

The Features of Moral Judgment Competence among Chinese Adolescents

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In this paper, we used the “Moral Judgment Test” (MJT), an instrument that was developed by German psychologist, Georg Lind in 1976, along with some additional items, administered after the standard MJT. The participants were 724 Chinese adolescents whose ages ranged from 14 to 27 years of age. The results show that there was considerable fluctuation between grades in C scores, without the regularity seen in prior studies conducted in Western cultural contexts, but with senior college students generally showing higher C scores than freshmen. No significant differences in C scores were found between male and female students, between students with various professions, between key schools and the regular schools and between the two-year and the four-year college students. The possible implications of these findings for Chinese moral education are also discussed.

Key words: Moral Judgment Test, C scores, Chinese moral education

Introduction

One excellent tradition in Chinese education is the emphasizes given to moral education and the special attention paid to the cultivation of students’ morality for thousands of years. It is true that from ancient times, Chinese philosophers and educators realized that “the first

thing to build the country and the sovereign of people is teaching and learning” (Zhu, 1996, p. 545), and this view was also commonly held by the Chinese people. From very young, when a child had some dim consciousness, the parents would cultivate good characteristics through oral stories, the idea that “a positive education should be given to an individual when he is young so as to make him develop good habits of moral behavior” has been an important principle and method in China’s moral education as a cultural tradition (Wang, 2002, pp. 368-371). Many outstanding persons in the long history of Chinese society have become exemplars in cultivating children’s moral character. For example, the story “Kong Rong,” is a typical story that is known to nearly every household in China (Gu, 2002, p. 911). Kong Rong (153~208AD) is Confucius’ grandson of the twentieth generation who was born in the late Han Dynasty and was also a famous writer. Once upon a time when he was 4 years old, his parents asked him and his elder brothers to eat the pears which were different sizes, some were large and some small. Kong Rong just took the

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smallest pear and let his elder brothers have the larger ones. The story is designed to foster the moral virtue of modesty and polite declining offerings.

With the rapid and diversified changes and development of politics, economy, culture and education in modern China, however, some values and ideas have emerged that are in tension with the traditional ideas found in China's moral education. As a result, people's values and moral education face serious challenges from moral relativism (Yang, 2006). People must ask themselves whether the modern Chinese could put into practice the virtues that they learned from childhood while they are encountering the increasing temptations of individualism and materialism engendered by the new society. For instance, the value of modestly declining offerings mentioned in the above story has been regarded as a kind of moral virtue, but many people nowadays may think that it implies the rejection of competition and initiative, without which people would find it difficult to live in a society that is full of severe competition. The new generations who are living in this social transitional period often feel morally perplexed and at a loss while they are facing the new moral realities and social conflicts stemming from transformations occurring in families, schools and the society at large (Qi & Tang, 2004). They are wondering whether they should stick to the traditional ethical ideas or break through the tradition and bring forth new ideas. Nowadays, China's moral education still pays more attention to the instruction and instillation of the traditional virtues, even though curriculum reform has introduced some changes. However, even the new curriculum rarely induces the students to learn to make their own rational judgments in the context of moral conflicts and to solve real problems.

It is obvious that there still exist some divergence of views and some challenges from the new realities regarding how to promote the development of students' moral character. Even contemporary moral scholars argue about the ways in which people's moral character should be cultivated. On the one hand, some scholars advocate that only by virtue of the inculcation of the traditional virtues and through the transmission of moral knowledge and the training of the moral habits, can children's character develop in the direction that is consistent with the society. For example, Thomas Lickona (1991), who is the representative of character education in North America, pointed out with

confidence:

Given the enormous moral problems facing the country, their deep social roots, and the ever-increasing responsibilities that schools already shoulder, the prospect of taking on moral education can seem overwhelming. The good news, as we will see, is that values education can be done within the school day, is happening now in school systems all across the country, and is making a positive difference in the moral attitudes and behavior of students, with the result that it's easier for teachers to teach and students to learn (p. 22).

On the other hand, the psychology of moral cognition pays more attention to how to teach a child to make better justified moral judgments while facing moral dilemmas, and how to seek a reasonable solution of moral conflicts. Thus, if people hope to seek solutions that could reasonably solve moral conflicts with opposing sides, they have to be able not only to understand the views that support their own arguments, but also to have the competence to understand the opinions that are inconsistent with their ideas. This competence is that of moral judgment, and it has been increasingly shown to be at the core of one's morality, and to be a basic moral element in modern societies (Wu, 2005). The well-known psychologists Jean Piaget (1965) and Lawrence Kohlberg (1987), who proposed the cognitive developmental theory of moral development, belong in this camp (Guo, 1999).

The German psychologist, Professor Georg Lind in Konstanz University, shares this focus in his approach. Over nearly 30 years, Lind developed his own "dual-aspect theory of moral behavior and development" (Yang & Wu, 2006), from which he derived the well known Moral Judgment Test or MJT in 1976 (Lind & Wakenhut, 1985). Lind emphasizes the importance of the moral cognition (sometimes called competence of moral judgment), and agrees with the definition of Kohlberg for the competence of moral judgment described in his early papers. In Kohlberg's theory, moral development involves a six-stage developmental progression, in which moral reasoning is initially dominated by concerns centered around punishment and rigid adherence to rules, social conventions, and traditions. At higher stages, moral functioning is defined by adherence to abstract principles of justice that are independent of existing rules or

laws or punishment and that are rationally defensible. More advanced moral functioning involves the ability of an individual to make these types of more adequate moral decisions and judgments, along with the competence to put them into practice (Kohlberg, 1964).

Although the dual-aspect theory regards Piaget's, Kohlberg's and Jim Rest's moral cognitive theories, there are important differences among them (Lind, 1995). On the one hand, Lind acknowledges that both moral cognition and affect are parallel, but also logically distinguishable and can be measured independently. In addition, Lind makes further distinctions that guided the construction of the measure he derived from his theory, the MJT. For example, Lind's measure includes both measures of cognition and affect as individuals confront hypothetical moral dilemmas. Lind claims that the MJT is one of the few, if not the only, test of the cognitive aspect or competence aspect of moral judgment and behavior, whereas most other instruments available only measure moral attitudes, values, ideals or orientations--that is, the affective aspects of people's behavior (Lind, 2006). In addition, unlike some other measures derived from Kohlberg's theory, such as the DIT which measure only the preference for higher stage, principled reasoning, the MJT independently assesses participants' preferences for all moral orientations (stages) in Kohlberg's scheme, thereby providing a more discriminating measure of moral competence. Participants who score highly on the MJT thus must not only prefer higher level reasoning but also critically evaluate or reject reasons that are morally less adequate in order to demonstrate higher moral competence.

Morality, as we understand it, is very complicated and therefore the researchers of moral development should pay particular attention to the ecological system, that is, morality should have an intimate connection with a person's moral life and carefully take account of the situations in which moral behavior appears (Lu & Gao, 2004). Up to now, most of the research using the MJT has been conducted in Western countries. One of the findings in Lind's research is that moral competence generally increases with age, in line with expectations from Kohlbergian theory. One of the factors known to stimulate higher levels of moral competence on the MJT is constructivist forms of moral education, in which student's thinking is challenged and stimulated through discussions of moral dilemmas (Lind, 1999). However, as noted earlier, such experiences within

schools are still quite limited in China, as the moral educational practices remain fairly traditional and teacher-centered. We know very little about the status of moral development competence in China, as measured by the MJT, as there appear to be only one study using this instrument in China. In the present study, we sought to explore the relation between age, gender, and moral competence across a diverse array of educational settings. We contrasted both key (high quality) and regular Junior High and High Schools, two and three year colleges and four year universities in order to examine the role played by different types of educational settings in stimulating moral competence currently within China. We also explored a number of other variables, such as how students felt about being confronted by moral dilemmas such as those on the MJT, in order to ascertain whether this method is perceived in a positive light by student participants (and thus a potentially fruitful method of moral education that could be adapted for use in China). We also asked students about whether they felt they could be understood by their classmates, which might be a social prerequisite for successful participation in group discussions of moral dilemmas, as advocated by Lind and other constructivist approaches to moral education. We further explored the possible role of other variables, such as personality factors and religion, in moral judgment competence.

Methods

Participants

The participants were students in high schools and universities in a southern province of China. There were 10 grades (148 junior high school students in grade 1, 2, 3, mean age = 14.2, 71 males and 77 females; 192 senior high school students in grade 1, 2, 3, mean age = 16.9, 117 males and 75 females; and 384 undergraduates in three universities from 4 grades, mean age = 20.8, 214 males and 170 females). The class features are: 113 fast track learning class students in a senior high school and 227 ordinary class students in a junior and a senior high school. The total number of the participants are 724 (including 403 males and 321 females, mean age = 17.3).

Design and Stimuli

The MJT was used as a measure of competence and translated into Chinese. In the MJT, there are two dilemma stories, following which there are 12 questions for each story (see the Appendix). Among the 12 questions, six of them are pros and six are cons, that require participants to make their own judgment about the adequacy of considerations at each of Kohlberg’s six stages of moral judgment.

An initial analysis explored the validity of the Chinese MJT according to central features such as the order of preferences, quasi-simplex structure and cognitive-affective parallelism (Lind, 1982). The results were as follows:

The Order of Preferences

These results indicate that the three indicators of the Chinese version of the MJT are correspondent with Lind’s

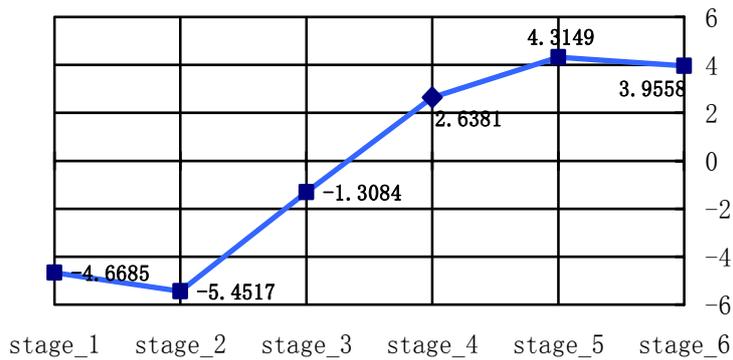


Figure 1. Profile for the preferences of moral affection in MJT Quasi-simplex structure

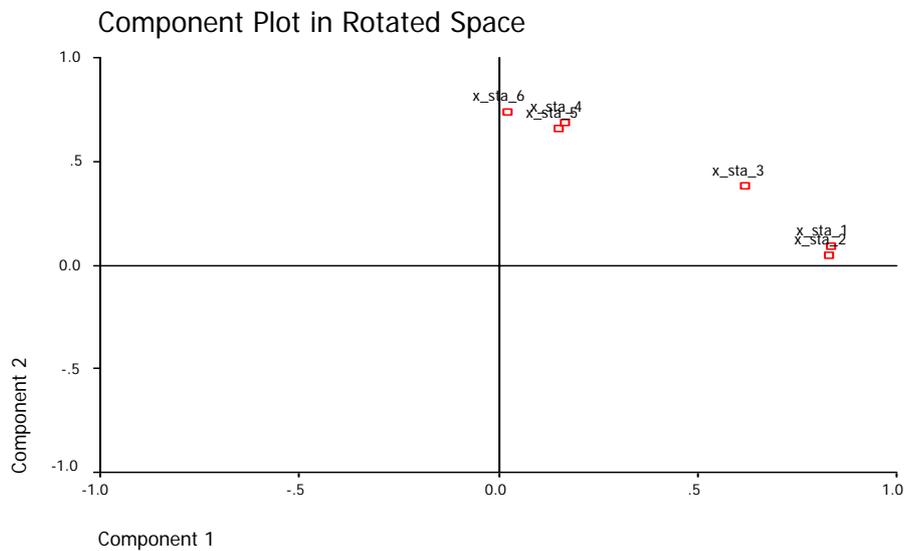


Figure 2. Quasi-simplex structure of MJT

Table 1

Correlation of the Moral Affection in MJT with Cognitive-Affective Parallelism

R ²	Stage 1	Stage 2	Stage 3	Stage 4	Stage 5	Stage 6
C-score	-0.446**	-0.449**	-0.139**	0.204**	0.273**	0.325**

Note. **Correlation is significant at the 0.01 level (2-tailed)

hypotheses and meet the central criteria of validity for this test.

In addition to the MJT, we also devised several questions of our own in order to explore the reactions of participants to the dilemma methodology, and to examine possible relations between moral competence on the MJT and other variables, such as personality (e.g., introversion and extroversion) and religion. These questions are as follows:

- (1) The efforts that you feel you have made while doing the above test:
 very little very large
 -4 -3 -2 -1 0 +1 +2 +3 +4
- (2) Your feelings while making the above test:
 very bored very interesting
 -4 -3 -2 -1 0 +1 +2 +3 +4
 very depressed very relaxed
 -4 -3 -2 -1 0 +1 +2 +3 +4
- (3) Your personality characteristics
 (introversion/ mediate/extroversion) []
- (4) Do you have any religious belief? (Yes / No) []
- (5) Your attitudes to other people and matters (optimistic/
 mediate/ pessimistic) []
 (open / a bit open/mediate / a bit conservative/
 conservative) []
- (6) You feel your present life status is:
 (satisfied/a bit satisfied/just so so/a bit unsatisfied/
 unsatisfied) []
- (7) Do you think that your thought could usually be
 understood by your classmates?
 Yes() Sometimes yes, but sometimes not() No()
- (8) Do you think you could usually understand your
 classmate nearby?
 Yes() Sometimes yes, but sometimes not() No()

Procedure

We contacted the teachers in each school and went to

the classroom to present the students with the MJT instrument in a group sitting. The participants usually finished the questionnaires within 20-30 minutes in each classroom setting.

Results

The results revealed some interesting tendencies and attitudes among the Chinese students to the 2 dilemma stories of the MJT.

The Analysis of the Students' Attitude to the Two Dilemmas (See Table 2)

This distribution indicates that most students hold more polarized attitudes to the stealing behavior of the workers as outlined in the first dilemma, whereas they were somewhat more tolerant towards and are slightly more sympathetic towards the doctor's mercy killing behavior (euthanasia) outlined in the second dilemma.

Grade Distribution of the Students' C scores with MJT

C scores were found to fluctuate to quite a degree across grades within junior and senior high schools and universities. There was no clear regular tendency for C scores to rise with higher age or education. Taking account of the wide scope of sampling, we can draw the following tentative assessment.

Based on the data acquired from the test, we further analyzed the possible differences due to the participants' genders, different grades within a certain school (representing the similarity of the students' school or overall educational background), and comparisons among students with the same grade but different features (their academic scores, key schools versus ordinary schools, and colleges versus universities), as shown in the following tables:

Table 2
The Distribution of the Participants' Attitude of the Pros and Cons to the Two Behaviors

pros and cons	-4	-3	-2	-1	0	4	3	2	1
Workers' dilemma	144	110	158	104	86	43	46	21	12
Doctor's dilemma	69	44	72	40	76	75	142	120	86

Table 3
Students' C scores by Grade

Grade 1(J.H)	Grade 2	Grade 3	Grade 1(S.H)	Grade 2	Grade 3	Freshman	Sophomore	Junior	Senior
24.330	21.852	21.220	30.223	30.981	27.061	29.209	27.263	26.921	31.443

Table 4
Students' C scores by Gender

	Gender	N	Mean	Std. Deviation	Std. Error Mean
C Scores	Male	403	27.38	15.20	0.76
	Female	320	28.66	15.42	0.86

Table 5
Gender Differences (MJT) with Independent Samples Test

	Levene's Test for Equality of Variances		t-test for Equality of Means					95% Confidence Interval of the Difference	
	F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	Lower	Upper
C Equal variances assumed	.146	.703	-1.124	721	.261	-1.2875	1.14531	-3.53602	.96107
Equal variances not assumed			-1.122	680	.262	-1.2875	1.14721	-3.53998	.96504

Table 6
Grade Differences (MJT)

Ju.1	Ju.2	Ju.3	Se.1	Se.2	Se.3	Uni.1	Uni.2	Uni.3	Uni.4
24.331	21.852	21.220	30.223	30.981	27.061	29.209	27.264	26.922	31.443

ANOVA					
	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	7598.995	9	844.333	3.730	.000
Within Groups	161390.090	713	226.354		
Total	168989.085	722			

Discussion

Analysis of the Participants' Attitude and C scores

Difference was found between the participants' attitudes to the stealing behavior of the workers in the first dilemma and the doctor's mercy killing behavior (euthanasia) in the second dilemma. We believe there may be several reasons for these differences. First, although the purpose of the stealing behavior is to guard the personal dignity of the workers, whose privacy is being violated by their employer, the behavior itself looks akin to dealing with violence through violence, which is not permitted within traditional Chinese culture. On the contrary, it seems that the doctor has done a good thing in the second story although he participates in the death of the patient. This is because the doctor engages in euthanasia based on his good intentions to eliminate the pain that the patient cannot bear, and he also does so according to the patient's free will, without harm being caused to any other people. Uncertainty over this course of action may be compounded in China by uncertainties in the laws regarding euthanasia currently in China, and the fact that China has no such strict limitations on moral norms regarding euthanasia as found in many Western countries (e.g., by religious dictates).

Regarding gender differences, the comparison of the C scores between the male and female students reveals the following: $p = 0.26$, and thus there are no significant differences between the two genders in their C scores. Regarding age differences, the comparison of the C scores among various grades within each school indicate that there were no significant differences except for one university ($p = 0.006$). This surprising finding may be accounted for by several factors.

First, although in Chinese high schools, the age scope of the students usually spans 3 years, in China's high schools, the academic competition is very serious, and thus students put their emphasis mainly on learning. The students have little opportunity to seriously consider moral problems as represented by complex and challenging moral dilemmas found in the MJT, either in the curriculum or perhaps outside of class as well. This might account for the general lack of significant differences among various grades within the same school.

Secondly, the samplings in the different universities are

also different. For example, in one university of science and technology, we acquired the samples from a large class in which the students come from various professions, and thus there may have been greater variability within this sample than in other schools. In our other university sample, an agricultural university, however, the sample was taken from a smaller class, so that students there were more similar in their professions, perhaps accounting for the significant differences found among the various grades in that university. Further analysis revealed that the C scores of the freshmen and seniors are significantly higher than those of the sophomores and juniors, and that the seniors have the highest C scores. Furthermore, we found out through interviews with the participants that the freshmen had just entered the university (in September), and our sampling started from December. These students had just finished the military training (usually for one month) and had not readied themselves for the learning process completely, and many students began to commit to and enjoy the activities of various student communities. The sophomores and the juniors have usually readied themselves for the learning process completely, and so they are willing to spend more time in their academic study but not in the other activities. The fact that the seniors are facing the prospects of internship and finding suitable jobs after graduation may better enable them to transfer their focus from the pure learning to the social activities which require them to take on more responsibilities that might stimulate moral reasoning.

A comparison of the C scores between the two-year and three-year college students and the four-year university students reveals $p = 0.279$, and a comparison between the students in the key schools and the ordinary schools shows $p = 0.280$. The results reveal that there are no significant differences between them in their C scores of MJT.

Analysis of the Students' Other Related Variables

As noted, we made a further investigation into students' feelings about the MJT. This investigation revealed that the participants are generally interested in the manner of presenting the dilemmas. This finding informs us that using dilemmas as materials for school moral education is an effective and interesting form for most students. Since the dilemmas are related to some core values, and there exist some conflicts among some of them, the students reported

making considerable effort while doing the MJT. This suggests that students were engaged by the method of the presentation to consider the moral problems seriously. As for their feelings while taking the MJT, students' distributions were about equally focused around the two dimensions of "very depressed" and "very relaxed". We found out through post administration interviews that there were two reasons for students reported to feel depressed: one is that they had trouble adapting their thinking to the method of presenting the opposing ideas (usually high school students), the other reason is that they felt that it was really difficult to make their judgment when faced with the conflicts between two opposite values (university students).

A related investigation of university students was made in regard to their personality characteristics. It was found that half of the participants had the mediate personality characteristics (51.3%), and the percentage of introverted students is 28.2%, and the percentage of extroverted students is 18.7%. Although these were students' self-reports, they probably generally reflect their personality traits to some extent. In the dimension of the religious belief, 89.9% students reported having no religious belief, whereas only 10.1% of them did, consistent with general patterns in Chinese society. As for the attitudes of the students to their life, 61.2% of them are optimistic, 33.2% are medial and only 5.5% are pessimistic. Regarding openness, 13.8% are open, 49.5% are a bit open, 21.0% are mediate, 14.4% are a bit conservative, and only 1.3% are conservative. Regarding satisfaction, (the fourth item) the percentage of students who feel satisfied for their present status is 8.4%, a bit satisfied is 36.2%, just so (not feel satisfied and not feel unsatisfied) is 33.4%, a bit unsatisfied is 18.9%, and unsatisfied is 3.1%.

In sum, most of the students in the universities of the present Chinese society are extraverted; they usually have no religious belief; they are basically optimistic and open-minded in their attitudes to other people; and they are generally more satisfied with their present life status (It should be noted that the participants are from a developed province of China and most of them are living in the rich cities of the province). Therefore, although the dilemmas might sometimes involve negative information such as murder and theft, and might cause the students to have some psychological conflicts, we infer that this sort of information would usually not influence the extent to which they accept the behaviors and their ability to make their own moral judgments.

A related investigation was made regarding the students in junior and senior high schools. The results show that 27.2% of them think that they could usually be understood by their classmates, 67.8% think they could sometimes be understood, but sometimes not, and only 5% of them think that they could not be understood by their classmates. For the second question, 44.9% of the participants think that they could understand their classmates, 54.3% think they could sometimes understand them, but sometimes not, and only 0.8% of them think that they could not understand their classmates.

It could be seen from this investigation that in these two dimensions, the senior and junior high school students in China tended to think that they could usually understand each other. It suggests that they possess the competence to make the cognitive and affective judgment and has shown more volition in doing so. It also shows that they usually lack positive communication experiences with others in regard to some problems, and therefore many of them think they could not be understood by others. In our view, besides knowledge and skills, the school education should provide the students with, more opportunities of communication, so that they could have some chance to discuss with others some questions in which they are interested, especially those concerning values, in order to share their ideas with each other. In this way, they could not only understand the points of view of their contemporaries, necessary for consensus formation, but also acquire the guidance of their teachers and parents in more traditional educational experiences.

Conclusions and Suggestions

Finally, we present some conclusions from our research for the moral development of adolescents in contemporary China:

Regarding the emotional aspect of the moral attitude, most of the participants have a relatively suitable attitude towards the dilemmas, i.e., not going to extremes and taking a middle course. Two findings are of some concern. First, the C scores in the MJT in China (the mean scores in the middle schools are 26.9010, in the higher universities 28.8699) are comparatively lower than those in the Western countries. Second, although there was some tendency for the highest grades to show higher C scores, for many of the grades, these scores remained fairly flat across different age

groups. It is possible that both of these findings may be due to aspects of the current educational environment within China, which does not afford students enough opportunities to engage in discussion of moral dilemmas within the classroom. Additionally, students may be so preoccupied with passing standardized exams, that they do not have enough opportunities outside the classroom to engage in the types of experiences (reflection, discussion of moral issues with peers) to stimulate moral development. In addition to the formal education they receive in the standard curriculum, Chinese students may benefit from more opportunities to engage in such experiences within a variety of settings.

Apart from the above points, we also found no significant differences in C scores between males and females, between the key schools and the ordinary schools and between the colleges and the universities, and thus it might be inferred that such factors as intelligence and gender do not directly influence the development of their moral judgment. The students in the junior and senior high schools usually have few opportunities to communicate broadly with others, and therefore they think to a large extent that they are not understood by others even though they have possessed the competence of making judgments utilizing their cognition and emotions, and they have shown the aspirations to wrestle with difficult moral dilemmas. At present, the Chinese students usually hold an optimistic and open-minded attitude towards other people and affairs, and are provided with the capacity of making objective and calm analysis of problems involving conflicting values.

Based on the above investigation and our analysis, we make some suggestions for the Chinese moral education as follows:

First, we suggest that dilemmas should be introduced into the field of Chinese moral education. The fact that the students are usually interested in the presentation of dilemmas tells us that using moral dilemmas as the raw material in moral education is a good way of improving students' moral judgment competence. Since the dilemmas involve some important and central values within which there are always some conflicts, the judgment of the participants could reveal their levels of moral development. Since students reported that they have to make greater efforts while dealing with the dilemmas, the method of presenting the dilemmas appears to have really made the students deeply consider important moral values and moral

problems.

Although some students feel somewhat depressed while making their judgments of the dilemmas, the negative effects stemming from these passive emotions could be overcome to a large extent if the teachers were to pay attention to the arrangement of the classroom situation in their teaching process, if they leave more time for students to have a discussion, and have every student attend the group discussion. Teachers' active guidance could be displayed in the classroom teaching and learning. Teachers should not only lay emphasis on his or her own teaching or transmission of values, but also on how to organize the classroom discussion with some themes in which students are interested, so that students could be invited to speak out on what they think, and consider opposing moral views in their tit-for-tat arguments.

Second, more opportunities should be provided for the students to participate in the activities of the society and the school communities. As the psychological research has verified, it is an indispensable condition for students' moral development that they take on some necessary roles with the attendant responsibilities and corresponding feedback during this process. At the same time, when the teachers transmit knowledge and skills to the students, they should provide more opportunities for students to attend to the applications of the practice that could be made within the classroom teaching and within schools and also outside the schools. As for younger junior high school students, we suggest that teachers encourage them to attend to the activities while providing them with relevant information and assistance when necessary. With students' increasing age, the teachers could encourage them to acquire information and feedback from their peers and cooperators. Undergraduates possess the capacity of independent thinking, and they should be encouraged to seek more energetically useful information from their activities, and to learn to acquire assistance from other people or elsewhere (such as from the library, the internet and so on).

We noted several limitations to this study. One is that our purpose in the present study was simply to understand the current status of students' competencies in terms of moral judgment. Future research might explore the impact on students' moral development of introducing dilemmas into the curriculum as an explicit educational intervention. Such a study might directly compare classrooms with

curriculum interventions of this sort versus those without, in order to determine whether the introduction of dilemmas into the regular curriculum does indeed stimulate students' moral development in the ways expected. A second limitation is that the two dilemmas used in the standard version of the MJT may be more suited to tapping moral judgment in Western countries. Perhaps they are not ideal for examining this issue in contemporary China. Future research should incorporate dilemmas with Chinese situations in order to develop a more indigenous, Chinese version of the MJT. Furthermore, this study constructed a special questionnaire to explore students' feelings about participating in this study with the MJT. We found that this appears to have little relationship to the development of their moral competencies. Thus, future studies should be conducted mainly with the MJT.

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Appendix

I. Workers' Dilemma

<p>Due to some seemingly unfounded dismissals, some factory workers suspect the managers of eavesdropping on their employees through an intercom and using this information against them. The managers officially and emphatically deny this accusation. The union declares that it will only take steps against the company when proof has been found that confirms these suspicions. Two workers then break into the administrative offices and take tape transcripts that prove the allegation of eavesdropping.</p>		I strongly disagree	I strongly agree
1.	Would you disagree or agree with the workers' behavior?	-3 -2 -1 0 +1 +2 +3	
<p>How acceptable do you find the following arguments <i>in favor</i> of the two workers' behavior? Suppose someone argued they were <i>right</i> . . .</p>		I find the argument . . . completely unacceptable	completely acceptable
2.	because they didn't cause much damage to the company.	-4 -3 -2 -1 0 +1 +2 +3 +4	
3.	because due to the company's disregard for the law, the means used by the two workers were permissible to restore law and order.	-4 -3 -2 -1 0 +1 +2 +3 +4	
4.	because most of the workers would approve of their deed and many of them would be happy about it.	-4 -3 -2 -1 0 +1 +2 +3 +4	
5.	because trust between people and individual dignity count more than the firm's best	-4 -3 -2 -1 0 +1 +2 +3 +4	
6.	because since the company had committed an injustice first, the two workers were justified in breaking into the offices	-4 -3 -2 -1 0 +1 +2 +3 +4	
7.	because the two workers saw no legal means of revealing the company's misuse of confidence, and therefore chose what they considered the lesser evil.	-4 -3 -2 -1 0 +1 +2 +3 +4	
<p>How acceptable do you find the following arguments <i>against</i> the two workers' behavior? Suppose someone argued they were <i>wrong</i> . . .</p>		I find the argument . . . completely unacceptable	completely acceptable
8.	because we would endanger law and order in society if everyone acted as the two workers did.	-4 -3 -2 -1 0 +1 +2 +3 +4	
9.	because one must not violate such a basic right as the right of property ownership and to take the law into one's own hands, unless some universal moral principle justifies doing so.	-4 -3 -2 -1 0 +1 +2 +3 +4	
10.	because risking dismissal from the company is unwise because of other people.	-4 -3 -2 -1 0 +1 +2 +3 +4	
11.	because the two should have run through the legal channels at their disposal and not committed a serious violation of the law.	-4 -3 -2 -1 0 +1 +2 +3 +4	
12.	because one doesn't steal and commit burglary if one wants to be considered a decent and honest person.	-4 -3 -2 -1 0 +1 +2 +3 +4	
13.	because the dismissals of the other employees did not affect them and thus they had no reason to steal the transcripts.	-4 -3 -2 -1 0 +1 +2 +3 +4	

II. Doctor's Dilemma

<p>A woman had cancer and she had no hope being saved. She was in terrible pain and so weakened that a large dose of a painkiller such as morphine would have caused her death. During a temporary period of improvement, she begged the doctor to give her enough morphine to kill her. She said she could no longer endure the pain and would be dead in a few weeks anyway. The doctor complied with her wish.</p>		
	I strongly disagree	I strongly agree
14. Do you disagree or agree with the doctor's behavior?	-3 -2 -1 0 +1 +2 +3	
<p>How acceptable do you find the following arguments <i>in favor</i> of the doctor? Suppose someone said he acted <i>rightly</i> . . .</p>		
	I find the argument . . . completely unacceptable	completely acceptable
15. because the doctor had to act according to his conscience. The woman's condition justified an exception to the moral obligation to preserve life. . . .	-4 -3 -2 -1 0 +1 +2 +3 +4	
16. because the doctor was the only one who could fulfill the woman's wish; respect for her wish made him act as he did.	-4 -3 -2 -1 0 +1 +2 +3 +4	
17. because the doctor only did what the woman talked him into doing. He need not worry about unpleasant consequences.	-4 -3 -2 -1 0 +1 +2 +3 +4	
18. because the woman would have died anyway and it didn't take much effort for him to give her an overdose of a painkiller.	-4 -3 -2 -1 0 +1 +2 +3 +4	
19. because the doctor didn't really break a law. Nobody could have saved the woman and he only wanted to shorten her suffering.	-4 -3 -2 -1 0 +1 +2 +3 +4	
20. because most of his fellow doctors would presumably have done the same in a similar situation.	-4 -3 -2 -1 0 +1 +2 +3 +4	
<p>How acceptable do you find the following arguments <i>against</i> the doctor? Suppose someone said that he acted <i>wrongly</i> . . .</p>		
	I find the argument . . . completely unacceptable	completely acceptable
21. because he acted contrary to his colleagues' convictions. If they are against mercy-killing the doctor shouldn't do it.	-4 -3 -2 -1 0 +1 +2 +3 +4	
22. because one should be able to have complete faith in a doctor's devotion to preserving life even if someone with great pain would rather die.	-4 -3 -2 -1 0 +1 +2 +3 +4	
23. because the protection of life is everyone's highest moral obligation. We have no clear moral criteria for distinguishing between mercy-killing and murder.	-4 -3 -2 -1 0 +1 +2 +3 +4	
24. because the doctor could get himself into much trouble. They have already punished others for doing the same thing.	-4 -3 -2 -1 0 +1 +2 +3 +4	
25. because he could have had it much easier if he had waited and not interfered with the woman's dying.	-4 -3 -2 -1 0 +1 +2 +3 +4	
26. because the doctor broke the law. If one does not think that mercy-killing is legal, then one should not comply with such requests	-4 -3 -2 -1 0 +1 +2 +3 +4	