre-conventional level in which behavior is motivated by biological and social impulses which result in moral action, (2) the conventional level of behavior in which the individual accepts with little critical reflection the standards of his group, and (3) the

autonomous level of behavior in which conduct is guided by the individual thinking and judging for himself rather than accepting the standards of his group. These levels correspond roughly to Kohlberg's three major levels: (1) the pre-convention, (2) the convention, and (3) the principled.

Another exponent of the cognitive-developmental theory of moral development was Jean Piaget, a French psychologist. Whereas Dewey only postulated theories about moral stages, Piaget conducted actual research. Building upon his prior studies of cognitive stages, Jean Piaget (1948) attempted to define stages of moral reasoning in children. Through actual interviews and observations, Piaget identified three stages: (1) the pre-moral stage where there was no sense of obligation to rules, (2) the heteronomous stage where the right involved literal obedience to rules and an equation of obligation with submission to power and punishment (roughly ages four to eight), and (3) the autonomous stage where the purpose and consequences of following rules were considered an obligation is based on reciprocity and exchange (roughly ages eight to twelve). Piaget's stages corresponded to Kohlberg's stages: (1) Stage 0, pre-moral; (2) Stage 1, heteronomous; and (3) Stage 2, instrumental reciprocity.

In 1955 Kohlberg started to redefine and validate, through longitudinal and cross-cultural studies, the Dewey-Piaget levels and stages of moral development. On the basis of his research, Kohlberg formulated and empirically validated a concept of moral development.

This theory held that there are six and possibly seven stages through which a person may pass. Kohlberg described the stages as follows:

Stage 1. Obedience and punishment orientation. Egocentric deference to superior power, prestige. Avoidance of punishment and of acts labeled "bad."

Stage 2. Naive instrumental hedonism. Right action is that instrumentally satisfying the self's need and occasionally others. Awareness of relativism of value of each actor's needs and perspective. Naive egalitarianism and orientation to exchange and reciprocity.

Stage 3. Interpersonal concordance or "good-boy" orientation. Orientation to approval and to pleasing and helping others. Conformity to stereotypical images of majority or natural role behavior, and judgment by intentions.

Stage 4. Authority and social order orientation. Maintaining the given social order for its own sake. Regard for earned expectations of others.

Stage 5. Contractual legalistic orientation. Recognition of an arbitrary element or starting point in rules or expectations for the sake of agreement. Duty defined in the terms of contract, general avoidance of violation of the will or rights of others, and majority will and welfare.

Stage 6. Universal ethical principle orientation. Orientation not only to actually ordained social rules but to principles involving appeal to logical universality and consistency. These principles are primarily principles of justice, of reciprocity and equality of human action of universal respect for human right and for human personality (Blatt and Kohlberg, 1973:2).

Stage 7. This stage is purely hypothetical and based on no empirical research data, it is primarily an effort to make more philosophically clear the concept of integrity. The problem of the integration and integrity of meaning of the individual's life and its negative side, despair, hovers around the awareness of death. The concept of the self's integrity is psychological, but the concept of the integrity of the meaning of the self's life is philosophical or religious (in the broadest sense of the term, "religious"). Because the logical structure of Stage 7 is vague and its philosophic adequacy hard to justify, the concept of it must rest more on the psychological testimony of lives than upon structural analysis. In this testimony, it appears that the men from Socrates to Martin Luther King who are most easily pointed

to as having lived and died for their ethical principles have had something like a strong Stage 7 orientation in addition to a commitment to rational principles of justice (Kohlberg and Turiel, 1973:53).

The findings on moral judgment stages have been supported by a series of studies relating moral judgment to moral action (Kohlberg and Turiel, 1973). As an example, Krebs (1967) administered moral judgment interviews and a battery of four Hartshorne and May experimental tests of cheating to 120 junior high school subjects. He found that 73 percent of the pre-conventional, Stages 1 and 2, subjects cheated on one or more of the tests, that 66 percent of the conventional, Stages 3 and 4, subjects cheated, while only 20 percent of the principled, Stages 5 and 6, subjects cheated.

Moral development through moral education for children. Few research reports on programs of moral education for children have been reported since the 1930's. The 1920's and 1930's witnessed increased interest in practical application and research in moral or character education in the public schools and church groups (Hartshorne and May, 1928; Jones, 1936). During this period, moral education consisted of an explanation of the conventional code, exhortation to follow the code, and the planning of group or individual activities which would manifest virtue or good works in terms of this code (Jones, 1936). Research valuation of the results of moral education classes was based on tests of increase in moral knowledge (verbal espousal of the conventional code) and increase in honesty or service as experimentally measured. The results of evaluation failed to show significant change in moral reasoning. Most character education classes led

to no significant changes in experimental tests of moral behavior (Hartshorne and May, 1928-1930), though some led to slight changes in measured honesty (Jones, 1936). Slight changes in moral knowledge were not paralleled by changes in moral behavior. According to Kohlberg (1967), these disappointing research results, combined with liberal opposition to verbal indoctrination and to confusion between the responsibilities of church and state in moral education, led to a marked decline in moral education programs.

On the basis of recent research findings (Kohlberg, 1966, 1970, Kohlberg and Turiel, 1971), Kohlberg developed an approach to moral education that might be free of many of the limitations of earlier approaches. The approach is based on cross-cultural and longitudinal research findings which indicated that moral judgment develops through stages.

Since moral development occurs through a natural sequence of stages, the cognitive-developmental approach to moral education seeks to stimulate the next step of development rather than indoctrination into the fixed conventions of the school, the church, or the nation. It assumes that movement to the next stage of development rests not only on exposure to the next level of thought, but on experiences of conflict in the application of the child's current level of thought to problematic situations. In contrast to conventional moral education, then, the approach stresses:

1. Arousal of genuine moral conflict, uncertainty, and disagreement about genuinely problematic situations. (In contrast, conventional moral education has stressed adult 'right

answers,' and reinforcement of the belief that virtue always is rewarded.)

2. The presentation of modes of thought one stage above the child's own. (In contrast, conventional moral education tends to shift between appeals to adult abstractions, far above the child's level, and appeals to punishment and prudence liable to rejection because they are below the child's level. Kohlberg, 1973:4).

These two principles are based on a series of experimental findings by Turiel (1965) and Rest (1969) who used Kohlberg's moral measures. The experimental studies of Turiel reported statistically significant upward change by exposure to moral reasoning at the next higher stage under appropriate conditions, but the amount of such change was extremely limited.

Based on the results of Turiel and Rest's research, Kohlberg and Blatt (1973) conducted a set of studies to explore moral judgment change by applying developmental principles to a program of moral education. The concept was to provide cognitive conflict and exposure to higher stages of reasoning in the context of continuing and intense moral discussion between peers in a classroom setting. These studies explored the effect of guided peer discussion of moral conflict upon junior and senior high school adolescents' moral reasoning. The essential rationale was to (1) expose the children to cognitive conflict about moral reasoning, (2) develop an awareness of different moral points of view, and (3) expose the children to judgment one stage above their own by encouraging children at adjacent stages to argue and discuss the issues until some change in the lower-stage children took place (Kohlberg and Blatt, 1973:6).

The experimental educational studies of Kohlberg and Blatt (1973) were not only designed to produce moral change by developmental principles, but to maximize the long-range beneficial effects of such change. The results of Jones' (1936) study revealed that conventional measures of moral change, such as changes in behavior and attitudinal measures of honesty or conscience, have little predictive validity. Honesty measures administered longitudinally have a low correlation with the same measures given a year later, and increases in honesty due to character education intervention wash out in a year in comparison with control groups. The results of Kohlberg and Blatt's study revealed that moral judgment maturity in junior high and high school predicts, to a large degree, adult moral maturity ($r = .24$). This predictability does not hold for young children but increased in preadolescence; at age ten, moral maturity predicts poorly to adulthood ($r = .24$) whereas at thirteen it predicts reasonably well ($r = .78$). Indications are that during the period from ten to fourteen children are typically moving from pre-conventional (Stage 1 and 2) to conventional (Stage 3 and 4) morality. A developmental intervention would aid those lagging in such a movement to take this step. Without such aid some might be expected to stabilize at the pre-conventional level, as do most adolescent delinquents (Freundlich and Kohlberg, 1973). The first of Kohlberg and Blatt's set of studies was devoted to intervention at the preadolescent (age twelve) level.

The second study replicated the preadolescent intervention with a wider range of subjects and explored the effects of intervention

at the adolescent or late high school level as well. Both studies involved one year follow-ups to provide a preliminary assessment of the long-range effectiveness of the intervention.

Kohlberg and Blatt's assessment of the moral discussion program focused upon changes in stage of moral reasoning, since moral reasoning was the emphasis of the moral discussion program. It was realized, however, that a comprehensive approach to moral education must deal with moral action as well as moral judgment. Therefore, Kohlberg and Blatt also included some Hartshorne and May experimental honesty measures in the assessment design. The study was replicated with three different groups.

The first study was a pilot study of a moral discussion program with a group of twelve children aged eleven to twelve in an upper middle-class Jewish Sunday School. The second study was a systematic replication in a public school with four groups, one hundred thirty-two subjects, varying in age from the sixth grade to the tenth grade, and social class, and with matched controls. Both treatments lasted for twelve weeks, a total of twelve hours of discussion. The discussions focused upon a series of moral conflict situations, situations similar to those used in the Defining Issues Test in this study. The first group engaged in moral discussion led by the researchers using developmental principles. The second experimental group discussed the same moral dilemmas as the first group, but without active leadership by an adult. The third group was the control group. There were twelve

class groups of eleven children each. Within each group there were approximately equal numbers of boys and girls. Boys and girls within a single original classroom or homeroom were randomly assigned to the two experimental groups. Control children were obtained from another homeroom group.

The results of the studies revealed that change in moral reasoning of children involved in the cognitive-developmental moral education programs were substantial and relatively enduring. It was substantial because a large proportion of the group moved the equivalent of almost one stage. It was relatively enduring because it was manifested on one-year follow-up. Kohlberg and Blatt replicated this study in five different classrooms in which the students varied in age, socioeconomic, and ethnic status with essentially the same results.

Further research studies substantiated the enduring changes. Dowell (1971) replicated the effect with a suburban Boston classroom of high school seniors, Boyd (1973) with college undergraduate students, and Hickey (1972) with adults in prison.

Moral development through moral education for adults. The literature revealed little research in the area of structural moral stages in relation to adulthood beyond the studies of Kohlberg and Kramer (1969) and Hickey (1973). The notion of stages used in most discussions of adult changes by researchers, such as Piaget and Erikson, is not structural; it is rather, the notion of sociocultural or social role, defined as "developmental tasks." In this conception, a

culture outlines a rough sequence of roles or tasks from birth to death, and adaptation to this task sequence leads to age-typical personality changes. Such stages are defined primarily by new socio-cultural environments or roles as they impact upon already established maturational capacities and required response patterns (Kohlberg, 1973). The concept of structural stages, as postulated by Kohlberg, is viewed as neither the direct reflection of maturation nor the direct reflection of learning in the sense of specific environmental stimulus exposure or reinforcement. Stages represent, rather, the equilibrated pattern of interaction between the organism and the environment.

Recent research findings by Kohlberg (1969) and Kohlberg and Turiel (1973) support the concept of structural stages in adulthood. The findings indicate that there are adulthood stages. These are fully principled or Stage 5 and especially Stage 6 thinking which are not typically reached until the late twenties or later. Data collected in a fifteen-year longitudinal study on fifty American males in the age periods from ten to fifteen and from twenty-five to thirty support the belief that there are adulthood stages of moral reasoning and that movement through the stages is always forward and step-by-step (Kohlberg, 1969). More limited six-year longitudinal data on Turkish boys also indicate an invariant sequence as do cross-sectional age-data in many cultures (Kohlberg and Turiel, 1973).

Hickey (1970) and his colleagues, using Kohlberg's theory of moral development and structural stages, conducted research in the

area of rehabilitation of offenders. They initiated moral discussion groups, similar to those used by Kohlberg and Blatt (1973) at the Cheshire Reformatory for Men in Connecticut. The male inmates, ages sixteen to twenty-three, were confined under a strict and often rigid prison order. They were closely regulated, movement was restricted, and even minor offenses were punished by stern punitive sanctions. A series of dilemmas involving moral issues within the prison and society were administered to an experimental group of thirty-four inmates. An equal number of subjects was used in a control group. Kohlberg's moral maturity interview was used to assess the changes in moral reasoning. Hickey found that the group involved in the discussions tended to move upward in their moral thinking and judgment. The results also indicated that most of the inmates tested were at a low stage of moral reasoning, mostly in Stage 2, but a few were in Stage 3. A follow-up study two years later indicated that those who moved upward in the discussion groups were less likely to be back in prison or in trouble than were those who were not exposed to the program.

Kohlberg, Kauffman, Scharf, and Hickey (1973), in a study conducted at the Connecticut Women's Correctional Center in Niantic, investigated the concept of a "Just Community Approach to Corrections" in relation to the moral development of prisoners. A cottage of twenty to thirty women was set up in which inmates and staff engaged in a process of self-government. The process of self-government included community meetings using moral discussion and democratic decision-making. The moral development approach used in this

experiment stressed that inmates must learn to make decisions wisely in progressive steps, but that they could not begin to progress until they were given a voice and a sense of responsibility for their living unit. The role of the line staff was to moderate community meetings and decisions and to lead small discussion groups in which personal and moral problems and the reasoning of various solutions to these problems were discussed.

An evaluation of the program after two years revealed that only sixteen percent had returned to prison or had become entangled with the law. Not only had most of the women stayed out of the criminal justice system, but many were leading quite successful and responsible lives.

The results further supported the belief that passage through the stages of moral development is facilitated by various processes. These processes can be summarized as follows:

1. Provisions of enhanced opportunities for role-taking and social participation stimulates moral development.
2. Participation in group and institutional structures perceived as fair or just stimulates moral development.
3. Exposure to cognitive conflicts, to contradictions in one's own moral views and in their relations to the views of others, stimulates moral development.
4. Exposure to moral reasoning one stage above one's own promotes moral development (Kohlberg, Kauffman, Scharf, and Hickey, 1973:3).

On the basis of these studies moral development was shown to be an important element of rehabilitative education. Kohlberg

summarizes why moral reasoning development is essential in rehabilitative education in corrections:

1. Higher stages are more logically adequate. Each stage reflects a more mature and more accurate conception of the complexities of human problems and relationships than the stage below it. The order of development is logical and necessary because each stage builds upon the one before it. For example, a Stage 2 individual, unlike someone at Stage 1, has a rational understanding of his own needs and understands the needs of others. However, he has difficulty looking at problems from any shared perspective. The Stage 3 person, on the other hand, has learned to "role-take," or put himself in another person's place, and is able to take the perspective of a number of individuals in the process of making a decision. Stage 4 involves a much more complex understanding: that of the relationship of an individual to his entire society. A Stage 5 individual is able to view problems from the relative perspective of different societies in different times and settings than his own. Finally, Stage 6 takes the perspective of universal principles governing all of life.

2. Movement to higher stages is natural. Given the proper conditions, individuals naturally tend to develop increasingly more mature ways of solving moral problems just as, given good conditions, individuals naturally develop better ways of solving intellectual problems. Furthermore, individuals show a preference for reasoning one stage above their own when they are exposed to it. Moral development, then, is something naturally sought by individuals in an environment favorable to growth.

3. The stages are universal. Progression through the stages is a pattern of growth common to every group of humans. To promote progression is not just to impose a particular set of virtues held by one group (the staff) upon another group (the inmates). Rather, it is to move in a direction which is positive for all human beings.

4. Movement to higher stages leads to more consistent and responsible behavior. Although individuals at different stages may sometimes make the same ultimate decision, usually a stage will favor one side of a decision. In addition, a higher stage person is more likely to demonstrate a consistent and predictable pattern of behavior. This is because higher stage individuals (Stage 4, 5, and 6) base their moral judgment and actions on laws and/or principles that remain stable over time, whereas those at Stage 1, 2, and 3 base their decisions on a fear of punishment or on personal whim or a desire for approval, all of which vary with circumstances.

5. Moral growth is rehabilitative. As we have seen, once a person reached a given higher stage he will always be able to see the world and his decisions in those terms. While there is no foolproof correlation between stage and action, most individuals who are in prison are at Stage 1 and 2. Furthermore, those who experience growth after their initial incarceration have a far better than average chance of staying out of trouble once they are released (Kohlberg, Kauffman, Scharf, and Hickey, 1973:25).

The Young Adult Offender and Correctional Educational Programs

The young adult offender and correctional educational programs have received increased attention in recent years, especially since the President's Commission on Law Enforcement and Administration of Justice published its study on the Criminal Justice System in 1967. The results of this study confirmed the research findings of numerous previous writers and have been verified by more recent research concerning the discipline of the young offender. An understanding of the young adult offender is necessary to comprehend the task on rehabilitative education.

The President's Commission on Law Enforcement and Administration of Justice stated:

Offenders themselves differ strikingly. Some seem irrevocably committed to criminal careers; others subscribe to quite conventional values; still others, probably the majority, are aimless and uncommitted to goals of any kind. Many are disturbed and frustrated youths. Many others are alcoholics, narcotic addicts, victims of senility and sex deviants (1967: 160).

Ramsey Clark (1970:232), former Attorney General of the United States, reported that the young offenders come mainly "from poor

families, broken homes, and they may be school dropouts. So little loved are they, that in the federal system, 70 percent will never have a visitor--relative or friend--while they wait in prison."

The description of the young adult offenders is not a happy picture. In addition to the reports of the President's Commission and Clark, Fitts (1965) found the incarcerated youth to have a lower self-concept than the average youth in society. Further, although the cognitive-developmental theory of moral development postulates that moral reasoning development is a logical, natural, and beneficial process, Hickey (1972) found incarcerated individuals to be on the lower stages of moral reasoning.

In questioning why incarcerated young adults have remained at a lower stage of moral reasoning, Kohlberg, Kauffman, Scharf, and Hickey (1973) have provided additional insight into the retardation or stagnation in moral development of the incarcerated young adult. They state:

Moral growth does not simply occur spontaneously as does physical growth. Instead, moral growth is dependent upon the existence of positive growth-producing experiences with others. Adults at lower stages have typically failed to encounter some or all of the following growth producing experiences:

1. Living in a situation where seeing things from other people's point of view occurs and is encouraged. This is the important experience of 'role-taking opportunities.'
2. Living in an environment where logical thinking is encouraged. One cannot be at a high stage of moral reasoning and be at a low stage of logical reasoning (though one can be at a high logical stage and a low moral stage).

3. Living in an environment which gives the individual responsibility to make moral decisions and to influence his moral world. This is an experience typically missing in the offender's childhood world.

4. Exposure to conflict in reasoning (as opposed to sheer emotional conflict) about moral decisions. Being exposed to moral decisions and discussions and becoming aware of moral viewpoints different than one's own challenges the individual's current thinking and leads to rethinking at the next stage up. Obviously, moral controversy stimulates development only in an emotionally secure environment in which others present their viewpoints through reason rather than through threat. Typically low stage offenders or others have lacked such exposure to conflicting ideas.

5. Exposure to individuals at a stage higher than one's own. Pre-conventional adolescent offenders are much more likely to have pre-conventional parents than are conventional offenders or controls.

6. Exposure to a just environment. Inmates often come from environments which not only lack higher stage stimulation, but which are definitely unjust: unjust poverty, unjust behavior by parents, unjust behavior by peers. There is no stimulus to moral thought or action in a low or unjust world (pp. 29-30).

While many young adult offenders have come from undesirable environments and have been at a low stage of moral reasoning for a long time, Kohlberg and Turiel (1973) and their colleagues have concluded that moral growth is possible. About one-third of the offenders who have participated in moral development programs have advanced one stage, while "control" inmates in other programs have not advanced. Kohlberg summarizes his finding on moral development programs as follows:

Moral growth cannot be directly taught by preaching and reward. Instead, the moral development program tries to provide inmates with the elements of experience they have missed and which have led to moral stagnation (p. 31).

Here lies the challenge of educational programs in corrections. Educational programs in corrections, whether specifically moral development programs or academic programs, have an opportunity to enhance moral growth. The programs can provide role-taking opportunity through discussion of moral and personal issues in which each individual is encouraged to present his or her point of view to others and to understand other points of view. They can provide intellectual stimulation and responsibility for decision-making in relationships with peers and the teachers. The programs can also provide cognitive-moral conflict through discussion of moral and personal dilemmas in which higher stages of moral reasoning are presented.

Although academic programs focus on cognitive skills, such as reading or language, teachers in such programs may contribute to moral development through intentionally providing moral guidance in normal classroom activities. For example, when students studying American colonial history are confronted with literature concerning the appropriateness of revolution the question of morality and the relevance of such action can be discussed. When students read stories of George Washington's honesty, Abraham Lincoln's compassion, and Martin Luther King's fight for equality, the moral issues involved can be explained and discussed.

The classroom environment and the teachers' attitudes can influence both moral behavior and the student's capacity to think about issues of right and wrong. Kay (1975) concluded that the environment

in which a student can achieve success and develop a positive self-concept greatly affects moral development.

Academic Achievement, Self-Concept,
and Moral Development

A large quantity of research has been conducted on academic achievement and self-concept, but little attempt has been made to research the relationship between academic achievement, self-concept, and moral development. The results of research on academic achievement and self-concept offer convincing evidence of the relationship between the two. The literature further contains limited data to support a relationship between academic achievement, self-concept, and moral development.

Academic achievement in relation to self-concept. A person's self-concept is closely connected to how he behaves and learns. Increasing evidence indicates that low performance in basic school subjects, misdirected motivation, and lack of academic involvement are characteristic of the underachiever, the dropout, the culturally disadvantaged, and the incarcerated young adult. These characteristics may be due in part to these individuals' negative perception of the self (Hamachek, 1971). Shaw (1960) and Shaw and Alves (1963) found that student performance depends not only on how intelligent he actually is, but also on how intelligent he thinks he is. Fink (1962) and Borislow (1962) found that there was a significant positive relationship between self-concept and academic achievement from elementary levels to college.

Self-concept in relation to moral development. Moral development, defined as the natural process of progressing through higher stages of reasoning which affect both moral behavior and the capacity to think about issues of right and wrong, can be shown to be closely related to self-concept. The following review summarizes the relationship.

Loevinger (1970) and his colleagues found that in the earlier childhood years it was difficult to distinguish between moral development and ego development. They further concluded that cognitive development, in the Piagetian sense, is also related to ego development, since both concern the child's core beliefs about the physical and social world. Recent research by Loevinger (1970) and Van den Scale (1970) revealed that the development of the ego, as attitudes and beliefs about self, involved a step-by-step parallel development of attitudes and beliefs about the physical and social world. Kohlberg and Gilligan stated:

. . . most adolescents think the self has little to do with intellectual or moral development. The relativistic adolescent is content to answer myself to questions as to the source and basis of value and meaning. Like most psychologists, he tends to equate the content of self-development with the ego, with self-awareness, with identity. The other pole of ego or self-development, however, is that new awareness of the world and values; it is the awareness of new meaning in life (1973:1083).

The age or developmental period when ego development and moral development become distinguishable is unclear in the literature. Kohlberg (1973:47) offered a loose correlation between Eriksonian stages of ego development and moral stages of development, which suggests a continuous developmental process.

Ego StagesMoral Stages

Ascribed identities accepted

Conventional morality

Identity crisis or moratorium

Traditional morality

Identity achievement

Principled morality

From Kohlberg's correlation, it can be implied that ego development and moral development extend into adulthood, since principled morality--Stages 5 and 6--is only reached in adulthood.

Kay (1975:43), a leading writer in the area of moral education, believed that there is a direct relationship between the questions which individuals ask throughout their lives in forming their self-concept and moral development. Kay further correlated the questions to moral development as follows:

Questions related to self-conceptRelation to moral development

Who am I?

The establishment of one's identity

What am I really like?

The ability to accept one's self

How must I behave?

The accessibility of moral models

What is the right thing for me to do?

The formation of a mature conscience

How am I doing?

The experience of achievement and success

The answers individuals find to the questions concerning self-concept are extremely important in the development of moral reasoning. He concluded that

We may ignore them (the questions), summarily dismiss them, or be satisfied with glib and facile answers. Yet they return and insist upon being answered: and the degree to which we answer them "rightly" often establishes the level of our morality (Kay, 1975:44).

Academic achievement in relation to moral development. Educational programs within corrections have an opportunity to provide the students with a chance to experience academic achievement. The Educational Handbook (1973), at the Bland Correctional Center stated that "Some inmates have never succeeded in anything, and their counting of success with the education we have to offer is enough justification for our being" (p. 1).

The importance of achievement as stated in the Handbook is reinforced by Kay:

Every child, however inadequate, should enjoy the dignity of some personal success, no matter how small it may appear to be, for it is this success that contributes to a person's feeling of self-worth. On the other hand, ego-wounds, of any kind, inflicted so often without intention, have a profound damaging affect on an individual's morality (1975:47).

The need to achieve and experience success is not confined to the adolescent world. Adults too need this positive reinforcement of their effort. Alliyeh and Lumsden (1970) found that educational success breeds further achievement throughout life. McClelland (1961) confirmed that self-reliance was an essential trait of the individual who fitted into an achieving society--a society in which the incarcerated young adult must reintegrate.

SUMMARY

The purpose of the literature and research review for this study was: (1) determine the current status of research related to moral development, (2) provide a description of the incarcerated young

adult and correctional academic programs in relation to moral development, and (3) identify relationships between academic achievement, self-concept, and moral development. On the basis of this review several conclusions can be drawn.

1. Individuals pass through a culturally universal invariant sequence of moral reasoning stages. The movement through the stages can be retarded or facilitated by an individual's environment and educational experiences. The environment and educational experiences interact to provide opportunities for achievement, the development of a positive self-concept, and an awareness of (exposure to) higher levels of moral reasoning.

2. The incarcerated young adult is an individual who has often experienced academic failure, has a poor self-concept, and a low stage of moral reasoning.

3. These characteristics, academic failure, poor self-concept, and low stage of moral reasoning, can be positively changed through educational programs in corrections. When educational programs provide a chance for the individual to achieve academic success, to develop a positive self-concept, and to be exposed to higher stages of moral reasoning, the individual can advance to higher levels of moral reasoning.

Therefore, this investigation seeks to determine the extent to which ABE Programs can enhance moral development of incarcerated adults.

LIMITATIONS

There were two limitations in this study. First, the study was limited to the Bland Correctional Center's Adult Basic Education Program in Bland, Virginia. Second, the population of the study consisted only of individuals who volunteered to participate in the academic program and this study. Therefore, the results cannot be generalized to the entire incarcerated population at the Bland Correctional Center or other correctional institutions.

ORGANIZATION OF THE STUDY

The study is presented in four chapters. Chapter 1 has presented a background of the study, the problem statement, the research questions, the definition of terms, the theoretical base, and the limitations. Chapter 2 includes a description of the research design, the population, the research instruments, and the procedure for analysis of the data. Chapter 3 includes the analysis of the data and the findings. Chapter 4 contains the summary, conclusion, and recommendation for educational practice and research.

Chapter 2

DESIGN OF THE STUDY

The purpose of this chapter is to present the design of the study. This chapter describes the research design, the population, the sample, the treatment, the instrumentation, and the statistical analysis of the data.

RESEARCH DESIGN

The research design of this study was a pretest-posttest control group design. A pretest, followed after three months by a posttest, was administered to an experimental group which participated in the academic program at the Bland Correctional Center and to a control group which did not participate.

RO ₁	X	O ₂
RO ₃		O ₄

The pretest-posttest control design was used for two reasons: (1) to determine the change in levels (academic and moral reasoning) of the sample at the beginning and end of the three month period, and (2) to provide for the maximum control over the following variables: history, maturation, testing, instrumentation regression, selection, mortality, and the interaction of selection and maturation.

THE POPULATION

The population of this study consisted of thirty-seven incarcerated young male adults between the ages of seventeen and twenty-five who had volunteered to participate in the academic program and in this study at the Bland Correctional Center, Bland, Virginia. As individuals arrived at the Center, they were informed of the various educational opportunities available. Individuals interested in the academic program, reported to the academic school, were interviewed by a teacher, and their names placed on a waiting list. All educational programs at the Center are voluntary and, normally, names are taken from the top of the waiting list to fill vacancies in the classes.

The population included mixed racial, ethnic, religious, and socioeconomic backgrounds; none had completed twelve grades in public school or the General Educational Development Test when they entered the academic program at the Center.

THE SAMPLE

The sample consisted of two groups, fifteen subjects in the control group and twenty subjects in the experimental group, who were randomly selected from the population to participate in this study. The names were randomly placed in either the experimental or control group so that the control group contained fifteen subjects and the experimental group contained twenty subjects. The individuals, whose

names were listed on the waiting list for enrollment in the academic program, were informed that a study to determine the effect that the academic program had on "reasoning" was being conducted. They were further informed that a control group would be randomly selected from the waiting list, and that these individuals would not be admitted into the academic program for three months. Another group would be randomly selected to enter the academic program immediately and the remaining individuals would enter the program as vacancies occurred in the class. In compliance with State regulations, individuals were given an option to participate in the study. If individuals objected to participating in the study, their names were removed from the list and they were allowed to enter the program according to the normal procedure. Two individuals requested their names be removed from the list before the random selection started. Three individuals in the experimental group and five individuals in the control group did not complete the tests, resulting in seventeen subjects remaining in the experimental group and ten in the control group.

TREATMENT

The treatment given the experimental group was the Academic Program at the Bland Correctional Center from June 15, 1976 to September 15, 1976. To fully explain the treatment, first a general description of the academic programs in correctional institutions in Virginia and then a detailed description of the actual educational treatment received by the experimental group are presented.

General Description of the Academic Programs in Correctional Institutions in Virginia

The academic programs are under the authority of the Virginia Rehabilitative School Authority which complies with State and Federal regulations on adult educational programs. The Virginia State Board of Education is responsible for the administration of the Virginia State Plan for the Adult Basic Education Program under Public Law 89-750, Adult Education Act of 1966 for the correctional system. The coordination of the Adult Educational Programs by the State Board of Education is done in an attempt to have uniform philosophy, purpose, curriculum, and resources in all programs throughout the state.

Academic programs in corrections are designed and operated basically the same as in public school systems. The programs provide educational opportunities for undereducated adults to obtain basic skills in reading, writing, arithmetic, science, health, social studies, and consumer education to enrich their daily lives.

In conjunction with the Adult Basic Education Programs, several correctional institutions in Virginia have the Youthful Offender Project (YOP). The YOP is a Federally sponsored educational program to improve the reading, math, and socialization skills of incarcerated young adults under the age of twenty-two. In the Bland Correctional Center, the ABE and YOP are integrated into one academic program which is referred to as the academic program.

Specific Description of the Actual Educational Treatment Received by the Experimental Group

Each student in the experimental group, upon entering the

program, was tested with the Stanford Achievement Test, the Tennessee Self-Concept Scale, and the Defining Issues Test. Each student was then individually counseled by a teacher; he was shown his strengths and weaknesses according to the Stanford Achievement Test. Then an individualized academic program was designed to assist the student to move from his present academic level toward attainment of the General Educational Development Certificate.

The only instructional approach utilized under the academic program was individualized instruction. There were no formal groups or classroom activities. The students used programmed textbooks, workbooks, records, cassette tapes, Tach-X machines, and various reading machines. Students advanced at their own rate of speed. As problems arose with academic work or personal problems the students had the opportunity, and were encouraged, to consult any of the five full-time teachers on an individual basis. All materials, i.e., tests, paper, pencils, were provided through the academic program.

The program was divided into a morning and afternoon section. The students in the morning section began class around 8:00 A.M. and remained in class until 11:30 A.M. They had lunch and worked at various jobs in the afternoon. Students in the afternoon section worked in the morning, began class around 1:00 P.M. and remained in class until 4:00 P.M., five days per week. The classes were closed on state holidays.

The teachers constantly strove to maintain a friendly, warm, and orderly learning environment. As students entered the classroom

and during class they were spoken to in a very friendly manner. First names or Mr. were always used; students were never identified by numbers, as often occurs in the correctional system. The teachers also attempted to make the learning experience as enjoyable as possible; for example, students were allowed to smoke and move around the classroom freely. The students were allowed a wide range of freedom to make decisions for themselves. They were allowed to choose which section, morning or afternoon, they wished to attend if room was available in the section.

Each section was divided into two segments, separated by a twenty minute break. During each segment of class the students had the freedom to work on any subject matter that was part of their individualized program. Some days the students worked on two or three subject areas. The approximate number of hours each student spent in various subjects is presented in Appendix A. During the break, a stereo and records were provided and the students took turns choosing an album to be played. Also during breaks, students were free to walk around and talk in groups, go out into the hall or the library which joined the classroom, or continue their class work.

The teachers were certified teachers in the state of Virginia. Based on observations by the researcher, they were extremely knowledgeable in their areas of specialty. Teachers moved around the class to assist students as problems arose. Students were also encouraged to approach a teacher whenever they needed assistance.

Each day the students turned in their classwork to the teachers. The assignments were checked by the teachers and returned to the students the following day. Comments on the students' progress were made on the assignments but no grades were given or recorded. When a teacher recognized that the students were having problems with certain areas of their work, they would make special effort to work with students in the problem areas. Teachers conducted a conference each Friday to discuss each student's academic achievement, attitude, and behavior. Plans were then made to work with the students in the areas felt necessary for the students' academic advancement.

Most subject materials used in the program were regular adult basic education materials. The texts, workbooks, and audio-visual materials were designed for an academic program to develop the cognitive skills, such as math, language, history, necessary to complete, successfully, the General Educational Development Test. Other materials were also provided for other subjects such as health, consumer law, employment, and money management. Some of the materials were presented in both written and audio-visual form. The material was often presented in a format which could serve several purposes. First, it offered an opportunity for the students to gain information in important subjects. Second, it encouraged the students to read in areas of their interest, since the material was written on a level they could comprehend, they could enhance their reading skills. Third, the material provided various views on numerous controversial subjects in a

non-threatening manner. For example, one section on Personal Health dealt with heroin. The information was organized in a format which first provided a short quiz on drugs, followed by a short story and concluded with a test of the students' knowledge gained from the story. Another example presented in the same format was entitled "Strategies for Better Thinking." Other materials, in various formats, were also available for general reading. For example, the book Soul on Ice by Eldridge Cleaver was available in written and audio-visual forms.

These subject areas provided the students an opportunity to broaden their views, options, and raise vital questions concerning issues confronted in their daily lives. Students were not required to use this material, but an opportunity to use it was available.

A daily log of the approximate number of hours each student spent in each subject area was kept by the researcher. Based on the log, approximately 747 hours or 53 percent of the experimental group's time was spent studying math, 344 hours or 24 percent spent studying language, 30 hours or 2 percent spent studying social studies, 74 hours or 5 percent spent studying science, and 211 hours or 16 percent spent in reading. As shown from the log, little use was made of the general knowledge materials. Most of the students' time was spent in studying math and language. These data are presented in Appendix A.

INSTRUMENTATION

Three instruments were used to collect data in this study: The Stanford Achievement Test to measure the academic achievement in

Math and Language over the treatment period, the Defining Issues Test to measure moral reasoning change, and the Tennessee Self-Concept Scale to measure the change in self-concept.

The Stanford Achievement Test (S.A.T.)

The original S.A.T. was developed in 1923, and a second edition was published in 1973 by Harcourt Brace Jovanovich, Inc. The S.A.T. has been and is still used in many public and private elementary and high schools in the United States. It is also the authorized achievement test employed in the academic programs within the Virginia Correctional System.

There are split-half reliability coefficients for each sub-test and grade level of the S.A.T. Math. The coefficients are based on a random sampling of about 250 pupils selected from as many as 34 school systems. Reliability coefficients range from .86 to .93. There are also split-half reliability coefficients and K-R 20 reliability coefficients of the S.A.T. Language given for each grade. These coefficients are high: .91 to .94 (Buros, 1970).

The Mathematics (computation and application) and Language scores on four levels of the S.A.T., depending on the academic grade level of the students when they entered the program, was used in this study. These scores were presumed to give a general conception of the subjects' academic grade levels when they entered the program and the change in grade levels after three months.

The Defining Issues Test (D.I.T.)

The D.I.T. is an objective test of moral judgment development which was developed in 1974 by Dr. James Rest of the University of Minnesota. The test consists of a set of six stories which contain social-moral issues and a list of twelve statements which the individual rates as to their importance in the story. Moral judgment scores assessed by this instrument are not ratings of a subject's worth as a person, or ratings of his loyalty, kindness or sociability. Moral judgment scores attempt to tap the basic conceptual framework by which a subject analyzes a social-moral problem and judges the proper course of action. Moral judgment assessment is an assessment of sophistication and adequacy of thinking (Rest, 1974:1).

The D.I.T. assessment score is reported as a Sociomoral Score (S). The "S" Score is interpreted, on an interval scale, as the relative importance attributed to law and order plus principled moral considerations in making a moral decision. The "S" Score is derived by adding together the subtotal values from Stages 4, 5, and 6 responses.

Moral judgment development is a psychological construct and the D.I.T. is an attempt to operationalize that construct. Since the theoretical implications of the construct are multi-faceted, there is no single piece of evidence that can validate the D.I.T., but a case for its validity and reliability can be built from many studies.

One of the first studies undertaken to establish the validity of the D.I.T. was an examination of the correlation between age trends

and group differences in moral reasoning scores. The assumption was that various age groups represent an order of increasing advancement in moral judgment. Rest, Cooper, Coder, Masany, and Anderson (1974) administered the D.I.T. to groups of forty each in junior high school (age fourteen), senior high (age seventeen, eighteen), college juniors and seniors, and graduate students. The graduate students group consisted of twenty-five seminarians and fifteen doctoral students in political science and moral philosophy. Rest and his colleagues conducted a one-way analysis of variance on D.I.T. scores, Stage 5 and 6 responses, across the four major groups which resulted in F values far exceeding the .01 level of statistical significance (obtained $F = 48.5$ whereas F at .01 level of significance = 3.95). The findings confirmed the presumption that the D.I.T. scores of the four groups advanced according to the academic level of the groups. Another analysis, correlating D.I.T. scores across the student groups with age (although the D.I.T. is not a strictly linear function of age), was also performed. The correlation of the D.I.T. index with age was .62.

Rest (1974) replicated the D.I.T. score correlation with age in another sample consisting of students from junior high school, senior high, college, and graduate school. The correlation of the D.I.T. scores with age was .67 in the second sample.

Other studies have used the D.I.T.; the purpose of the subsequent studies was not, however, to investigate age trends of the D.I.T. Nevertheless, the average D.I.T. scores of these samples

agreed closely with the previous study of Rest and his colleagues. The results from these studies clearly indicated the validity of the D.I.T. scores in correlation with the age and educational achievement levels of the groups.

Further studies to establish the reliability of the D.I.T. have examined the stability and short-term change of the D.I.T. scores. The presumption was that D.I.T. scores should remain stable over a short period of time. To test this presumption, twenty-eight ninth graders were administered the D.I.T. with a retest two weeks later; the correlation was .81 (Rest, 1974). McGeorge (1974) reported a correlation of .65 for forty-seven first year undergraduate college students tested eighteen days apart, and commented that this correlation is probably attenuated by a restricted range of scores.

Panowitsch (1974) hypothesized that there would be greater D.I.T. change associated with a course giving specific attention to moral issues than with a course not giving specific attention to moral issues. It was believed, by Panowitsch, that a greater change in the D.I.T. scores would come about in an ethics class which gives concentrated exposure, practice and instruction in moral problem solving than in a class in logic. Panowitsch found that the logic class emphasized clearer thinking in general or very formal reasoning, such as mathematical logic, whereas the ethics class emphasized more adequate thinking as to the right or wrong behavior in social-moral situations, and the D.I.T. seemed to be selectively sensitive to this.

The difference between pre- and posttests in the logic class were not significantly different. Panowitsch followed up a subsample of ethics and logic class students five months after their course and found that the ethics class students had no significant change. He also investigated changes associated with taking religion and art courses, and found, as with the logic courses, that there were no significant changes during a twelve week period. The correlations of the D.I.T. scores before and after twelve weeks averaged in the mid-60's and there was no upward movement.

Hurt (1974) also studied D.I.T. change associated with different types of educational experiences. He evaluated the change in D.I.T. scores of students in a regular psychology course and those in a course patterned on the model of "Deliberate Psychological Education." He found significant pre- to posttest change in the "Deliberate Psychology Education Course," whereas with the regular psychology course there was no significant change. A comparison group which experienced some of the features of "Deliberate Psychology Education" showed an intermediate amount of change.

The numerous studies by Rest, McGeorge, Panowitsch, Hurt, and others provided a strong case for the validity and reliability of the D.I.T. The evidence from these various studies provide justification and appropriateness for the use of the D.I.T. in this study to determine the effect of an educational program on moral reasoning development.

Tennessee Self-Concept Scale (T.S.C.)

The T.S.C. Scale was developed by Dr. William H. Fitts, a clinical psychologist with the Tennessee Department of Mental Health. The scale was developed because, according to Dr. Fitts (1965), an individual's concept of himself had been demonstrated to be highly influential in his behavior and also to be directly related to his general personality and state of mental health. Those people who see themselves as undesirable, worthless, or "bad" tend to approach life and other people in unrealistic ways. Thus, a knowledge of how an individual perceives himself is useful in attempting to help that individual.

The scale consists of 100 self-descriptive statements which the subject uses to portray his own picture of himself. The total score of the T.S.C. Scale provides a sum total view which an individual has of himself. The scale is self-administering for either individuals or groups and can be used with subjects age twelve or higher and who have at least a sixth grade reading level. The T.S.C. Scale may be administered orally to individuals who have a reading level below the sixth grade.

The group from which the norms were developed was a broad sample of 626 people. There were approximately equal numbers of both sexes, both Negro and White subjects, and representatives of all social, economic, and educational levels from sixth grade through the Ph.D degree. Subjects were obtained mainly from high

school, college classes, and employees at state institutions. Data collected by Sundly (1962) with high school students, by Gividen (1959) with army recruits, by Hall (1964) with teachers, and by Fitts (1965) with Negro nursing students, showed that group means and variances are comparable to those of the norm group. The evidence so far suggests that there is no need to establish separate norms by age, sex, race, or other variables. However, the norm group does not reflect the population as a whole in proportion to its national composition.

To test reliability of the Tennessee Self-Concept Scale, Fitts tested and retested sixty college students over a two-week period. The test-retest reliability coefficient of the T.S.C. score (raw score) was .92. The mean was 345.57 and the standard deviation was 30.70.

Validity for the Tennessee Self-Concept Scale was determined in four areas: content validity, discrimination between groups, correlation with other personality measures, and personality changes under particular conditions. Statistical analyses have been performed in which a large group of 369 psychiatric patients has been compared with the 626 non-patients of the norm group. These demonstrate highly significant (mostly at the .001 level) differences between patients and non-patients for almost every score that is utilized on this scale (Fitts, 1965). T.S.C. Scale is a standardized test and may be obtained from the publishers presented in Appendix D.

Administration of the Instruments

The S.A.T., D.I.T., and the T.S.C. were administered to fifteen subjects in a control and twenty subjects in an experimental group who entered the academic program the same week. As students in the experimental group left the program they were retested with the same instruments, then after twelve weeks the students remaining in the program and the control group were retested.

The S.A.T., D.I.T., and the T.S.C. were administered in small groups (seven to sixteen subjects) within the academic school setting. A special room was designated within the school for testing. The S.A.T., D.I.T., and the T.S.C. were written paper and pencil tests; the D.I.T. and T.S.C. were administered orally to students with low reading levels.

STATISTICAL ANALYSIS OF THE DATA

This study was designed to determine the effect of an academic program on the moral reasoning of incarcerated young adults participating in the program. The instruments used in this study provided interval scale scores directly related to the research problem. The S.A.T. Language and Math scores indicated the academic achievement in academic grade levels. The D.I.T. "S" score was interpreted on an interval scale as the relative importance attributed to Stages 4, 5, and 6 considerations in making moral decisions. The T.S.C. scores indicated self-concept on an interval scale. The data from the

instruments were used to answer the research problem by testing the null and alternate hypotheses. The null hypothesis being tested was the equality of the two groups on the posttest with the pretest covaried out. The alternate hypothesis was that the experimental group would have greater increases in scores than the control group for each variable.

A significant result would indicate that the academic program improved S.A.T. Language and Math, D.I.T., and T.S.C. scores. The analysis of covariance and the Pearson Product-moment Correlation were employed as the statistical tools for this determination. Four analyses of covariance of the dependent variables (posttest scores of S.A.T. Language, S.A.T. Math, D.I.T, and T.S.C.) comparing the two levels of the independent variable (the experimental group and the control group) were conducted. The covariate in each case was the corresponding pretest.

Pearson Product-moment Correlation (r) was employed to determine the magnitude and direction of the relation between the gain scores on the four variables for the experimental group.

Chapter 3

PRESENTATION OF FINDINGS AND ANALYSIS OF DATA

This chapter presents the findings derived from the analysis of data collected to answer the four research questions of this study. The raw data, taken from the instruments described in Chapter 2, were transferred to data processing cards to facilitate analysis. The statistical tests were performed on the computer in the computer center, Virginia Polytechnic Institute and State University, Blacksburg, Virginia. The statistical findings are presented for each research question.

QUESTION I

This study was concerned with determining the effect of an adult basic education program on moral reasoning development of incarcerated young adults. The basic question, therefore, was to first determine if there was a significant difference in moral reasoning between the experimental group and the control group. Question I asked: Is there a statistically significant difference in moral reasoning development between the group participating in the academic program at Bland and the group which did not participate.

The subjects in the sample were given the Defining Issues Test at the beginning of the treatment period and again as they left the

program or after a three month period. The analysis of covariance was used to determine the significance of the difference between the experimental and the control groups on the posttest scores of the Defining Issues Test (D.I.T.). Table 1 shows that the F value of 1.14 with one and twenty-four degrees of freedom was not significant beyond the .05 level.

QUESTION II

The literature reviewed in this study demonstrated a relationship between academic achievement, moral reasoning development, and self-concept. To determine if this was true in an adult basic education program within a correctional institution, research Question II stated: Is there a statistically significant difference in the self-concept between the group participating in the academic program and the group which did not participate?

The analysis of covariance test was used to test for the significance of the difference between the experimental and control groups on the posttest scores of the Tennessee Self-Concept Scale. The F value of 0.88 with one and twenty-four degrees of freedom was not significant beyond the .05 level.

As presented in Table 2, the mean score on the Tennessee Self-Concept Scale remained constant, 307.12 (pre) and 307.29 (post) for the experimental group; the control group mean score decreased from 318.00 to 308.60. Considering the large standard deviation of T.S.C., this

Table 1

The Analysis of Covariance of the Stanford Achievement Math Test,
Stanford Achievement Language Test, Defining Issues Test,
and the Tennessee Self-Concept Scale for
the Entire Sample

Variable	DF	F
S.A.T. Math Test	1;24	15.51**
S.A.T. Language Test	1;24	8.67**
Defining Issues Test	1;24	1.14
Tennessee Self-Concept Test	1;24	0.88

**P < .01

N = 27

Table 2

The Means of the Pre and Post Test Scores on the Stanford Achievement Math Test, Stanford Achievement Language Test, Defining Issues Test, and the Tennessee Self-Concept Scale of the Entire Sample in the Experimental and Control Groups.

Group	N	S.A.T. Math		S.A.T. Language		Defining Issues Test		Tennessee Self-Concept	
		Pre	Post	Pre	Post	Pre	Post	Pre	Post
Expl.	17	6.99	7.97	7.51	7.96	61.06	66.12	307.12	307.29
Control	10	7.90	7.81	7.86	7.81	65.00	64.10	318.60	308.60

change in self-concept scores indicates that the academic program had essentially no influence on the experimental group's self-concept.

QUESTION III

In order to determine the academic grade levels of the subjects at the beginning of the treatment period and the effect of the academic program on cognitive development, especially in math and language, research Question III asked: Is there a significant difference in the math and language development between the group which participates in the academic program and the group which does not?

Table 2 shows that pretest scores of the group participating in the academic program had a mean score of 6.99 in math and 7.51 in language; the group not participating had a mean score of 7.90 in math and 7.86 in language. These pretest scores of the Stanford Achievement Test revealed that the subjects in both groups were within one grade level of each other at the beginning of the treatment period.

The experimental group mean score increased from 6.99 to 7.97 in math and from 7.51 to 7.96 in language. The control group mean scores remained stable, 7.90 to 7.81 in math and 7.86 to 7.81 in language. The analysis of covariance test was used to test for the significance of the difference between the experimental group and the control group on the posttest scores in language and math. Table 1 shows the F value 15.51 with one and twenty-four degrees of freedom was significant beyond the .01 level for math and an F value 8.67 with

one and twenty-four degrees of freedom was significant beyond the .01 level for language. This represents a significant increase in grade levels for the group participating in the program. The raw scores on the tests are presented in Appendix B and Appendix C.

QUESTION IV

To determine if the changes in moral reasoning and self-concept were correlated to participation in the academic program, especially the math and language advancement, Question IV asked: Is there a statistically significant correlation between moral reasoning development and self-concept, between moral reasoning development and cognitive development in math and language, and between self-concept and cognitive development in math and language?

Table 3 presents the correlation coefficients of the variables which provide the descriptive statistics necessary in the analysis of Question IV.

The Pearson Product-moment Correlation coefficient was used to test for the significance of the correlations between the variables. The results indicate a positive correlation among all variables. Only language, however, correlated significantly beyond the .01 level with moral reasoning development. The positive direction of the correlation of the academic program to moral development and self-concept is as predicted. The significant correlation between language and moral reasoning was not specifically predicted and the comprehensive meaning of the relationship is not clear. The relationship does, however,

Table 3

Correlation Coefficients of Change Scores Between the Pre and Post Tests of the Stanford Achievement Math and Language Tests, the Defining Issues Test and the Tennessee Self-Concept Scale for the Entire Sample.

	Defining Issues Test Difference	Tennessee Self-Concept Scale Difference
S.A.T. Math Difference	0.291	0.259
S.A.T. Language Difference	0.551 **	0.299
Defining Issues Test Difference	1.000	0.305
Tennessee Self-Concept Scale Difference	0.305	1.000

** P < .01

N=27

indicate that the activities encountered in the study of language are associated with moral reasoning development.

ADJUSTMENT OF THE SAMPLE

The statistical data presented in Tables 1, 2, and 3 and discussed in the analysis of Questions I, II, III, and IV are based on twenty-seven subjects: seventeen subjects in the experimental group and ten subjects in the control group who participated in the study. To eliminate the possibility of invalid results, several subjects were deleted from the study: the seven subjects who did not complete the twelve weeks in the program, two subjects whose test results were felt possibly invalid and two subjects from the control group whose scores were felt to be possibly invalid. The same statistical analyses were computed on the remaining sixteen subjects: eight in the control group and eight in the experimental group. The data from the statistical analyses are presented in Tables 4, 5, and 6. The results of the second analyses are basically the same as in the first analyses.

SUMMARY

The null hypothesis tested in this study was the equality of the two groups on the posttest with the pretest covaried out. The alternate hypothesis was that the group participating in the academic program would have greater increases in scores for each variable than the group not participating in the program.

Table 4

The Analysis of Covariance of the Stanford Achievement Math Test,
 Stanford Achievement Language Test, Defining Issues Test, and
 the Tennessee Self-Concept Scale for the
 Adjusted Sample

Variable	DF	F
S.A.T. Math Test	1;13	18.00**
S.A.T. Language Test	1;13	6.91*
Defining Issues Test	1;13	1.50
Tennessee Self-Concept Test	1;13	0.88

* $P < .05$

** $P < .01$

N = 8

Table 5

The Means of the Pre and Post Test Scores on the Stanford Achievement Math Test, Stanford Achievement Language Test, Defining Issues Test, and the Tennessee Self-Concept Scale of the Adjusted Sample in the Experimental and Control Groups.

Group	N	S.A.T. Math		S.A.T. Language		Defining Issues Test		Tennessee Self-Concept	
		Pre	Post	Pre	Post	Pre	Post	Pre	Post
Expl.	8	6.01	7.29	6.73	7.29	62.38	66.88	313.50	311.13
Control	8	7.39	7.35	7.74	7.75	64.38	62.88	313.13	302.63

Table 6

Correlation Coefficients of Change Scores Between the Pre and Post Tests of the Stanford Achievement Math and Language Tests, the Defining Issues Test and the Tennessee Self-Concept Scale for the Adjusted Sample.

	Defining Issues Test Difference	Tennessee Self-Concept Scale Difference
S.A.T. Math Difference	0.433	0.347
S.A.T. Language Difference	0.608 *	0.235
Defining Issues Test Difference	1.000	0.265
Tennessee Self-Concept Scale Difference	0.265	1.000

* $P < .05$

N=16

The results of the study reveal that participating in the academic program at the Bland Correctional Center did not have a statistically significant influence in moral reasoning development. There was, however, a slight positive movement in the desired direction towards a higher level of moral reasoning in the group participating in the program. The self-concept of the group participating in the program did not change. There was a significant grade level gain in math and language in the experimental group over the control group. The correlations between the gain scores of all pairs of the independent variables, (S.A.T. math and language, moral reasoning, and self-concept) were all positive. The correlation between the language score and the moral reasoning score, however, was the only correlation significant beyond the .01 level.

Chapter 4

SUMMARY, CONCLUSION, AND RECOMMENDATION

This study dealt with the effect of an academic program on the moral reasoning development of incarcerated young adults at the Bland Correctional Center, Bland, Virginia. It was felt necessary to determine whether or not an Adult Basic Educational Program within a correctional institution had a significant influence on moral reasoning development. This chapter includes a summary, the conclusion and recommendation.

SUMMARY

The current literature on moral reasoning development has called attention to the increasing interest in moral development education as a means of changing the moral reasoning of children and adults. The literature also contains an extensive explanation of what constitutes moral development and the factors necessary in moral education within public and correctional educational programs. The present study examined the effect of regular adult basic education on the moral reasoning of incarcerated young adults. In view of these factors, it was the purpose of this study to explore the problem of determining the effect of an academic program, designed to develop cognitive skills, on moral reasoning development of incarcerated young adults.

The population consisted of incarcerated young adults under the age of 25 who had volunteered to participate in the academic program at the Bland Correctional Center. Individuals in the population were from mixed racial, ethnic, religious, and socioeconomic backgrounds; none had completed twelve grades in public school or the General Educational Development Test when they entered the program.

Two sample groups were randomly selected from a waiting list of the population; fifteen subjects were selected for the control group and twenty subjects for the experimental group.

Four tests, the Stanford Achievement Math, Stanford Achievement Language, Defining Issues Test, and the Tennessee Self-Concept Scale, were administered to all subjects at the beginning of the treatment period to determine the academic grade levels, moral reasoning and self-concept mean scores. Subjects were retested with the same instruments as they left the program, or after a three month period, to determine the degree of change.

The data obtained from the tests were statistically tested using the SAS program in the computer center at V.P.I. and S.U. Statistical tests included the analyses of covariances and the Pearson Product-moment Correlation coefficient. Two separate analyses were computed. The first analysis encompassed the entire group of twenty-seven subjects; the second analysis encompassed sixteen subjects. The results from both analyses were basically the same.

Analyses of the data resulted in four major findings in relation to the problem of this study.

1. The academic program at the Bland Correctional Center did not have a statistically significant influence on moral reasoning development. The moral reasoning development mean score of the experimental group increased from 61.06 to 66.12 and decreased in the control from 65.00 to 64.10. This indicates that there was a slight positive movement in the desired direction toward a higher stage of moral reasoning in the experimental group. The F value of 1.14 with one and twenty-four degrees of freedom was not significant beyond the .05 level.

2. There is a positive correlation among academic achievement in math and language and moral reasoning development; self-concept and moral reasoning development; and academic achievement in math and language and self-concept. Furthermore, there is a statistically significant positive correlation between cognitive language development and moral reasoning development beyond the .01 level, indicating that advancement in language related skills is associated with higher levels of moral reasoning. The Pearson Product-moment Correlation coefficient also revealed, though not significant, a positive relationship between all other variables examined in this study.

3. The academic program at the Bland Correctional Center did not influence the self-concept of the group participating in the program. The mean score of the T.S.C. remained stable, 307.12 (pre) and 307.29 (post).

4. The academic program at the Bland Correctional Center did have a significant positive influence on the academic grade level advancement of the group participating in the program.

CONCLUSION

This study investigated the effect of the Adult Basic Education Program at the Bland Correctional Center on the moral reasoning development of incarcerated young adults. On the basis of the data presented, it is concluded that the program had no statistically significant effect on the moral reasoning development of individuals participating in the program over a three month period.

The academic program at the Bland Correctional Center was successful in assisting students to progress toward a higher level of moral reasoning, although the advancement was not statistically significant. Educational programs established under similar conditions as the program at Bland may expect similar limited success in moral reasoning development.

The results from Kohlberg's study in public and private schools and Hickey's studies in correctional institutions indicated a greater degree of success than the study at Bland. The difference in the results may be due to several factors:

1. Kohlberg's and Hickey's treatment was designed and titled "Moral Development Education," whereas, the program at Bland was designed as a cognitive academic program.

2. The setting of Kohlberg's study was in public and private schools; Hickey's successful program in the correctional setting was in special self-governing model cottages; the environment at the Bland Correctional Center was a regular medium security correctional facility.

3. The academic program at Bland, though designed as a cognitive program, partially met only two of the four conditions that Kohlberg (1973) and colleagues described as necessary in moral development education. These conditions were that, first, the program provide an opportunity for the experimental group to participate in a group or structure perceived as fair or just; the subjects in this study spent only a few hours per day in the classroom environment which could be perceived as fair or just. Secondly, the program should provide an exposure to cognitive conflicts, to contradictions in one's own moral views and to questions concerning the behavior of themselves and others. The program at Bland provided materials and relationships between the students and teachers which contained cognitive conflicts and contradictions to the students' own moral views and in relations to the view of others. Much of the material that could have served this purpose was not used during the three month period of this study. The majority of the material which was used that could have provided this type of stimulation was employed in the language material. The format of the individualized language material was often presented in short story form which contained contradicting views of various issues.

The third and fourth conditions for developing moral reasoning were not met in this ABE Program. This ABE Program did not provide for enhanced opportunities for role-taking and social participation in the self-government of one's life. It did not facilitate exposure to moral reasoning one stage above one's own present level of moral reasoning.

These two conditions cannot occur in a traditional correctional institutional environment such as Bland Correctional Center, nor in a purely cognitive designed educational program. The traditional correctional environment did not provide provisions for enhanced opportunities for role-taking and social participation in self-government. The purely cognitive designed education program does not facilitate exposure to moral reasoning one stage above the students' present level of moral reasoning. The cognitive programs cannot do this because, before the students can be exposed to the next higher level, their present stage of reasoning must be known. Cognitive tests as employed in academic programs do not provide this information.

Although the mean score of the D.I.T. of the experimental group increased and the mean score of the control group decreased, there was a large degree of fluctuation in the individual responses in both groups. This fluctuation from higher stage responses to lower stage responses and from lower stage responses to higher stage responses is important because it could possibly indicate that the incarcerated young adults have not become fixated in a particular level of moral reasoning and, furthermore, they could be in a period

of Stage transition or Stage confirmation. Turiel (1973), in discussing stage transition in moral development, concluded that there is anomalous thinking by individuals who are in a transitional phase between two levels of moral reasoning. Their responses are not, therefore, readily classified in accordance with the stages because they involve a great deal of inconsistency, vacillation, and internal contradiction. Therefore, it would be incorrect to categorize this vacillation as a lower level of moral reasoning or view it as a regression. This relativism illustrated in the responses to the D.I.T., therefore, form a necessary part of the movement to the next higher stage or confirmation of the present stage of moral reasoning.

The inconsistency, vacillation, and internal contradiction illustrated by the fluctuation of D.I.T. responses elucidate the principles of structural disequilibrium which are a necessary condition for moral development. Turiel found that any period of transition from one stage to the next includes the following characteristics:

1. A recognition of the inadequacies of the existing mode of thinking and to concomitant questioning of that mode.

2. An attempt to construct a new mode of thinking.

3. Only an intuitive understanding of the new mode and, therefore, a tension existing between the old and the new which is manifested in conflict and fluctuation.

4. A consequent attempt to subordinate the earlier mode of thinking into the new mode which, ultimately, results in the integration of a new view of the earlier mode into the more advanced mode (1973:750).

In relation to this study, the fluctuation of responses between various levels of moral reasoning may indicate that the incarcerated young adult is in a critical period of moral development. If the opportunities and processes for moral development are provided and used by the young adults, they can advance to higher stages of moral reasoning. If the opportunities and processes for moral development are not provided or used, the incarcerated young adults may become stagnant in their present, which is often a low stage of moral reasoning. A low level of moral reasoning could possibly be one of the reasons the young adults are incarcerated now and could be incarcerated in the future.

RECOMMENDATION

This study examined the effect of an Adult Basic Education Program on the moral reasoning development of incarcerated young adults and found that there was no significant effect. It is recognized that this study contained limitations of population, time, and academic program design. However, on the basis of the data presented, the following recommendation appears valid.

It is recommended that a study to examine the effect of a special moral development educational program, as outlined by Kohlberg and Hickey, implemented within a regular adult basic education program, should be conducted to determine the effect it would have on moral reasoning development.

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APPENDIX A

APPROXIMATE NUMBER OF HOURS EACH STUDENT IN THE EXPERIMENTAL
GROUP SPENT IN SPECIFIC ACADEMIC AREAS BETWEEN JUNE 15,
1976 AND SEPTEMBER 15, 1976 AT THE BLAND
CORRECTIONAL CENTER

APPENDIX A

APPROXIMATE NUMBER OF HOURS EACH STUDENT IN THE EXPERIMENTAL
GROUP SPENT IN SPECIFIC ACADEMIC AREAS BETWEEN JUNE 15,
1976 AND SEPTEMBER 15, 1976 AT THE BLAND
CORRECTIONAL CENTER

Student Identification	Math	Language	Social Studies	Science	Reading	Total
1	59	29		4	15	107
2	39	39			5	83
3	24				33	57
4	69	9				78
5	69	45	8	5		127
6	52	21			44	117
7	42	20		18	29	109
8	64	33		15		112
9	39				46	85
10	89	23		11		123
11	37	23			12	72
12	29	17	6	8	6	66
13	41	26				67
14	16	10			2	28
15	22	22				44
16	18	5			5	28
17	38	24	16	13	14	105

APPENDIX B

RAW PRE AND POSTTEST SCORES ON THE STANFORD ACHIEVEMENT LANGUAGE
AND MATH TESTS, DEFINING ISSUES TEST AND TENNESSEE
SELF-CONCEPT SCALE OF THE EXPERIMENTAL GROUP
AT THE BLAND CORRECTIONAL CENTER

APPENDIX B

RAW PRE AND POSTTEST SCORES ON THE STANFORD ACHIEVEMENT LANGUAGE
AND MATH TESTS, DEFINING ISSUES TEST AND TENNESSEE
SELF-CONCEPT SCALE OF THE EXPERIMENTAL GROUP
AT THE BLAND CORRECTIONAL CENTER

Student Identification	S.A.T. Math Pre	S.A.T. Math Post	S.A.T. Language Pre	S.A.T. Language Post	Defining Issues Pre	Defining Issues Post	Tennessee Self- Concept Scale--Pre	Tennessee Self- Concept Scale-- Post
1	8.6	9.1	6.9	7.3	58	67	313	309
2	8.2	8.7	6.9	7.2	76	80	283	289
3	3.9	4.4	4.9	5.1	64	58	333	309
4	9.6	11.4	10.5	10.6	93	71	295	286
5	7.5	10.0	8.5	10.2	53	77	318	308
6	3.8	5.4	4.7	5.6	74	77	321	327
7	7.4	8.1	3.9	4.3	61	65	369	318
8	5.4	7.0	9.9	10.2	67	66	278	296
9	4.5	5.1	4.5	4.8	48	56	269	273
10	7.4	9.6	10.5	10.9	56	56	337	369
11	5.8	6.2	8.8	9.5	61	63	284	307
12	7.2	8.9	10.5	11.0	44	66	302	309
13	9.3	10.1	10.5	10.9	62	70	350	326
14	8.2	8.0	6.9	6.7	62	53	280	276
15	6.5	6.7	3.9	4.0	45	63	303	303
16	5.3	5.1	5.4	5.7	62	63	307	318
17	10.2	11.6	10.5	11.3	53	73	279	301

APPENDIX C

RAW PRE AND POSTTEST SCORES ON THE STANFORD ACHIEVEMENT LANGUAGE
AND MATH TESTS, DEFINING ISSUES TEST AND TENNESSEE
SELF-CONCEPT SCALE OF THE CONTROL GROUP AT
THE BLAND CORRECTIONAL CENTER

APPENDIX C

RAW PRE AND POSTTEST SCORES ON THE STANFORD ACHIEVEMENT LANGUAGE
AND MATH TESTS, DEFINING ISSUES TEST AND TENNESSEE
SELF-CONCEPT SCALE OF THE CONTROL GROUP AT
THE BLAND CORRECTIONAL CENTER

Student Identification	S.A.T. Math Pre	S.A.T. Math Post	S.A.T. Language Pre	S.A.T. Language Post	Defining Issues Pre	Defining Issues Post	Tennessee Self- Concept Scale--Pre	Tennessee Self- Concept Scale-- Post
1	6.0	6.1	6.9	6.3	48	45	360	318
2	10.4	10.3	10.5	10.5	60	65	297	302
3	10.0	9.8	6.5	6.6	67	65	361	339
4	5.6	5.9	7.1	7.3	48	63	308	303
5	6.3	6.2	7.6	7.8	68	65	333	322
6	7.1	7.0	6.7	6.8	58	59	291	294
7	10.0	10.0	9.0	8.9	88	64	314	284
8	3.8	3.6	4.4	4.6	79	71	301	287
9	9.8	9.5	9.5	9.5	68	73	320	326
10	9.9	9.7	9.7	9.8	66	71	301	311

APPENDIX D

STANDARDIZED TESTS USED IN THIS STUDY
AND WHERE THEY MAY BE OBTAINED

APPENDIX D

STANDARDIZED TESTS USED IN THIS STUDY
AND WHERE THEY MAY BE OBTAINED

The Stanford Achievement Test
Harcourt Brace Jovanovich, Inc.
New York, New York

The Tennessee Self-Concept Scale
Counselor Recording and Testing
Box 6184
Acklen Station
Nashville, Tennessee

The Defining Issues Test
University of Minnesota Press
Minneapolis, Minnesota

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A STUDY OF THE EFFECT OF AN ACADEMIC PROGRAM ON THE MORAL
DEVELOPMENT OF INCARCERATED YOUNG ADULTS IN THE BLAND
CORRECTIONAL CENTER, BLAND COUNTY, VIRGINIA

by

Larry Allen Connatser

(ABSTRACT)

The current literature has called attention to the increasing interest in moral development education as a means of changing the moral reasoning of children and adults. No studies have described the effect of regular adult basic education on the moral reasoning of incarcerated young adults. The purpose of this study was to explore the effect of an ABE Program, designed to develop cognitive skills, on moral reasoning development of incarcerated young adults.

The null hypothesis being tested was the equality of the two groups, one group participating in the academic program and one group not participating, on the posttests with the pretests covaried out. The alternate hypothesis was that the group participating in the program would have higher scores than the control group for each variable. The population consisted of incarcerated young adults under the age of 25 who had volunteered to participate in the academic program at the Bland Correctional Center.

Two sample groups were randomly selected from a waiting list of the population; 15 subjects were selected for the control group and 20 subjects for the experimental group. Data from 27 subjects, 10 in

the control group and 17 in the experimental group, were used in the statistical analyses of the study. The experimental and control groups were also randomly selected.

Four tests, the Stanford Achievement Math, Stanford Achievement Language, Defining Issues Test, and the Tennessee Self-Concept Scale, were administered to all subjects at the beginning of the treatment period to determine the academic grade levels, moral reasoning and self-concept mean scores. Subjects were retested with the same instruments as they left the program, or after a three month period, to determine the degree of change.

Analyses of the data resulted in four findings: (1) The academic program at the Bland Correctional Center did not have a statistically significant influence on moral reasoning development. (2) The program did not affect the self-concept of the individuals participating in the study. (3) The program did have significant effect on the cognitive development in math and language. (4) There was a correlation between all pairs of independent variables (S.A.T. Math, S.A.T. Language, D.I.T. and T.S.C.). Only language, however, correlated beyond the .01 level.

The conclusion drawn from this study is that the academic program at the Bland Correctional Center did not have a statistically significant effect on the moral reasoning development of the young adults participating in the program. There was, however, a slight movement in the desired direction toward a higher stage of moral

reasoning. There was also indication that the young incarcerated adults were not fixated in a particular low stage of moral reasoning and were possibly in a period of moral stage transition or confirmation.