

AN ABSTRACT OF THE THESIS OF

Henry Edward Draper, Jr. for the Ph. D. in (Child Development)
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ATTITUDES TOWARD INDEPENDENCE GRANTING AND
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This study focused on the relationship between parental attitudes and the conscience orientation of children, testing the hypotheses that (1) parents who had children with an external conscience orientation would show significantly greater disparity between their independence granting and achievement inducement attitudes than parents whose children had conventional or humanistic orientations, (2) that parents who had children with a humanistic conscience orientation would show significantly less disparity between their independence granting and achievement inducement scores than parents whose children had external or conventional conscience orientations, and (3) that parents whose children had conventional conscience orientations would show

a disparity between independence granting and achievement inducement scores which would fall midway between the parents of children with external or humanistic conscience orientations.

Fifteen students representative of each of three conscience types were identified from 325 sixth grade children from various school districts in central and south eastern Utah. The identification and measurement of conscience orientations was achieved with a projective story completion battery adapted from a measure developed by Hoffman. Parental attitudes toward independence granting and achievement inducement were obtained by means of an interview, using the Parental Developmental Timetable, a paper and pencil instrument designed for this purpose by Torgoff. These instruments provided a single independence granting and single achievement inducement score for each parent. The achievement inducement score of each parent was divided into the independence granting score to obtain a ratio of these two variables (the I/A ratio).

To determine if there was a significant difference in the I/A ratio scores of parents whose children held different conscience orientations, the parental data were treated by an analysis of variance. Using raw score data no differences were found in the I/A ratios between the three parental groupings, and the three hypotheses stated above were rejected.

A derived score transformation technique of handling the data

was then developed which permitted a more precise method of determining the difference between the relationship of independence granting to achievement inducement. The rationale permitted a high score theoretically to represent parents whose children had a humanistic conscience orientation, a low score to represent parents whose children had an external conscience orientation, and the scores in between to represent parents whose children had a conventional conscience orientation. When an analysis of variance was applied to these data, the hypotheses were again rejected.

The data also were tested to determine the influence of the parental independence granting and achievement inducement variables independently on the conscience orientation of children. This analysis also revealed a lack of relationship between independence granting or achievement inducement orientations on the part of parents and the conscience orientation of children.

It was concluded, within the limits of these data, that the independence granting and achievement orientations of parents are unrelated to the conscience orientations of sixth grade children from selected school districts in Utah.

In an effort to account for the negative findings coming from the study, an examination of the sampling procedures, the measurement procedures, and the conceptual framework was undertaken. In spite of weakness in the sampling procedure, and the limitations of

measurement, it is the opinion of the investigator that the major factor accounting for the negative findings was the inadequacy of the conceptual framework. Had a conceptual framework been developed which included a three-dimensional model, taking into account the influence of parental warmth in relation to the ratio of independence granting and achievement inducement, results in the direction predicted may have occurred.

CONSCIENCE ORIENTATION IN CHILDREN AND
PARENTAL ATTITUDES TOWARD INDEPENDENCE
GRANTING AND ACHIEVEMENT INDUCEMENT

by

HENRY EDWARD DRAPER, JR.

A THESIS

submitted to

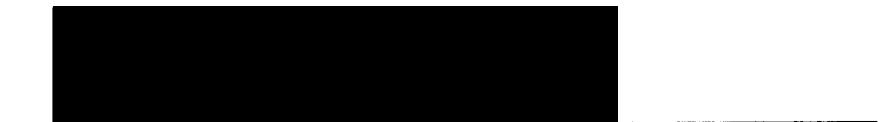
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APPROVED:



Associate Professor of Family Life

In Charge of Major



Acting Head of Department of Family Life



Dean of Graduate School

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CONSCIENCE ORIENTATION IN CHILDREN AND PARENTAL ATTITUDES TOWARD INDEPENDENCE GRANTING AND ACHIEVEMENT INDUCEMENT

CHAPTER I

INTRODUCTION

Many philosophers and theorists in the behavioral science consider morality to be the key to understanding and controlling social development, and they feel that the need to understand the development and structure of morality has increased with technological and scientific advancement. The concern with moral development stems in part from the atrocities committed by members of the Nazi and Stalinist system, in part from the recognition of the shallowness in the lives of many people in our own society, and in part from the realization that different cultures and different families employ different approaches to accomplish social conformity.

These concerns have contributed attentions toward distinguishing between moral behavior which is intrinsically motivated and that which is extrinsically motivated. Intrinsic motivation is exemplified by children/with a well-developed conscience, a condition which triggers a mechanism that makes the child feel guilty following a violation of a norm. Under these circumstances if the socialization of a child has been successful, he supposedly is capable of self-regulation

and punishes himself for committing a norm violation. The intrinsic motivation to feel guilty, however, is not common to all children. Some children have extrinsic motivations for controlling their social behavior. This condition suggests an emotional attitude which is triggered by the realization that a short coming, an impropriety, or having acted in an unworthy manner will result in the act being found out and receiving some form of punishment. Under these circumstances conformity to a norm is based on fear of getting caught or avoidance of punishment.

Most of the theoretical knowledge about moral development has been derived from the studies of Freud and Piaget. The psycho-analytic position was intended initially as a universal explanation of the processes underlying the formation of conscience, and it has provided the main inspiration and over-all direction for most of the research on the role of parental practices in shaping and determining moral character. In fact, the Freudian theory of conscience development is still the only comprehensive account of the role of family dynamics in the moral development of the child. Hoffman briefly reconstructs it as follows:

The young child is inevitably subjected to many frustrations, some of which are due to parental control and some of which have nothing to do with the parent, e.g., illness and other physical discomforts. All of these frustrations contribute to the hostility toward the parent. The child's anxiety over counter aggression by

the parent or over the anticipated loss of the parent's love leads him to repress his hostility, incorporate the parent's prohibitions, and generally model his behavior after that of the parent. Among the important parental characteristics adopted by the child is the capacity to punish himself when he violates a prohibition or is tempted to do so--turning inward, in the course of doing this, the hostility which was originally directed toward the parent. This self-punishment is experienced as guilt feelings which are dreaded because of their intensity and their resemblance to the earlier fears of punishment or abandonment by the parent. The child, therefore, tries to avoid guilt by acting always in accordance with the incorporated parental prohibitions and erecting various mechanisms of defense against the conscious awareness of impulses to act contrary to the prohibitions (Hoffman, 1963, p. 296).

Although many investigators disagree with some of the details, most accept the basic psychoanalytic premise--that sometime in early childhood the individual begins to model his behavior after that of his parents, and that through this process of identification, codes of conduct which externally enforce ethical and moral standards become an intrinsic part of the child's own set of standards. While the psychoanalytic theory is so complex that no investigator has yet attempted to test it in its entirety, it has generated much research attempting to show the relationship of parental behavior to conscience development in children. By and large this research supports the view that frequent expression of warmth and affection toward the child helps promote identification with the parent, and thus an incorporation of the values of the parents. It also has been suggested that the use of various discipline techniques:

. . . which attempt to change the child's behavior by inducing internal forces toward compliance (e.g., by appealing to the child's need for affection and self-esteem and his concern for others), especially in the context of an affectionate parent-child relationship, appears to foster the development of an internal moral orientation . . . (Hoffman, 1963, p. 312)

An alternative view of conscience development is taken by Piaget and his followers. In contrast to the "psychodynamic" focus of the psychoanalysts, the Piagetians have concentrated on the cognitive aspects of the child's concept of justice, his attitudes toward rules and the violation of moral norms. According to the Piaget group the younger child, from four years to about eight years, has a morality called "heteronomous" that is:

. . . subject to another's law; the younger child is subject to the law of adult authority. His respect for authority causes him to regard adult rules as sacred, unchangeable things. Moral wrongness is defined in terms of adult sanctions; acts that are wrong are the acts that adults punish. Duty is understood as obedience to authority. The younger child's intellectual limitations in conjunction with his respect for authority cause him to conceive of wrongdoing in highly literal, objective terms without regard to intentions, to believe that moral values are absolute and universal, and that justice is served by severe arbitrary punishment rather than by restitution to the person wronged.

The second morality, which ordinarily develops after eight years, Piaget called autonomous. The word means "subject to one's own law." The autonomous morality is supposed to develop out of the mutual respect that peers feel for one another as well as from advances of a purely intellectual sort. The rules of conduct are regarded as products of groups agreement and as instruments of cooperative action. Moral conceptions become

psychological rather than objective, relative rather than absolute, and subject to change by group agreement. Justice is a matter of reciprocal rights and obligations and is best served by repairing the harm that may have been done (Brown, 1965, p. 403).

Hoffman summarizes the work stemming from Piaget's point of view in the following way:

. . . the child's moral perspective has been probed with great depth, and a number of valuable concepts bearing on the cognitive aspects of morality have been contributed to the field, e.g. moral realism, imminent justice, and the role of cognitive processes in moral growth. Although considerable importance is assigned to decreased adult constraint and increased interaction with peers, the main interest of these investigators is the established developmental sequences which are more or less universal, fixed, and intrinsic to the organism, rather than the study of individual differences and the antecedent role of the parent (Hoffman, 1963, p. 296).

The present research tied more closely to the work that has been generated by the psychoanalytic point of view than it did to that generated by the Piagetian point of view, in that its focus was on parental attitudes as antecedents of children's conscience development, but it was not a test of psychoanalytic theory. It was rather an extension of the antecedent work that has been done in relation to conscience development. It had as its point of departure the apparent relationship between conscience development in children, parental identification and parental discipline techniques; the focal question was whether parental attitudes toward achievement inducement and independence granting, which theoretically should relate to the discipline

techniques adopted by parents, might also relate to a child's conscience orientation. Studies on antecedents of conscience development (Hoffman, 1960; Sears, Maccoby and Levin, 1957; Whiting and Child, 1953) suggest that harsh treatment in childhood, e.g., harsh discipline techniques, harsh toilet training, and power domination, contribute to a conscience orientation based on external circumstances, such as fear of authority or fear of getting caught and punished. Excessive parental neglect or excessive parental pressure to achieve would appear to be forms of harshness, and from this position parents who push to have their child achieve and allow him little independence are employing as harsh a treatment as a parent who disciplines severely. The problem for the child who has parents with such an orientation is one of continual pressure for expected behavior without allowing for necessary autonomy and impulse expression.

Similarly, parents who ignore a child and offer no guidance or direction are harsh by their neglect of the child. If excessive neglect and excessive pressure are interpreted as harsh child-rearing techniques, then the ratio of parental independence granting to achievement inducement may be a relevant antecedent to the conscience orientation of a child.

The importance of studying these two variables is evident when parents, teachers, and others responsible for working with children are confronted with the question of how much pressure to exert upon

a child in order that he meet the expected conditions in our society, yet simultaneously allow the independence and autonomy necessary for the individual to develop into a normal, healthy person. Responsible adults must decide how much to induce or "push" a child toward certain goals and at the same time decide how much to release control or "let go" so that the child may assume certain functions on his own. Parents in particular face this dilemma, for ultimately they are responsible for a child's life and they more than anyone else are in close contact with him in the years when this issue is first encountered.

The present study represented an attempt to identify the independence granting and achievement inducement orientation of parents and then to determine whether the ratio of these two control variables was related to the conscience orientations of children. The rationale which follows suggests that extreme ratios of these two variables contribute to an extrinsic conscience orientation and that moderate ratios of these parental variables contribute to some form of intrinsic conscience orientation.

CHAPTER II

REVIEW OF LITERATURE

Theologians, teachers, politicians and scientists all feel an invested interest in the subject of morality and have written profusely concerning it. While such a variety of viewpoints on a topic is usually constructive, it introduces considerable difficulty in the choice of literature to review for an effort such as this. For example, it would be possible to review the historical development of morality in recorded literature, the various points of view held toward morality or the concept of morality within the context of differing value systems. For purposes of the present study, however, the decision was made to review only the empirical studies treating the concept of morality.

Throughout the scientific literature, morality generally has been equated with conscience, and conscience generally has been considered as an internalized set of cultural rules for social action which have been integrated into an individual's intellectual understanding. Moral development is conceived as the internalization or the development of these basic cultural rules.

Unfortunately, research in the area of conscience development is relatively limited, for the empirical examination of the concept has been undertaken only recently. Empirical investigations on

moral development really began with two classical studies, Hartshorne and May (1920-1930) and Piaget (1932). These studies were followed by a period of relative inactivity in the area, with attention being directed toward children's social adjustment and socialization (Kolberg, 1964). In the past fifteen years, however, a renewed surge in research and theoretical interest has been generated around conscience development and moral values. These investigations for the most part have been restricted to techniques of measurement, and the sifting of variables for identification of possible antecedents to moral development. For this reason, the present review focuses on the measurement of conscience orientation and the recent empirical research pertaining to parental antecedents of conscience development.

The Measurement of Conscience

The measurement of conscience must be done indirectly since it is a construct which attempts to provide a framework for explaining certain behavior patterns. The conscience cannot be seen nor examined directly and investigators can make assumptions about the conscience only by observing the behavior of the individual.

A number of studies in the last two or three decades have provided a foundation for the measurement of morality. A gross categorization of the approaches taken is given below:

1. Those which observe the child's ability to "resist temptation," e.g., lying, stealing, and cheating. The early study of Hartshorne and May (1928-30) is one of the classics in the area;
2. Those which measure the existence of an internal standard by measuring the emotion of guilt or the self-punitive, self-critical reactions of remorse and anxiety after transgression. Both the psychoanalyst and the learning theorist have focused on this criterion as a working measure of conscience; and
3. Those which measure the child's capacity to make judgments in terms of a standard, and then to justify the maintenance of the standard to one's self and to others. The early studies of Piaget (1932) followed this approach. A few studies which demonstrate these various approaches to the measurement of moral development are reviewed separately in the pages which follow.

Resistance to Temptation

Some early American research focused on resistance to temptation as evidence of morality. This position presumed that moral character could be assessed from actions rather than judgments or feelings, and assumed an intrinsically motivated conformity or resistance to temptation. In studying moral conduct from this point

of view, Hartshorne and May (1928) focused upon the traits of honesty, service to others, and self-control. Pursuing research along similar lines, Havighurst and Taba (1949) focused upon such traits as honesty, loyalty, friendliness, responsibility, and moral courage. In these studies the moral person was viewed as one who adhered to cultural norms of action which involved effort, self-control, or sacrifice, and envisioned moral character as being produced by establishing a set of good habits through training and setting a good example.

Underlying these studies was the idea that an adequate moral character was the result of moral training, which supposedly could be brought about through character education classes, Sunday School, Boy Scouts, early and extensive training in "right and wrong," reinforcement in obedience, care of property, etc. The research results have failed rather consistently, however, to support this position.

. . . Hartshorne and May found no relationship between behavioral tests of honesty or service and exposure to Sunday Schools, Scouts or to special character-education classes. More recent research on parental practices has found no positive or consistent relationship between earlier and amount of parental demands or training in good habits--obedience, caring for property, performing chores, neatness, or avoiding cheating and measures of children's obedience, responsibility, and honesty (Kohlberg, 1964, p. 388).

The findings of Hartshorne and May and Rue (1964) suggest that the most influential factor determining resistance to temptation to cheat or disobey are situational factors rather than a fixed individual

moral character trait of honesty. Self-control, service, and sympathy also were found to be specific to a particular situation. These investigations suggest that children are not divisible into firm groupings so far as moral behavior is concerned; e.g., cheaters and honest children, but that moral behavior is distributed in a bell-shaped curve with the majority of children performing a moderate amount of "immoral" behavior; e.g., cheating. The data are clear in suggesting that moral conduct is to a large extent solved through individual decisions in specific situations.

One result of these studies, however, is the suggestion that direct training and a physical type of punishment may be effective in producing short run situational conformity (Kohlberg, 1964). Praise and the amount of deprivation of physical rewards have been found to be unrelated to either resistance to temptation or absence of delinquent behavior (Bandura and Walters, 1959; Burton, Maccoby, and Allinsmith, 1961; Gluek and Gluek, 1950; Grinder, 1962).

Recent work in the area of antecedents of resistance to temptation has provided some new approaches to the measurement of resistance to temptation. In three recent studies, two of which were conducted with pre-school aged children (Burton, Maccoby, and Allinsmith, 1961; Sears, Rau, and Alpert, 1960) and the other with eleven- and twelve-year olds (Grinder, 1960), children's behavior in experimental test situations were used as indices of their ability

to resist temptation. The test consisted of placing the child in a situation where he was tempted to violate the rules of the game in order to win a prize, and then leaving him to play alone. His reactions were observed through a one-way screen and he was assigned scores indicating whether or not and to what degree he cheated or resisted the temptation to do so.

Despite the similarities of design, the results of the three studies have little in common. Each investigator found that several parent variables were related to the child's ability to resist temptation, but there was little agreement among them as to what these variables were. Furthermore, in those cases where there was an agreement on the parent variables which related significantly to resistance to temptation, the direction of the relationship was just as likely to be discrepant as not. For example, in the study by Burton and his associates and the study by Grinder, each found that the severity with which the child was weaned was related positively to resistance to temptation, but the study by Sears, Maccoby, and Levin found the same variable to relate negatively; and whereas the general pattern of the findings in the latter two studies were for resistance to temptation to relate to verbal rather than physical means of control, the findings of Burton and his associates tended to be in the opposite direction. Finally, none of the above studies replicated MacKinnon's findings of a positive relation between psychological discipline and resistance to cheating.

Guilt

An interpretation of moral character that has appeared in the literature recently is that which holds the strength of conscience to be represented by the intensity of guilt feeling. This position infers that the highly honest person has a strongly motivated intrinsic code which prohibits stealing, cheating or lying, and that such a person experiences painful feelings after violation of his "intrinsic code." This painful feeling is called "guilt" and is triggered by an internal mechanism that causes one to feel regretful or to feel that his personal worth has been lessened. From this point of view, moral behavior derives from an internalization of standards rather than conformity to societal rules or role expectations to which people may give lip service without really subscribing to them. According to this framework, the conscience provides internal rewards and punishments regardless of whether a person's actions provoke positive or negative reactions from other people. Unfortunately, however, research findings to date bearing on the relationship of guilt to moral development are inconclusive (Allinsmith, 1960).

In MacKennon's (1938) study 93 subjects were given a chance to cheat in circumstances where they did not know that they could be observed. Each of the subject's were given twenty problems to solve by himself in a room with a one-way screen. The experimenter

left booklets with the answers to all the problems and the subjects were permitted to look up some of the answers but prohibited from looking at others. There were 43 violators and 50 non-violators of the prohibition.

At a later time (about four weeks) each subject was asked if he had looked at any of the answers he was told not to look at. Of those who had violated the prohibition, about 50 percent denied it, while the other 50 percent made confessions of some kind. He asked the violators whether they had felt guilty if they cheated. To those who lied about cheating he asked whether they thought they would have felt guilty if they had cheated. Only 25 percent of those who cheated said they had felt or would have felt guilty if they had cheated whereas 84 percent of those who had not cheated said they would have felt guilty if they had cheated. MacKennon's study demonstrates that not all people had the same conscience orientation or strength, and that guilt was not directly proportionate to wrong doing.

Allinsmith (1960) attempted to assess the intensity of guilt experiences of 112 teenage boys in connection with different kinds of immorality; e.g., theft, disobedience, and wishing someone dead. He used a projective method where the boys were asked to complete stories, each describing immoral actions. Allinsmith concluded that the acquisition of morality is very complex and that a truly generalized conscience is a statistical rarity. The results of this study

will be referred to in a later section of this chapter.

Moral Judgments

The judgmental approach to the measurement of moral development has formed the basis of some recent work in the area (Kohlberg, 1964; Hoffman, 1963). The approach was inspired by the earlier studies of Piaget (1932) and has focused on the child's use and interpretation of rules in conflict situations, and his reasons for moral actions in these situations, rather than the child's general knowledge of rules and his belief in them.

In most real-life conflict situations there is a good possibility that an anti-social act will have environmental as well as internal repercussions, but one cannot know with certainty from observing a person's behavior how much his inhibitions are motivated by fear or a wish for praise or by inner moral forces. Similarly, the extent to which disturbance following a misdeed is caused by fear rather than guilt feeling cannot be determined through observation. In research on conscience development, therefore, evidence is needed of conformity to a standard, regardless of reality pressures. In practice, this means that the investigator has to create experimentally circumstances which permit a tempted subject to violate his norms without fear of discovery. There must be neither an external advantage to him for conformity nor an external disadvantage for infraction.

A widely used approach to the measurement of moral judgment involves a story completion device. In each story beginning, the hero violates a commonly held moral standard; for example, a child disobeys his mother or has hostile thoughts about a friendly male authority figure. The stories are so phrased that the infraction either cannot be detected or cannot be attributed to him, unless of course, he gives himself away. This method is much like that used by Piaget (1932) in the investigation of children's understanding of moral concepts.

Two major researchers using this general approach are Kohlberg (1963) and Hoffman (1961) who asked children to judge morality of conduct described in a series of stories in which violations of moral standards appear. The challenging dilemmas in the stories draw upon a child's understanding of moral concepts, and he is stimulated to reason in terms of a general theory of morality. Kohlberg presented the story problems to approximately 100 boys between the ages of seven and seventeen. In the Piaget tradition the results are described in terms of six developmental stages and thirty aspects of morality; this gave rise to a matrix of 180 categories. The results of Kohlberg's study are too complex to review here, but attention is drawn to Kohlberg's technique of measuring morality and his effort to find some taxonomy for classifying its development.

The children in Hoffman's (1960) investigation were asked to

make moral judgments about norm violations in stories and give reasons for their judgments. He proposed to not only categorize the children's judgments into internally and externally oriented consciences but to further subdivide the subjects into internalized consciences into those with a humanistic or conventional moral orientation. The data from the parents were obtained by recording an intensive interview of the mothers and the fathers separately in which they reviewed their total interaction with the child over a previous block of time.

The findings indicated that though both humanistic and conventional subjects had an internalized moral orientation, they differed in the psychodynamic basis of their orientation. The humanistic subjects indicated more guilt when the consequence of their transgression involved human life and were irreversible, but when the consequences were relatively minor and were rectified, they were more likely to reduce their guilt through confession, reparation, etc. The guilt responses of the conventional subjects, on the other hand, revealed a tendency to lump the minor transgressions with the serious ones. The humanistic child also gave evidence of being better able to bear anxiety, of contemplating a forbidden course of action and of considering prohibited acts before rejecting it. Hoffman suggests this is evidence for a relatively high degree of conscience integration between impulses and moral standards. In contrast, the

conventional group appears more likely to avoid facing such conflicts by repressing the impulse in question. Also considered were the main differences in the parental practices of the two groups. Mothers of conventionals were more often reported as using techniques classified as "ego attack," while the mothers of the humanistic group used techniques indicating disappointment in the child for not living up to expectation.

Parental Antecedents to Conscience Development

The review relating parental antecedents to conscience development has been organized around the variables of infant training practices, discipline techniques and identification. These reviews are followed by a summary of the reviewed research as it applies to the present study.

Infant Training Practices

Allinsmith (1960) tested the hypothesis derived from psychoanalytic theory that harsh treatment in infancy creates excessive aggression, which must later be turned inward by the child in the course of identifying with the parent, and which therefore leads eventually to experiencing severe guilt upon violation of an established code of conduct. He predicted that early weaning and harsh toilet training would relate to severe guilt reactions by the child in

later life. The subjects were junior high boys whose guilt severity was assessed from a number of story completions. His findings indicated that severity of guilt in stories involving hostile thoughts related in a curvilinear fashion to severity of weaning and toilet training, the more severe practices relating to moderate guilt and the less severe practices relating to both high and low guilt. In contrast to these data, the findings from stories involving stealing and disobedience were clear cut and linear but in a direction opposite to that predicted. In these data there was a negative relationship between severity of infant training and guilt, that is, severe infant training practices were associated with low or moderate guilt.

Heinecke (1953) reports findings to the contrary. Using five-year old boys as subjects, he measured guilt by recording the children's responses to interview questions dealing with their concepts of right and wrong and how they felt and acted when they had done something wrong. He found severe weaning related to high guilt. He also found that the frequent use of praise and the infrequent use of physical punishment related to high guilt, and that there was a positive relationship between the parental expression of affection and the child's guilt.

The cross-cultural study of Whiting and Child (1953) also supports the results obtained by Heinecke. In their work they related the predominant child rearing patterns to a cultural index of guilt

severity, using as a basis for the index the prevalence in the culture of self-recrimination as a response to illness. The assumption underlying the study was that blaming oneself for being ill was a reflection of guilt. They found severe weaning related positively to the severity of guilt.

Discipline Techniques

Sears, Maccoby, and Levin (1957) found results similar to those of Heinecke and Whiting and Child. Through interviews with parents they obtained information on the child's response to transgression, that is, whether he characteristically confessed, hid, or lied after a transgression. This index related positively to the mother's reported use of love-oriented discipline techniques and negatively to the use of object-oriented techniques, such as, tangible rewards and incentives, physical punishment and deprivation of privileges. It is important to note, however, that the love-oriented discipline pattern was found to relate to the measure of the child's conscience only when there were frequent expressions of love and affection.

The Allinsmith study referred to earlier also investigated the relationship between the parent's current discipline practices and the child's guilt severity. He distinguished between two broad types of discipline: corporal discipline, which included spanking, whipping,

slapping or beating the child and psychological discipline, which included manipulation of the child by shaming, appeals to pride, guilt or expressions of disappointment. No relationship was found between the two discipline categories and the child's guilt.

Aronfreed (1960) investigated children's behavior after a transgression to discover if they were motivated by internal or external forces. He used projective story completions with sixth grade children to find whether the central figure, without any reliance on outside forces or events, accepted the responsibility for his action and actively sought to correct the situation. For example, the stories were coded according to whether the child's principle character made reparation or modified his future behavior in the direction of social acceptability, or if the events following the transgression were dominated by external concerns. The mothers of the children were interviewed to determine how they handled the child's aggression. From this data the discipline techniques were classified as "induction" techniques or "sensitization" techniques. An induction technique was seen as encouraging the child to accept responsibility for his own actions, such as asking the child why he behaved as he did, insisting that he correct the damage he had done, or refraining from punishment when he took the initiative in retribution. The sensitization category included painful external consequences of the child's transgression, such as corporal punishment, direct verbal assaults and

external threats. With these measures, Aronfreed found that the use of inductive techniques were positively related to stories which expressed a high degree of internal motivation toward corrective action, and to the absence of punishment from external sources. The children whose mothers used more sensitization techniques had children whose stories contained more reference to external punishment.

In a study referred to earlier, MacKennon inquired into the childhood experiences of his subjects. From his total sample he identified 28 male subjects, thirteen of which were violators and fifteen of which were non-violators in the cheating situation. They checked common forms of punishment most often employed by each of their parents. MacKennon divided the punishments into those which were physical and those that were psychological. Seventy-eight percent of the violators and only 48 percent of the non-violators checked physical punishment while 52 percent of the non-violators and only 22 percent of the violators checked psychological punishments. Although MacKennon's results are broadly consistent with Allinsmith's findings, the latter's measures of psychological and corporal discipline did not relate to resistance to temptation.

Identification

Another parental antecedent of moral development which has been empirically examined is the concept of identification. This is

the aspect of psychoanalytic theory related to conscience development which has received the most attention from theorists and researchers. The assumption of this position is that a child tries to avoid the anxiety of guilt or the anticipated loss of his parent's love by incorporating the values of his parents and generally modeling his behavior after the parent. Unfortunately, the concept has taken on numerous meanings. Sanford (1955) for example, has said that identification is used with more different meanings than any other psychoanalytic term. Numerous attempts have been made to clarify the concept and to place it within a broader theoretical framework.

Two general types of identification are discussed in the literature which have relevance to the present study. The first type refers to identification with the aggressor, or defensive identification. Here it is assumed that when a child is treated punitively by the parent, he becomes fearful of further punishment if he fights back, and so to avoid the conflict and gain parental approval he takes on the characteristics and point of view of the parent. Even though Freud considered this type of identification to be central to the development of a conscience, it is now often thought of as a somewhat temporary mechanism which leads to an aggressive, hostile outlook toward the world rather than a process which underlies the development of an inner conscience (Freud, 1946). From Freud's point of view, harsh treatment and punishment contribute to an external conscience

orientation, with the child's motivation for compliance being fear of punishment.

The second type of identification is referred to as developmental or anaclitic and is assumed to be based on the child's anxiety over the loss of his parents' love. To avoid this anxiety and secure for himself the parents' continual love, the child models himself after the parent. He incorporates everything about the parent, including his moral standards and values (Sears, Maccoby, and Levin, 1957).

Although the aggressive and anaclitic conceptions of identification dynamics are quite different, each has some empirical support. Since the measures used in studying these two approaches to identification differ widely, it is not known which is more valid (Bronfenbrenner, 1960).

In a study of five-year old boys Sears (1953), using as an index of father identification the manipulation of the father doll in a structural doll play situation, found a positive relationship to the father's warmth and affection as reported by the mother. Another study which supports the anaclitic position that identification relates to receiving parental love rather than being threatened with its loss was done by Payne, et al. (1956). These investigators measured identification in high school juniors and seniors by comparing the "actual similarity" in which the boys and their fathers responded to personality and attitude tests. Using these means, a positive relationship was

obtained between the degree of identification and the perception of the fathers' warmth.

On the other hand, a study by Cava (1952) provides some empirical support for the aggressive position, that is, where the child identifies with the aggressive parent rather than the loving parent. Using high school senior boys, the investigator measured identification with the father in terms of similarity between responses on a vocational interest blank and the responses he thought his father would make. Identification was found to relate positively to the intensity of castration anxiety, as measured by the Blacky Test (a projective device using dogs to represent family figures).

Thus, although the aggressive and anaclitic concepts of identification are quite different, each has some empirical support. Since the measures of identification used in these studies differ widely, it is not known which are more valid; therefore, it is difficult to assess which receives the greater support.

Summary

It was supposed that a clear-cut relation between parental antecedents and the child's resistance to temptation, guilt, or moral judgments would be found in a review of the literature. This expected relationship was thrown into question on two counts: first, the lack of empirical evidence as to common parental antecedents,

and second, the fact that the consequent variables have not been found to relate to each other with any degree of consistency. The lack of clear-cut relationships suggests that the motivation to resist temptation, to avoid guilt or to make moral judgments are insufficient in and of themselves to account for moral behavior, and that other personality and situational variable should be considered.

In spite of the diversity of theoretical approaches, methodological problems, and various content areas studied, Hoffman optimistically points out that the parental antecedent studies relating to moral development have a common context of agreement.

The relatively frequent use of discipline which attempts to change the child's behavior by inducing internal forces toward compliance appears to foster the development of an internalized moral orientation, especially as reflected in the child's reactions to his own transgressions. The use of coercive measures that openly confront the child with the parent's power, on the other hand, apparently contributes to a moral orientation based on the fear of authority (Hoffman, 1963, p. 305).

CHAPTER III

THE CONCEPTUAL FRAMEWORK

The purpose of this section of the thesis is to specify explicitly the antecedent and consequent variables investigated in the present study, their operational definitions, the theoretical framework which relate these variables one to another, and a statement of the hypotheses being tested about that relationship. Of the many variables which could be isolated in a study of parent-child interaction and their relation to conscience development, the present study focused on two dimensions of the parental control function, independence granting and achievement inducement and their relationship to a conscience orientation governed by extrinsic or intrinsic factors.

Definition of Variables

Independence

The literature relating to independence is not extensive nor has the concept been well defined. Much confusion has arisen from the fact that several terms have been used synonymously to describe independence, for example, autonomy, self-reliance, emancipation, individualism, self-assertion. There is critical need in this area for a precise definition of the concept of independence and some valid measures of it.

Independence is usually conceptualized on a continuum, with independence on one end and dependence on the other. According to this conception, high independence is accompanied by low dependence and vice versa. Koenig (1962) suggests, however, that perhaps it would be more accurate to conceive of dependence and non-dependence on one scale, and independence and non-independence on another. This seems to be a more accurate description of the phenomena and avoids the implication that dependence is the opposite of independence; it treats them instead as two different dimensions.

The literature consistently implies that independence training by the parent is synonymous with letting the child act independently (Feld, 1959). It seems however, that independence training must imply the imposition of parental control rather than release of it, for it involves the structuring of experiences for children which permit them to become self-sufficient, self-reliant, etc. Training of this kind seems to be another form of achievement inducement. In view of this, the present study distinguished between independence training and independence granting and concentrated on the latter. Independence was viewed as being synonymous with autonomy, both being characterized by (1) self-reliance, (2) self-sufficiency, (3) risk-taking nature, (4) tendency to cope with problems without seeking outside help, (5) tendency to set goals and choose methods to reach

them unaided, and (6) freedom from control, constraint, domination and supervision.

Independence granting was defined operationally as the release of parental control and supervision, and the encouragement of self-direction and self-expression so that a child might act autonomously in his environment. The granting of independence was depicted as abdicating parental authority, accepting child-determined directions or, in a word, "letting go." The various aspects of the concept of independence as it is used in the parent-child literature have been schematized in Figure 3.1.

In looking at Figure 3.1, it will be seen that the independence referent may be parent or child, and that it may relate to motivation, attitude, or behavior. The shadowed cells indicate the areas in which the present study focused; namely, the child rearing attitudes of parents toward independence granting.

Achievement

In contrast to the relative paucity of research literature on independence, there has been a rather concentrated examination of achievement. As with most other variables relating to human behavior, there are many synonymous terms or overlapping concepts treating the area.

Like independence, achievement can be studied in at least three

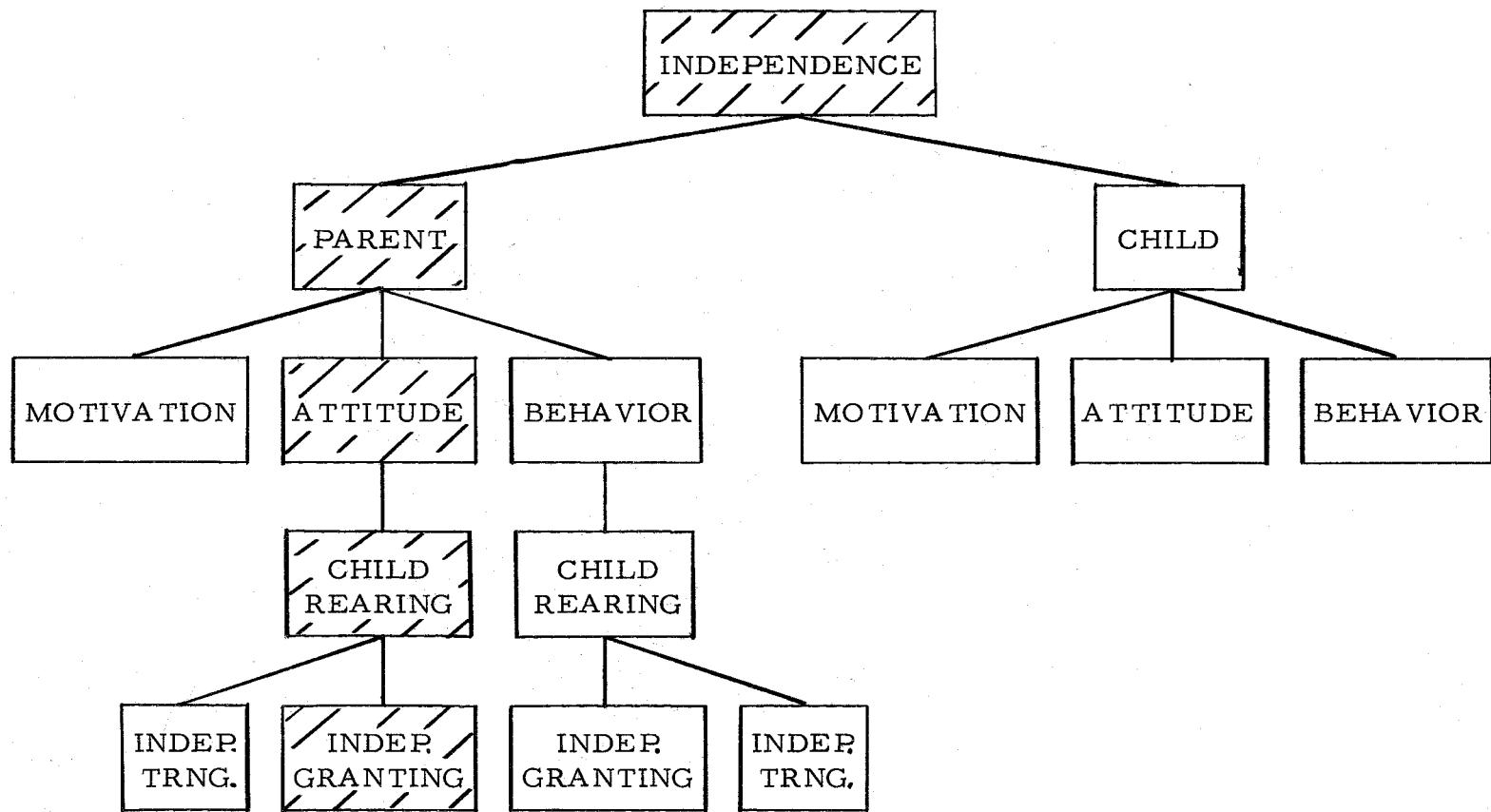


Figure 3.1. A Conceptualization of Independence

dimensions--motivation, attitude and behavior. There have been a great number of studies conducted in the area of achievement motivation and behavior, but perhaps the most extensive and best known are those by McClelland and his colleagues (1953). The present study, however, was concerned only with attitudes toward achievement. Specifically, it was concerned with the attitude of parents toward achievement inducement in children.

Most parents have certain expectations as to when their child should begin to achieve competence in mastering his environment, as well as to excel in relation to others. Such an attitude toward achievement inducement on the part of a parent involves the assumption or expectation that the child will meet certain standards of excellence imposed by the parents as a representative of their culture.

Parental achievement inducement orientation can be measured by direct observation of how parents handle situations with their child or by obtaining a measure of the way the parent feels about encouraging his child to achieve. For purposes of the present study, only the parents' attitude toward achievement inducement was obtained. Figure 3.2 illustrates the focus of the study with respect to achievement, much as Figure 3.1 did with respect to independence.

In the present study, achievement inducement was defined operationally as parental attempts to intervene with the child's

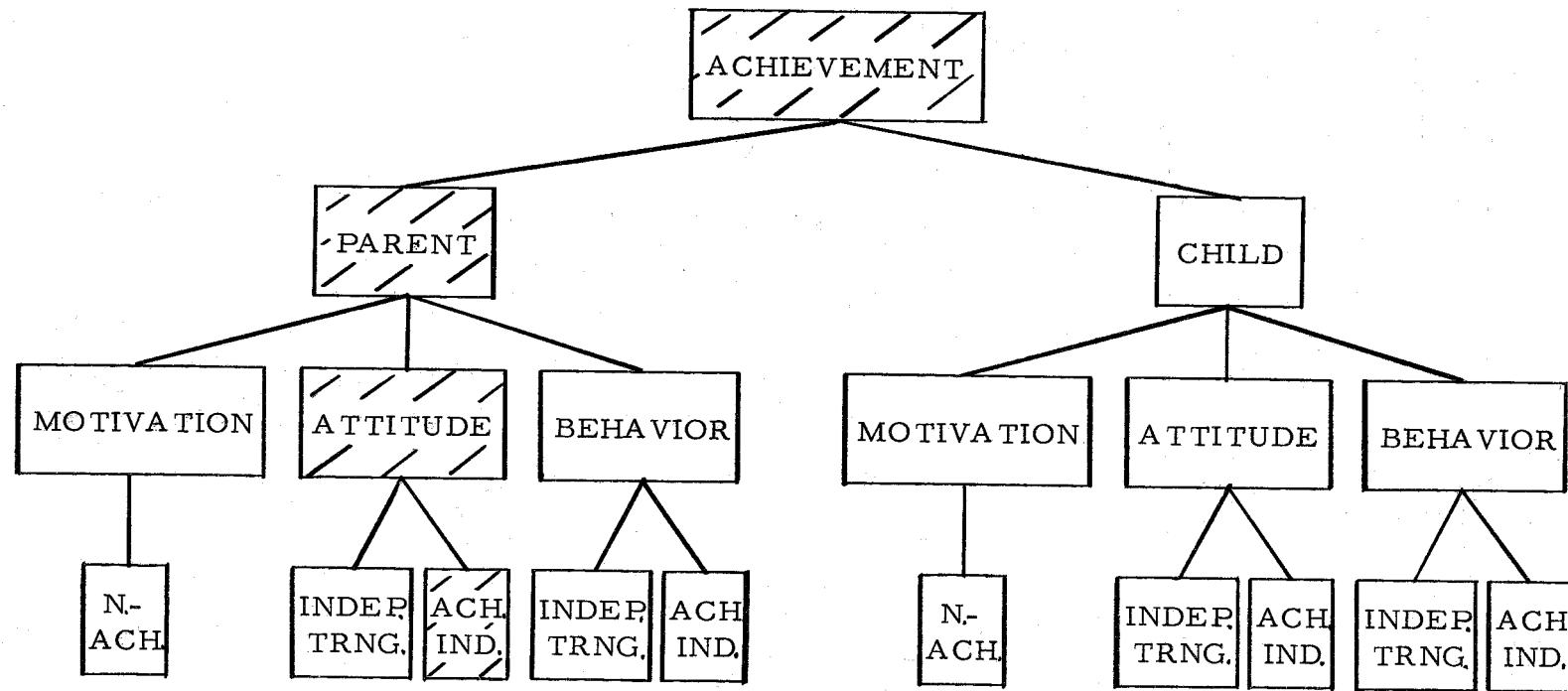


Figure 3.2. A Conceptualization of Achievement

environment in order to shape his behavioral development in the direction thought most appropriate. As achievement inducers, parents attempt to influence the child to acquire those values, skills, ways of thinking, feeling, and behaving which they believe desirable and necessary. The parental dilemma of directing or "pushing" the child toward certain goals and simultaneously releasing control or "letting go" is seen as having possible significance for the child's acquisition and development of a conscience orientation.

Conscience Types

Interest and concern with moral development has roots which can be traced historically to the earliest records of man's association with man, but only in recent times has science begun to examine empirically the sources, antecedents, and structure of man's moral perspective. As reviewed earlier, most of these investigations have centered on the child's concept of justice, his attitudes toward rules and norm violations, and the manner in which he copes with guilt.

The one dimension which seems to run throughout the field of moral development, and the dimension to which this study was tied, was that of the conscience. In Hoffman's recent review of literature pertaining to this concept, he was able to distinguish three different

conscience types: humanistic, conventional, and external. The operational definitions of conscience types adopted for use in the present study were taken from Hoffman's study (1961).

(A) The humanistic conscience type is based to a large extent on empathy and operates with a fuller awareness of the acts to be evaluated and the consequences for oneself and others. Moral evaluations by a humanistic personality tend to take place within a flexible framework, considering human needs and other extenuating circumstances. If a moral standard is violated, the individual does not resort to defenses against guilt, but experiences an appropriate amount of guilt and attempts to make restitution if possible.

(B) The conventional conscience type is characterized by a rigid morality. Moral judgments are made on the basis of a fixed moral code, such as "the scripture" or "the law," and guilt is felt out of concern for violation of the law rather than the damage to the injured. Like the humanistic conscience type, guilt for the conventionally oriented is also internalized, but it is more punitive and presumably based to a great extent on repression.

(C) The external conscience orientation is based on fear of detection and punishment. A deterrent to norm deviation with this kind of conscience orientation is found in outside factors--fear of rejection by others, detection, or punishment. "Right" and "wrong" are determined not on the basis of a set of standards but on the

degree to which one feels threatened by the consequences of his acts. Such an individual is not without capacity to experience guilt, but defenses are built up to help him avoid and suppress it.

The relationship of the various conscience types to other possible variables is seen in Figure 3.3. It will be seen from this figure that concern will be given to the conscience type of the child and not the parent. The shadowed cells indicate the areas in which the present study is focused.

A Conceptualization of the Relationship Between Antecedent and Consequent Variables

In the child development literature it is generally held that as a child's perception broadens of himself and his environment and as he seeks to depend more and more upon himself, he must have freedom to advance into new regions of experience. It is assumed that a lack of freedom and expression places restrictions on a child's attempt to expand, and may result in a psychological rigidity of personality (Muss, 1962). Lewin (1935) proposed that independence granting in and of itself probably is not sufficient for favorable personality development. While he recognizes the need for independence on the part of children, he adds the idea of a comparable need for receiving direction toward achievement which provides the child with structure and guidance toward the development of autonomy and self-confidence.

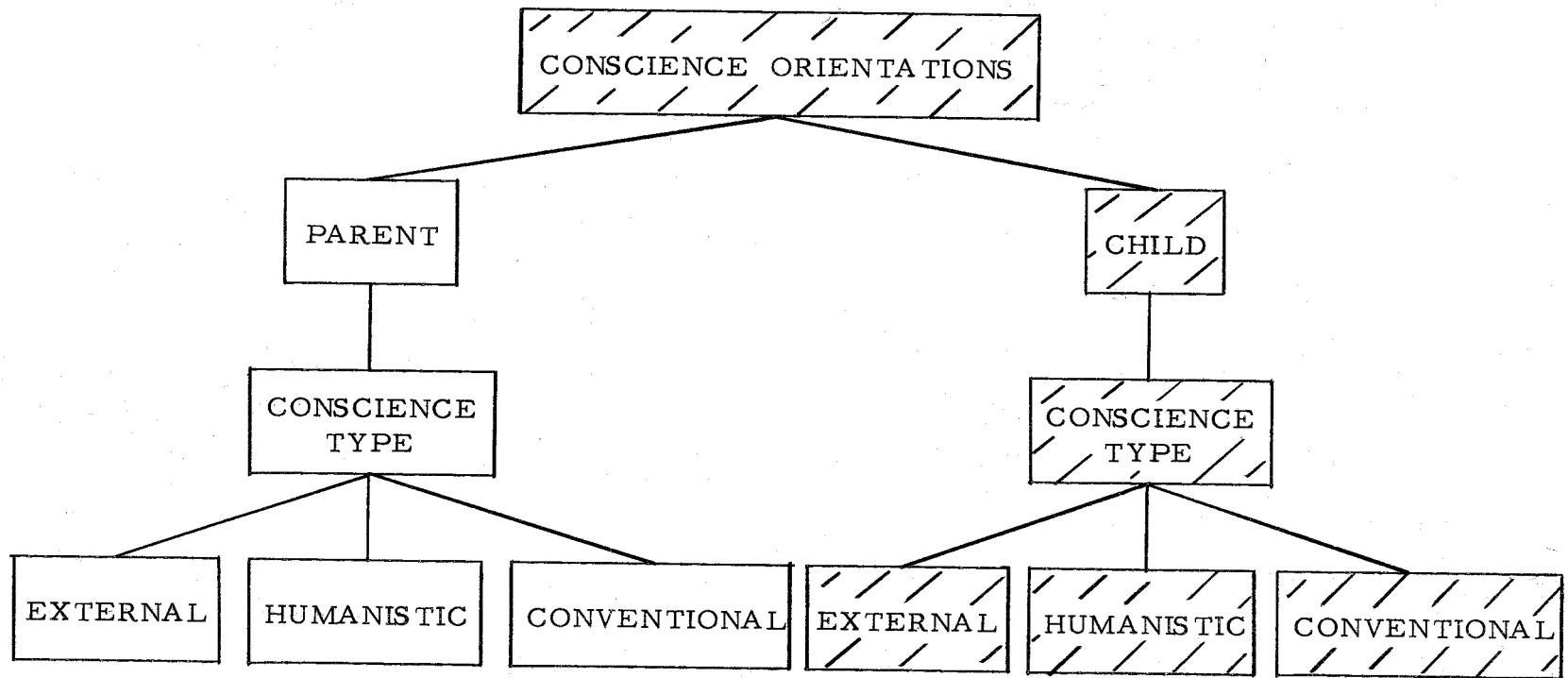


Figure 3.3. A Conceptualization of Conscience Orientation

On the other hand, Adler (1927) expresses the idea that if parents exert too much pressure and too much control they may unwittingly engender seeds of rebellion, loss of controls from within and produce a lasting sense of guilt and shame in their children. Erickson (1959) also infers that too early, too much, and too rigid pushing of the child robs him of his own attempts to control certain functions by his free choice and causes him to be faced with a double rebellion and double defeat. Sears et al. (1957) theorized that children whose parents exhibited rejecting behavior would have a tendency toward higher dependency motivation which, in turn, would strengthen the child's identification with the parents. Based on the premise that dependent children would form a stronger identification with the parents, these investigators hypothesized that "rejected" children should be expected to show a stronger conscience than the "accepted" children. The data of the Sears et al. study supported the position that mother rejection is somewhat related to the child's dependency; however, the findings were contrary to the expectations of a strong conscience. They found that a significant percentage of the "accepted" children were rated to have strong consciences while fewer of the "rejected" children were so rated. If interpreted correctly, these findings support the rationale of this investigation, namely, that extreme positions with respect to independence granting or achievement inducement serve as antecedents to an externally

oriented conscience type.

From the point of view outlined above, it was hypothesized that the child who is faced with too strong a parental push without a chance of self-expression and autonomy is in what Bateson calls "the double bind." When he does not achieve that which is expected of him, he experiences guilt for disappointing his parents. However, even when he does act in accord with parental expectations, and in so doing sacrifices his own desires and impulses, he experiences resentment because of the suppression and denial of his own feelings. The fear of losing the approval and affection of his parents is in conflict with his desire to be directed by his own feelings, even if they are not those of his parents. Within these circumstances, he is placed in a contradictory position of seemingly never being able to satisfy those for whom he cares the most and seemingly never able to satisfy his own need for self-direction and expression.

One way for a child to solve such a situation is to attempt a compromise, satisfying his own impulses when his parents are absent. It is probable, however, that a child who behaves in this manner does not identify with the values of his parents, nor is he able to integrate a set of standards which allows and directs him to be sensitive to the feelings and needs of others. His own feelings and needs may have gone unsatisfied and as a consequence, they are possibly too strong to permit him to "get beyond" them. Feelings

of this kind are likely to lead to severe guilt and shame and since this is impossible to live with, he may cover his guilt and shame by defenses.

It was assumed in the present investigation that the outcome of such a severe conflict in the child would be the development of a conscience which is oriented towards the avoidance of detection and punishment. Furthermore, it was assumed that his decisions about his conduct would be based on fear of consequences rather than internal values. This was referred to as an "external" conscience orientation. Finally, it was assumed that parents who subject their children to extreme achievement inducement or extreme independence granting, or exhibit extreme disparity between these two variables, would contribute to the child's external conscience orientation. The ratio of independence granting to achievement inducement was seen as the critical factor in this study.

In contrast to the child who has been raised with extreme levels or an extreme disparity between these two variables is the child who has a moderately high inducement to achieve and who is still allowed considerable impulse expression. This child is seen as less likely to be driven by pent-up hostility and is not likely to feel hostile toward his parents, for even though they pressure him to accomplish what they feel he should they allow him to act autonomously and to pursue his own self-directed interests. It is anticipated that this

kind of child has considerable reason to view his parents as interested and concerned, that he is in a position to operate with an awareness of the consequences of his acts upon himself and others, and that he will most likely identify with his parents and respond positively to guilt induction. His moral judgments are seen as taking place in a flexible framework, considering human need and other extenuating circumstances. This was referred to in the present study as a "humanistic" conscience orientation.

Hoffman (1961) suggests that the combination of affection and inductive discipline is a prerequisite for the development of a humanistic moral structure, since children reared in this manner are apparently better able to internalize values and manifest an appropriate amount of guilt for norm violations. From this viewpoint, the ratio of independence granting to achievement inducement is again seen as a critical factor. For purposes of the present study, a moderate level of achievement inducement and a moderate level of independence granting by the parents were viewed as most conducive to developing a humanistic orientation in the child.

A "conventional" conscience orientation is another subcategory of internalized moral structure. This orientation differs from the humanistic mainly in the fact that the conventional's judgments are based on fixed moral codes such as the "scriptures" or the "law," and guilt is felt for violating the law rather than the damage to the

injured. The conditions which contribute to a conventional orientation are thought to be similar to those which contribute to the humanistic, the difference being that there will be a larger ratio between independence granting and achievement inducement. The one exception is the combination of these two variables which, although they are in even balance with each other, are extremely high. It is anticipated that children raised in this environment are likely to be conventional in their conscience orientation, since the intensity of achievement inducement is so great that regardless of how much independence he is granted, the child cannot achieve the excellence that his parents require, and their continued expectations are interpreted by him as harsh and unreasonable. The outcome probably would not be as severe, however, as that which produced "externally oriented" children, and the child still would be expected to have an internalized conscience but with a morality based to a great extent on respect for authority rather than extenuating circumstances.

A factor complicating the formation of an adequate conceptualization of parent-child interaction and its relation to developmental outcome in children is the problem of determining whether an investigation is concerned with one of a large number of variables or with one dimension of a single variable. Diagrams and models have been found to be useful in clarifying the relationship amongst variables, and to this end, an ordered network has been developed to show the

relationship of the antecedent and consequent variables under investigation in the present study. This appears as Figure 3.4.

Within this framework the parental function was conceived as the independent variable. This was subdivided into two major components, control and affection, according to the lowest common denominators found in the factor analytic study of parental influences on the child carried out by Shaffer (1959). Of these two factors only that of control was investigated in the present study, and of the variety of possible control variables only independence granting and achievement inducement were studied. These were treated as a single component by forming a ratio of one to the other. The ratio of independence granting to achievement inducement (the I/A ratio) was seen as contributing to the dependent variable, namely, the child's conscience orientation. The only facet of conscience orientation pursued in the present study was that of the child's conscience type. Three sub-classifications of conscience orientations were used: humanistic, conventional, and external.

Hypotheses

Three hypotheses were tested on the bases of the rationale developed in relation to the study: (1) parents who had children with an external conscience orientation would show significantly greater disparity between their independence granting and achievement

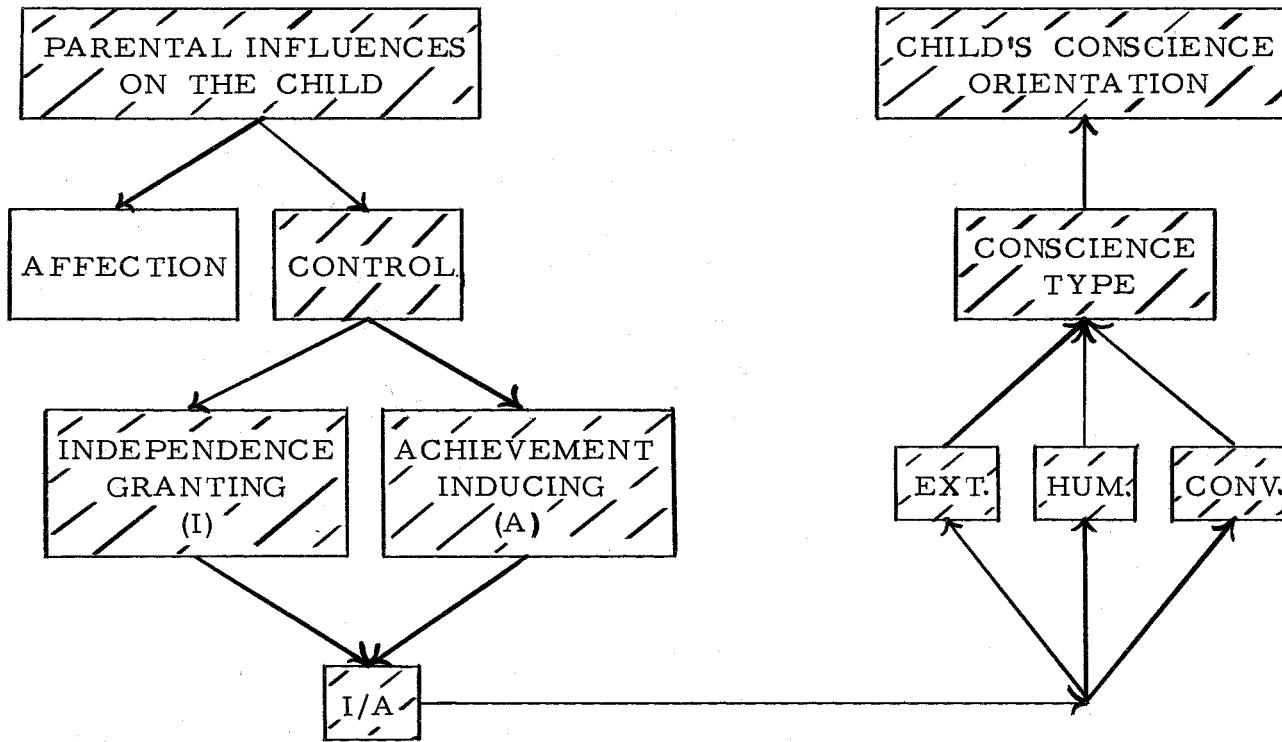


Figure 3.4. A Conceptual Framework Showing the Relationship Between Variables

inducement attitudes than parents whose children had conventional or humanistic orientations, that is, the parents would have significantly higher I/A ratio scores than parents of children holding conventional or humanistic orientations; (2) parents who had children with humanistic conscience orientations would show significantly less disparity between their independence granting and achievement inducement scores than parents whose children had conventional or external conscience orientations; and (3) parents who had children with a conventional conscience orientation would reflect a disparity in their I/A scores which fell between the I/A scores of parents whose children had external conscience orientations and the I/A scores of parents whose children had humanistic conscience orientations.

CHAPTER IV

PROCEDURES

Two alternative approaches were available in securing data which would permit testing of the hypotheses: (1) measure the independence granting and achievement inducement of a large number of parents in order to obtain a suitable sample of parents holding each of the I/A ratios desired and then screen the conscience types of their children to determine if the hypotheses could be substantiated, or (2) select a sample of children representative of each of the conscience types from a larger population and then determine if the parents of these children manifested the predicted I/A ratios. The latter approach was chosen in the present study.

Briefly, the procedure followed in the study was threefold: first, the testing and classification of the children in order to obtain a sample representing each of the conscience types; second, the measurement of the parents on the two control variables, independence granting and achievement inducement; and third, the consideration of the statistical analyses to test the hypotheses which guided the study. Each of these aspects of procedure is reviewed below.

The Identification of Conscience Types in Children

The first phase of the project involved the identification of children holding each of the three conscience types investigated in the study. Forty-five children most representative of three conscience types (fifteen in each group) were identified from 325 sixth grade children in the public and private schools in central and south-eastern Utah. School districts were chosen in order to prevent a dominant loading of a single religious group in the sample. Sixth grade children were selected because they appeared to be old enough to show the required variation in moral orientation and yet young enough for the home influence still to be salient.

The moral orientation of the children was measured by a battery of instruments adapted from those developed by Hoffman (1961) and are included in Appendix A. These instruments have been shown to provide a sensitive indication of various conscience orientations in children and appear to be more refined than most other instruments used to investigate moral development, in that they permit the identification of a humanistic and conventional orientation within the internalized moral structure rather than the two broad general categories which other instruments provide--that is, an internal and external conscience orientation. To date, however, there have been no efforts to test the reliability or validity of this instrument.

These instruments were administered in the classroom under standardized conditions in two separate one-hour sessions spaced one week apart. Both sections of the battery included projective, open-ended stories which required the children to make moral judgments about norm violations that were committed under different conditions and to give reasons for their judgments. The stories concerned two different kinds of transgression: first, deliberate acts committed in secret but with relatively little harm done to others; and second, intentional transgressions shared with another person but having severe or irreversible consequences for others.

Before the stories were treated in any way, the names of the children were replaced by an assigned code number to protect against individual identification. Children with low I. Q.'s, serious behavior problems, or who came from families which were not intact were eliminated from the study.

The conscience type of each child was determined by his responses to the stories in the battery. Each story was judged in four areas: fear of detection or punishment, moral conventionality, consideration of human need, and consideration of extenuating circumstances. A seven-point scale was used which permitted each student in the sample to receive a numerical rating from one to seven on each of the stories in each of the four areas (see the rating scale in the instructions to judges, Appendix B). Stories which

showed indications of being based upon principles involving fear of detection or punishment were considered as reflecting an external conscience orientation; responses which appeared to be flexible in relation to the extenuating circumstances and indicated concern based on the principle of human need were considered as reflecting a humanistic conscience orientation; and responses which appeared to consider principles based on moral convention and authority were considered as reflecting a conventional conscience orientation.

These categories were not completely independent of one another nor were they intended to be. It was felt, for example, that one might show extreme flexibility but at the same time lack clear-cut moral principles to support it. This could simply reflect an easy-going or shallow moral orientation. Similarly, holding to humanistic principles without the ability to apply them flexibly might only reflect another form of rigid morality. Therefore, some of the items within the schedule were primarily designed to provide an index of flexibility. For example, in one item a boy whose friend was being teased rather severely by several classmates told a lie to save the friend from further embarrassment. In another, a man who needed a certain drug to save his wife's life tried every available legitimate means to attain it and finally, in desperation, broke into a store and stole the drug. In each case the subject was asked, among other things, to state whether he thought the actions were right or wrong, and then

to give the reasons for his judgments. Responses which justified the acts upon the ground that there were extenuating circumstances were coded as humanistic. Those responses which criticized the acts because they might result in the actor being rejected or punished by others were coded as external.

Other items were intended to determine principles. For example, the cheating stories were first coded as to whether the response of the principal character in the story was predominately an internally motivated one, based on guilt, or an externally motivated one, based on fear of being detected.

Another story pertained to two young men: one broke into a store and stole five hundred dollars, the other obtained an equal amount of money from a man known to help people by pretending that he needed it for an operation. The subjects were asked to decide which man behaved least morally, and to give reasons for their choice. Responses which stated that breaking into a store was worse because it was stealing, and that stealing was worse than lying because stealing is against the law, or that there was no difference in the two because both men stole the same amount were coded as reflecting a conventional moral orientation. Responses which stressed the greater possibility of detection or punishment as the reason why one crime was worse than the other were coded as external. Responses which stated that obtaining the money from the man was worse because

of the personal deception involved, or because of the violation of trust and possible harm to the man's faith in people, or the ultimate loss to others who really needed the money and might have otherwise been helped by the man, were coded as representing a humanistic moral orientation.

The stories were independently rated by three graduate students at Brigham Young University. The preparation of the judges to do the rating was achieved in the following manner. Criteria for distinguishing each of the four areas listed above and a descriptive use of the seven-point scale for rating each area were given to each of the judges for individual study (see Appendix B). After studying the instructions the judges were brought together for two discussion sessions in which stories from a pretest were presented and the rating method was illustrated. For practice ratings, stories were grouped into sets of 20, each set consisted of one story from each of the subjects in the pretest sample. The judges individually rated the pretest stories. The judges were then brought together for a comparison, and the ratings for each story were discussed until an agreement was reached among all the judges and the criteria of each rating was clearly understood. This process was repeated until the investigator was satisfied with the reliability of the judges and their justification for the ratings made on the pretest stories.

The next step was to distribute the stories from the sample used

in this study to each judge in subsets of fifteen. When the fifteen stories were completed the judge rotated them to the next one until each judge had completed the set of forty-five stories. After rating each set of stories the judges met with the investigator to discuss and compare the ratings made on the last five stories. In this way it was hoped that the rating criteria would maintain uniformity throughout the judging process. No formal reliability data were calculated for agreement among the judges.

The final step in preparing the data for analysis was for each judge to total the ratings he had assigned to each child on each story and then select candidates for the various conscience groupings, e.g. each selected as candidates for the external conscience group the twenty-five children who received the most points in the area of "fear of detection and punishment." The judges used this same procedure to select the candidates for the conventional and humanistic conscience groups. The three judges then came together to pool their ratings in the selection of the children most representative of each conscience group. Where discrepancies occurred in the rating of a candidate, the judges consulted to determine if the ratings of the two concurring judges were firm enough to bring about an agreement of the third dissenting judge. If no agreement was reached the candidate was rejected. This sifting process was continued until the judges had selected 20 candidates upon which they could unanimously agree upon conscience placement.

The final sample selection for each group was obtained by each judge independently ranking the 20 children in each group as to the strength of their conscience orientation. Discrepancies in ranking were again resolved by collaboration of the judges. The five weakest candidates in each group were held in reserve to replace those children whose parents might be unable to take part in the research or who refused to cooperate in it.

The Measurement of Independence Granting
and Achievement Inducement in Parents

The second phase of the study involved the collecting of information on achievement inducement and independence granting attitudes from the parents of the children selected as representative of the three conscience types. The Parental Developmental Timetable developed by Torgoff (1961, 1963) was used to obtain these data (see Appendix C). This instrument was designed to measure independence granting and achievement inducement by means of a structured, open-ended paper and pencil test. It was divided into two subscales in an attempt to identify the earliness or lateness that parents tend to "push" a child (the achievement inducement component) and the earliness or lateness that parents tend to "let go" of their child (the independence granting component). The achievement inducement component refers to the degree of emphasis the parent places on "pushing" the child in

a prescribed direction, and consists of items in which the parent is asked the age he believes to be appropriate to start to induce a child to adopt certain modes of behavior; e.g. to teach the child to keep his room tidy, to correct him when he messes with food, etc. The independence granting component, on the other hand, refers to the degree of emphasis the parent places on "letting go," permitting the child to make his own decisions, and permitting him to take responsibility for determining his own direction of development. It consists of items in which the parent is asked the age he thinks it appropriate to allow a child to engage in activities requiring autonomy and independence of action and decision and to be free from parental supervision and control. These items touch such factors as the age at which a parent should allow his child to remain home alone during the day, the age at which dates may be made without first asking parental approval and the age at which the child is permitted to cross busy streets by himself.

The Parental Developmental Timetable is scored in such a way that the mean of the raw-age scores determines the intensity of each parent's independence granting and achievement inducement orientations. The data obtained from the instrument permitted a comparison of parental scores in each of the three samples of parents, that is, parents whose children exhibit one of the three different conscience types.

A major feature of this instrument which distinguishes it favorably from most others aimed at assessing attitudes, is its freedom from social desirability bias. Measures of achievement inducement and independence granting have proved to be very reliable. Odd-even correlations range in the .80's and .90's, and the scores on achievement inducement and independence granting have been found to be independent of each other. A factor analysis of the Parental Developmental Timetable responses of parents of disturbed children supports differentiation between independence granting and achievement inducement (Torgoff, 1963).

The Parental Developmental Timetable was administered to each set of parents by individual interview. Prior to the interview a letter was sent to each family whose child had been selected for the study, explaining the nature of the research and indicating that they would be contacted by telephone in a few days regarding their participation in the study (see Appendix E). Three or four days after receiving the letter the parents were called and scheduled for testing. Two graduate students trained by the investigator to work with the instrument did the interviewing. During the interview the purpose of the study was explained again, and each parent was then given a copy of the test battery. The interviewer read the instructions and obtained the personal information requested on the fact sheet. He then proceeded to read each question, pausing sufficiently for each parent to write

his own answer in the test booklet. In some instances, because of scheduling difficulties, it was necessary for the interviewer to collect the information from the parents separately.

Statistical Analysis

An analysis of variance was judged as being an appropriate method for treating the data in this investigation. This method permitted a comparison of the differences in the parental I/A scores for each conscience group, a comparison of differences by sex of parent and a comparison of the interaction effects between these two treatments. This statistic was selected to test hypotheses in relation to the I/A ratios of parents having children with differing conscience orientations, as well as testing the interaction effects between sex of parents and their conscience orientations. The hypothesis tested in the analysis was that $M_1 - M_2 - M_3 = 0$. The paradigm used in the analysis appears in Table 4,1.

Underlying the application of the analysis of variance statistic are several assumptions upon which the method is based. It is supposed that the more the data in an investigation departs from the fulfillment of these assumptions, the more likely the investigator may reach an erroneous conclusion. Wert and his associates, however, state that:

Table 4.1. Paradigm Used for Analyzing I/A Ratios

Conscience Orientation Parents	External	Humanistic	Conventional
F	C1	H1	C1
A	C2	H2	C2
T	C3	H3	C3
H	C4	H4	C4
E	.	.	.
R	.	.	.
S	C15	H15	C15
Sub Total			
M	C1	H1	C1
O	C2	H2	C2
T	C3	H3	C3
H	C4	H4	C4
E	.	.	.
R	.	.	.
S	C15	H15	C15
Sub Total			
TOTAL			

. . . in an actual research situation, particularly in the social sciences, it may be difficult to satisfy all assumptions. Further, it is doubtful whether this failure is sufficiently great in most situations to invalidate the application of the technique. Recent evidence suggests that the limits of tolerance within which the assumptions must be approximated are wider than it was originally thought (Wert, Neidt, and Ahmann, 1954, p. 183).

One of the assumptions basic to an analysis of variance is that the observations within each category are randomly assigned to treatment levels. A discussion of the selection of parents for each of the conscience groups has already been reviewed. It will be recalled that certain school districts in Utah were selected which were felt to be most representative of a normal population. The choice of sixth grade classes within the various districts were made in order to obtain a cross section of the communities they represented. Every child in the selected classes had an equal opportunity to be chosen for a conscience type if he met prescribed qualifications. The selection for representatives of each conscience type were based finally on a ranking of the strength of their conscience orientation. The independence granting and achievement inducement scores of the parents of the children selected to represent a particular conscience group served as the dependent variable for statistical analysis.

A second assumption of analysis of variance is that the scores are normally distributed within each treatment. A rough but generally adequate test of this assumption can be obtained by making a

frequency distribution of the scores in each treatment level. A visual inspection of the distributions will generally indicate any gross departures from normalcy. Some departure from normalcy can be tolerated as long as the distributions are homogeneous with respect to skewness and kurtosis (Kirk, 1965). The frequency distribution of the independence granting and achievement inducement scores are given in Tables 4.2 and 4.3. It will be seen from these data that the scores generally represent a normal distribution.

Table 4.2. Frequency Distribution of Mean Independence Granting Scores

Conscience Groups Mean Independence Granting Scores	E		H		C		N
	♂	♀	♂	♀	♂	♀	
13.000 to 13.999	1	0	1	0	1	1	4
12.000 to 12.999	2	2	4	2	6	3	19
11.000 to 11.999	6	3	2	8	2	3	24
10.000 to 10.999	3	6	4	5	4	8	30
9.000 to 9.999	1	3	3	0	2	0	9
8.000 to 8.999	2	1	1	0	0	0	4
N	15	15	15	15	15	15	90

Table 4.3. Frequency Distribution of Mean Achievement Inducement Scores

Conscience Groups Mean Achievement Inducement Scores	E		H		C		N
	♂	♀	♂	♀	♂	♀	
7.000 to 7.999	1	1	0	0	1	0	3
6.000 to 6.999	1	3	2	3	1	2	12
5.000 to 5.999	6	4	7	4	5	4	30
4.000 to 4.999	7	3	6	5	5	8	34
3.000 to 3.999	0	3	0	3	2	1	9
2.000 to 2.999	0	1	0	0	1	0	2
N	15	15	15	15	15	15	90

A third assumption underlying an analysis of variance is that the variance due to experimental error within each treatment population is homogeneous, that is,

$$\sigma_1^2 = \sigma_2^2 = \sigma_3^2.$$

A test of this assumption may be made by computation of the F_{\max} . statistic. $F_{\max} = s_{\text{largest}}^2 / s_{\text{smallest}}^2$ with k and $n - 1$ degrees of freedom (Kirk, 1965). An inspection of the variance in Table 4.4, indicates that this third assumption is also met.

Table 4.4. Analysis of Variance Test for Homogeneity

Conscience Groups	Independence Granting			Achievement Inducement		
	E	H	C	E	H	C
s^2	27.394	28.625	30.009	6.744	6.174	6.064
				cf	df	f95
Independence Granting	s_C^2 / s_E^2		1.095	2 and 44		3.21
Achievement Inducement	s_E^2 / s_C^2		1.112	2 and 44		3.21

CHAPTER V

RESULTS AND DISCUSSION

It will be recalled that the purpose of the analysis was to test three hypotheses: (1) parents who had children with an external conscience orientation would show significantly greater disparity between their independence granting and achievement inducement attitudes than parents whose children had a conventional or humanistic conscience orientation, that is, they would have significantly higher I/A scores than would the other parental groupings; (2) parents who had children with a humanistic conscience orientation would show significantly less disparity between their independence granting and achievement inducement scores than parents whose children had a conventional or external conscience orientation, that is, they would have significantly lower I/A ratio scores than would other parental groupings; and (3) parents who had children with a conventional conscience orientation would have I/A scores falling between the I/A scores of parents whose children had external conscience orientations and the I/A scores of parents whose children had humanistic conscience orientations.

It will be recalled also that children most representative of each conscience type were selected by use of projective story completions. The parents of the selected children were interviewed in order to

obtain their independence granting and achievement inducement scores on the Parental Developmental Timetable. These scores were then transferred to IBM cards and processed through a computer to obtain the sum and the mean for every parent on each of the two variables. The mean independence granting score of each parent was then divided by their mean achievement inducement score in order to obtain the ratio of independence granting to achievement inducement (I/A ratio). This procedure permitted a large I/A ratio to represent a large disparity between a parent's independence granting and achievement inducement scores and a small I/A ratio to represent little disparity between these two variables. A summary of these scores for each parent, by conscience grouping, is found in Tables D.1, D.2, and D.3 of Appendix D.

Results

I/A Ratios

An analysis of variance was applied to the I/A ratio data, classified according to conscience groups and sex of parent. The results of the analysis appear in Table 5.1.

It will be seen from these data that the hypotheses being tested were not supported, that is, there were no significant differences between the I/A ratios of the three conscience groups. It will also

Table 5.1. Analysis of Variance for I/A Ratio

	df	SS	M.S.	cf	f95
Between Conscience Groups	2	546,879.76	273,439.88	.241	3.11
Between Parents	1	254,402.50	254,402.50	.224	3.96
Interaction	2	322,852.87	161,426.44	.142	3.11
Within	84	23,180,742.53	1,131,605.28		

be seen that there were no apparent differences in the I/A ratios held by mothers and fathers and that there were no apparent interaction affects between the conscience groups and sex of the parent.

Derived Score Transformation

It will be recalled that the testing of the hypotheses central to the study required the comparison of the I/A ratios obtained from the Parental Developmental Timetable. When using raw scores in the analysis a serious problem arises, for if one compares the independence granting and achievement inducement scores of a parent who scores low on both scales one may, unfortunately, have the same ratio as a parent who has a high value on both scales. Thus, in using raw scores to calculate the I/A ratio, no differentiation would be made between parents who score high or low on the schedule; only the relationship between a parent's independence granting score and

achievement inducement score would be shown. While the rationale which guides this study suggests that it is the discrepancy factor between the independence granting and achievement score that is central in determining the conscience orientation, and while the hypotheses were tested on this basis, an effort was made also to test the hypotheses when the magnitude of the independence granting and achievement inducement scores were taken into account.

A two-dimensional paradigm was prepared which allowed for an adjustment of values that were harmonious with the rationale and illustrated graphically the relation of the independence granting scale (I) running horizontally from low "I" on the left to high "I" on the right, and the achievement inducement scale (A) running vertically and bisecting the "I" scale so that one-half of the "A" axis was above and one-half below the "I" axis. The vertical scale began with low "A" at the bottom and ran to high "A" at the top. Each of the axes were scaled for T-scores, establishing the mean at 50 with a standard deviation of 10 (see Figure 5.1). The raw scores of each parent on independence granting and achievement inducement were ranked by sex and forced into a normal bell-shaped distribution with the median falling in the middle representing the mean (see Tables D.5 and D.6 in Appendix D).

The values of the cells ranged from one to fifteen and were assigned on the basis of the theoretical consideration outlined in the

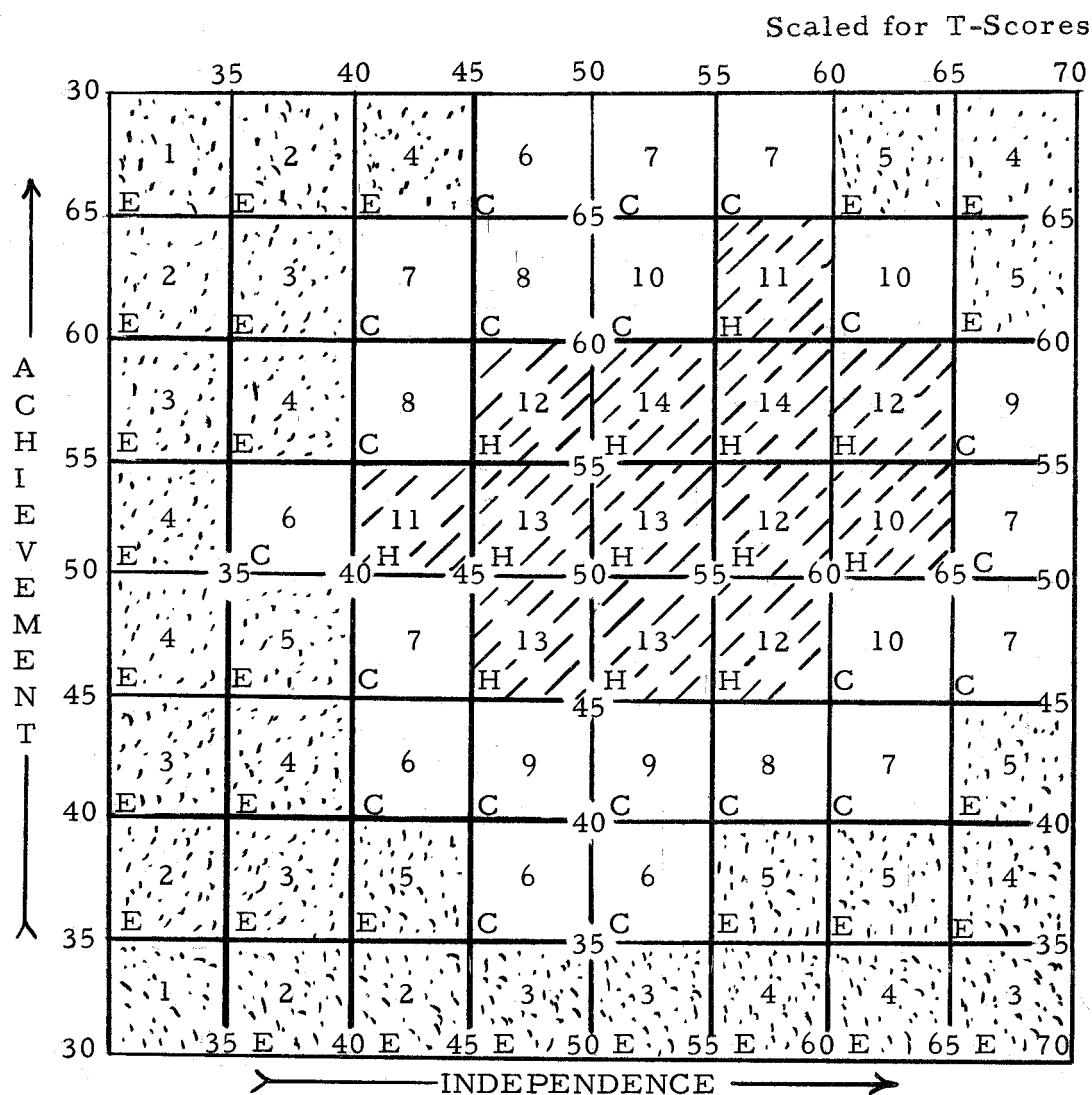


Figure 5.1. Two Dimensional Graph for Determining Parental Adjusted I/A Ratios

E = Hypothetical External Conscience (Values 1-5)
 C = Hypothetical Conventional Conscience (Values 6-10)
 H = Hypothetical Humanistic Conscience (Values 11-15)

conceptual framework with respect to conscience development and its relation to independence granting and achievement inducement orientations of parents. The scores plotted in cells characterized by an external orientation received a one to five rating; those which fell into cells characterized by a conventional orientation received a six to ten rating; and those that fell into cells which were characterized by a humanistic orientation received a rating from eleven to fifteen. Using this procedure, low scores were assigned to those cells which theoretically should be associated with parents of conventionally oriented children; high scores were assigned to those cells theoretically associated with parents of humanistic children; scores which fell between these were theoretically associated with parents of conventionally oriented children. It is the plotting of each parent on the paradigm according to their independence granting and achievement inducement scores which determined the numerical value used in the statistical analysis (see Figures D.1 and D.2 and Table D.4 in Appendix D).

The data from the derived scores were treated to an analysis of variance, just as the raw score I/A ratios were treated (see Table 5.2). It will be seen from these data that the results were exactly the same as those from the analysis of the I/A ratios, namely, none of the hypothesis were supported and there were no indications of

differences between the scores of mothers and fathers and no apparent interaction effect between sex and the conscience grouping.

Table 5.2. Analysis of Variance for Derived Scores

	df	SS	MS	cf	f95
Between Conscience Groups	2	22.82	11.41	.154	3.11
Between Parents	1	0.18	0.18	.002	3.96
Interaction	2	40.16	20.08	.270	3.11
Within	84	1,388.13	74.33		

Independence Granting and Achievement Scores

In addition to the testing of the hypotheses with the ratio data it was also possible to compare the different parental groupings on independence granting and achievement inducement scores separately, even though the conceptual framework did not permit a testing of hypotheses along these lines. A mean independence granting score was calculated for each parent by summing his response to each of the twenty-four items in the respective components of the test, and dividing by the number of items on the scale. The result represented the mean independence granting raw score. The same procedure was used to obtain the mean achievement inducement score. These data appear in Tables D.1 and D.2 in Appendix D.

An analysis of variance was applied to these data. The analysis of the independence granting scores appears in Table 5.3 and the analysis of the achievement inducement scores appear in Table 5.4.

Table 5.3. Analysis of Variance for Independence Granting

	df	SS	MS	cf	f95
Between Con-					
science Groups	2	5,020,541.09	2,510,270.55	.457	3.11
Between Parents	1	285,835.38	285,835.38	.052	3.96
Interaction	2	2,175,098.82	1,087,549.41	.198	3.11
Within	84	113,170,120.27	5,493,630.47		

Table 5.4. Analysis of Variance for Achievement Inducement

	df	SS	MS	cf	f95
Between Con-					
science Groups	2	651,483.47	325,741.74	.079	3.11
Between Parents	1	946,998.04	946,998.04	.229	3.96
Interaction	2	106,072.62	53,036.31	.013	3.11
Within	84	83,178,623.47	4,142,591.11		

It will be seen from these data that no differences occurred between the conscience groups. Also, there were no indications of differences between the scores of mothers and fathers and there were no apparent interaction effects between the conscience

groups and the sex of the parents for neither the independence granting nor achievement inducement scores.

Discussion

In an effort to account for the complete negative findings coming from the study, an examination of sampling procedures, measurements and the conceptual framework will be undertaken.

Sampling

The sample consisted of sixth grade children selected from school districts in central Utah. Because of the predominate Mormon population in the state, school districts were selected in counties which had the greatest religious heterogeneity. One school district served the center of the coal mining industry and the other school district served a large steel mill. Also, one sixth grade class was selected from the only private school in the area (Catholic) in another attempt to balance the religious variable. In spite of these efforts the total sample was represented by the following religions: 62% Mormon; 19% Catholic; 18% Protestant; and 3% other, e.g. Christian or Nothing. The children selected from the total sample to represent the various

conscience groups divided into denominations in the following way: 82% Mormon, 13% Catholic, 2% Protestant, 2% Other. A breakdown of the sample by religion and conscience groups appears in Table 5.5.

Table 5.5. Breakdown of the Sample by Religion and Conscience Groups

Religion Conscience Group	Mormon	Cath.	Prot.	Other	Total
External	12	2	1	0	15
Humanistic	11	3	0	1	15
Conventional	14	1	0	0	15
TOTAL	37	6	1	1	45

Inasmuch as a large portion of the selected children represented rather conservative and orthodox religious groups, a parental restrictive element with the children may have been in operation. Also, the religious philosophy of the predominate religious group was viewed as encouraging a strong achievement orientation in their members. This "restriction" and "push" element was seen, however, as a contributing factor supporting the rationale rather than detracting from it, inasmuch as a ratio representing low independence granting and high achievement inducement was viewed as an antecedent condition for an external conscience orientation. It will be seen from Table 5.5,

however, that an approximately equal distribution of conscience orientation appeared within the Mormon grouping.

The demographic or social class aspects of the sample were not seen as critical factors. The school districts represented communities ranging in population from 12,000 to 40,000. A survey of the sample indicated that nearly all of the parents represented the middle and working social classes.

One possible source of error of consequence in the data was the failure to control for sex of child, for it is becoming apparent that research results are often significant for one sex and not the other or for one parent and not the other. Becker (1964) reviews a number of studies showing these effects. Since one of the conscience groups contained a disproportionate loading of boys it did not seem prudent to analyze the data while controlling for sex of child. It may be, therefore, that the results obtained were a function, at least in part, of the failure to balance for this factor.

Measurement

Two instruments were used in the study. The first was a paper and pencil, projective, story completion battery which measured the conscience orientation of the children; the second measure was also a paper and pencil test, administered in the form of an interview, which measured independence granting and achievement inducement.

The fact that both instruments lacked validity data and that reliability data existed only for the Parental Developmental Timetable makes the data somewhat suspect. Also the fact that both of these measures were designed to assess attitudes is seen as a limitation. As is well known, measures of how people feel about a certain subject are difficult to control, for situationed effects such as fatigue, influence of previous events of the day, varying interest in the task at hand, etc. affect test scores. Both measures could probably be strengthened by using behavior observations and adult evaluations to accompany the attitude measures.

In spite of these limitations, it is the opinion of the investigator that the major factor accounting for the negative findings in the study was the inadequacy of the conceptual framework. It is to this factor that the discussion now turns.

Conceptual Framework

This study viewed the ratio of independence granting to achievement inducement as a critical feature in the development of the child's conscience orientation. Specific ratios of parental I/A were seen as contributing to certain types of conscience orientation in children. While the rationale seemed sound at the time of its conception it is likely that a major determining variable of conscience orientation was left out of the framework, namely, an affectional

dimension. Becker (1964), for example, suggests that parental or child control variables cannot be understood except in context of the warmth of the parent-child relation as well as the prior history of disciplinary practices and emotional relations, the role structure of the family and the social and economic conditions under which a particular family unit is living. Two studies support this focus upon the affective qualities of the parent-child relationship. In a study already reviewed by Sears and his associates (1957), a correlation was found between psychological punishment and conscience orientation only where the warmth of the mother was considered. Becker (1964) refers to similar results in an unpublished doctoral dissertation by B. B. LeVine who reports that love withdrawal forms of punishment were positively associated with remorse after transgression only when the warmth of the mother was considered. Also, it was found in both of these studies that the use of parental reasoning in relation to control functions was the best predictor of confession and remorse after transgression.

In view of these two studies and the factor analytic studies on parent-child interaction by Schaffer (1959) which suggest that the relationship between control and affection are the primary variables which investigators of parent-child relationships have assigned themselves, and that it is the relationship of these variables to each other which permits a more valid interpretation of the available data in the

field, it is assumed that the negative results of this study can best be accounted for by the absence of the affection dimension in the conceptual framework. Had a conceptual framework been developed which included a three-dimensional model, taking into account the influence of parental warmth in relation to the ratio of independence granting and achievement inducement, results in the direction predicted may have occurred.

It may also be, however, that the task of trying to predict the child's conscience orientation from specific child-rearing attitudes of parents is too ambitious an undertaking at this stage of maturity in the behavioral sciences.

CHAPTER VI

SUMMARY AND CONCLUSION

This study focused on the relationship between parental attitudes and the conscience orientation of children, testing the hypotheses that (1) parents who had children with an external conscience orientation would show significantly greater disparity between their independence granting and achievement inducement attitudes than parents whose children had conventional or humanistic orientations, (2) that parents who had children with a humanistic conscience orientation would show significantly less disparity between their independence granting and achievement inducement scores than parents whose children had external or conventional conscience orientations, and (3) that parents whose children had conventional conscience orientations would show a disparity between independence granting and achievement inducement scores which would fall midway between the parents of children with external or conventional conscience orientations.

Fifteen students representative of each of three conscience types were identified from 325 sixth grade children from various school districts in central and south eastern Utah. The identification and measurement of conscience orientations was achieved with a projective story completion battery adapted from a measure developed by Hoffman. Parental attitudes toward independence granting and

achievement inducement were obtained by means of an interview, using the Parental Developmental Timetable, a paper and pencil instrument designed for this purpose by Torgoff. These instruments provided a single independence granting and single achievement inducement score for each parent. The achievement inducement score of each parent was divided into the independence granting score to obtain a ratio of these two variables (the I/A Ratio).

To determine if there was a significant difference in the I/A Ratio scores of parents whose children held different conscience orientations, the parental data were treated to an analysis of variance. Using raw score data, no differences were found in the I/A ratios between the three parental groupings, and the three hypotheses stated above were rejected.

A derived score transformation technique of handling the data was then developed which permitted a more precise method of determining the difference between the relationship of independence granting to achievement inducement. The rationale permitted a high score theoretically to represent parents whose children had an external conscience orientation, a low score to represent parents whose children had a humanistic conscience orientation and the scores in between to represent parents whose children had a conventional conscience orientation. When an analysis of variance was applied to these data, the hypotheses were again rejected.

The data also were tested to determine the influence of the parental independence granting and achievement inducement variables independently on the conscience orientation of children. This analysis also revealed a lack of relationship between independence granting or achievement inducement orientations on the part of parents and the conscience orientation of children.

It was concluded, within the limits of these data, that the independence granting and achievement orientations of parents are unrelated to the conscience orientations of sixth grade children from selected school districts in Utah.

In an effort to account for the negative findings coming from the study, an examination of the sampling procedures, the measurement procedures, and the conceptual framework was undertaken. In spite of weakness in the sampling procedure, and the limitations of measurement, it is the opinion of the investigator that the major factor accounting for the negative findings was the inadequacy of the conceptual framework. Had a conceptual framework been developed which included a three-dimensional model, taking into account the influence of parental warmth in relation to the ratio of independence granting and achievement inducement, results in the direction predicted may have occurred.

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APPENDICES

APPENDIX A

CHILDREN'S CONSCIENCE ORIENTATION

BATTERY 1

BATTERY 2

BATTERY 1

NAME _____ Date _____

Address _____ Phone _____

A. INFORMATION ABOUT YOU:

1. Birth date _____
month day year
2. Your grade in school this year _____
3. List the ages of your brothers _____
4. List the ages of your sisters _____

B. INFORMATION ABOUT YOUR FATHER:

1. Your father's name _____
2. His address _____
3. His birth place _____
4. His occupation _____
5. His religion _____

C. INFORMATION ABOUT YOUR MOTHER:

1. Your mother's name _____
2. Her address _____
3. Her birth place _____
4. Her occupation _____
5. Her religion _____

STORIES TO FINISH

One of the things we are studying is the different ways students tell stories. The next two pages in this booklet begin a story. Your job is to finish the stories telling what happens, how it turns out, and what the people think and feel.

THIS IS NOT A TEST. There are no right or wrong answers. So finish the stories any way you like. Don't worry about spelling or grammar.

READ EACH STORY CAREFULLY AND FINISH IN THE SPACE BELOW. REMEMBER TO TELL WHAT HAPPENS, WHAT THE PEOPLE THINK AND FEEL, AND HOW IT TURNS OUT.

AFTER YOU FINISH THE FIRST STORY, TURN THE PAGE AND GO ON TO THE NEXT ONE.

NOW PLEASE TURN THE PAGE AND START THE FIRST STORY.

Early one evening Bob and his friend are hurrying along the street on their way to the biggest basketball game of the season. Bob can't wait to see the game. It starts in five minutes, and they don't want to miss any of it. All the kids will be there.

On the way they see a little boy wandering around across the street. He seems to be calling out somebody's name. Bob and his friend are the only ones around. They don't know who he is.

Bob turns to his friend and says, "Gee, the little kid looks lost. Maybe we ought to go over and help him. It will only take a few minutes."

But his friend says, "Come on, let's mind our own business. We don't want to miss any of the game, do we? Besides, his parents will find him after awhile and he'll be all right. Come on, are you my friend or aren't you?"

Bob finally says, "Okay. I suppose you're right. His folks will find him soon."

They get to the game in time and really enjoy it.

The next morning Bob goes out to ride his bike. On the way he looks at a newspaper. He notices a picture of the same little boy. The newspaper says that a neighbor lady was taking care of the little boy for the afternoon. She left the four-year old boy outside a hair-dressing shop while she had her hair fixed. She told the little boy to play outside and wait for her. But the little boy started walking around and got lost. Before the neighbor lady could find him, the little boy ran across the street and got hit by a car. The newspaper says he died on the way to the hospital.

NOW FINISH THE STORY. Tell what Bob thinks and feels and what happens afterwards.

(When you finish this story, please turn the page and do the next story.)

Andy is in the seventh grade. One Saturday his parents go visiting a sick friend in another town. They tell him to be a good boy while they're gone and not do anything he shouldn't do. A little while after lunch they call him up from the other town and tell him that they'll be home by supper-time.

Usually Andy plays with the boys outside. But he can't go out today because it's raining too hard and he's just getting over a cold. For awhile he watches television but he gets bored and turns it off. He's all alone with nothing to do.

He begins to think of the box at the top of his parents' closet. His parents have told him not to take the box down. Andy is very curious about what's in it. It's not a present because his parents never put presents there. He knows his parents won't be home until supper-time, which is two hours away. So after a few minutes he climbs up on a chair, takes the box down, and opens it up.

NOW FINISH THE STORY. Tell what Andy thinks and feels and what happens afterwards.

BATTERY 2

Name _____
Class _____
School _____
Date _____

STORY TO FINISH

You may remember from last week that one of the things we are studying is the different ways students your age tell stories. The next page in this booklet begins a story. Your job is to finish the story telling (a) what happens, (b) how it turns out, and (c) what the people think and feel.

THIS IS NOT A TEST. There are no right or wrong answers. So finish the story any way you like. Don't worry about spelling or grammar. No one other than those associated with this research project will ever see your paper.

PLEASE DO YOUR OWN WORK AND DON'T LOOK AT ANYONE ELSE'S PAPER. PLEASE DON'T TALK TO ANYONE. If you have any questions, you may raise your hand.

READ THE STORY CAREFULLY AND FINISH IT IN THE SPACE BELOW. REMEMBER TO TELL WHAT HAPPENS, WHAT THE PEOPLE THINK AND FEEL, AND HOW IT TURNS OUT.

NOW PLEASE TURN THE PAGE AND START THE STORY. WHEN YOU FINISH, PLEASE CLOSE YOUR BOOKLET AND WAIT FOR FURTHER INSTRUCTIONS.

Art and his friends are at a school picnic. The picnic includes many contests. Art likes to take part in the contests and wants to win one very badly. Friends of his win the jumping contest, the treasure hunt, and the running race. Art is one of the kids who hasn't come close to winning anything. He even came in last in a few contests. He thinks to himself: "Maybe I can win the swimming race. That's the main event!"

When the swimming race comes up, Art sees a way to win. The contest is to swim underwater to a big white float and back. The total distance is about 25 feet. Art knows no one could see him if he turned around underwater before actually reaching the bottom of the float, because a lot of people have been swimming in the pond and it's a little muddy.

So Art swims only part way, turns around, and comes in first. Everyone cheers his victory. When the other swimmers come in, they tell Art what a good swimmer he is. No one saw Art turn around. He is given a ribbon, and no one realizes he is not the best swimmer.

NOW FINISH THE STORY. Tell what Art thinks and feels and what happens afterwards.

(When you finish the story, please close your booklet and put down your pencil. Soon we will tell you what comes next.)

QUESTIONS ABOUT STORIES

On the next four pages are some stories and some questions about them for you to answer.

THIS IS NOT A TEST. Your opinion is as good as anyone else's. We are interested in all the different ways students answer the questions. Then there will be lots of different answers and that's what we want.

Please don't talk to your neighbor. If you want to ask something, you may raise your hand.

READ THE FIRST STORY AND ANSWER THE QUESTIONS ABOUT IT IN THE SPACES BELOW IT. THEN DO THE SAME FOR EACH OF THE OTHER STORIES.

PLEASE TURN THE PAGE AND START ON THE FIRST STORY.

Two young men, Al and Joe, were in trouble. They were secretly leaving town in a hurry and needed money. Al broke into a store and stole \$500. Joe went to a man who was known to help people in town. Joe told the man that he was very sick and needed \$500 to pay for an operation. Really he wasn't sick at all and he had no intention of paying the man back. Although the man didn't know Joe very well, he loaned him the money. So Al and Joe skipped town, each with \$500.

1. If you had to decide who did worse, Al who broke into the store and stole \$500, or Joe who borrowed \$500 with no intention of paying it back, which one would you say did worse? Why do you think he did worse?
2. Which would you feel worse doing, stealing the money like Al or borrowing it and not paying it back like Joe? Why?
3. Why shouldn't someone steal from a store anyway?

What harm do you think it does when someone steals from a store?

If Al got caught for stealing, what punishment do you think he should get?

4. Who would feel worse, the store owner who was robbed or the man who was cheated out of the loan? Why?
5. What do you think of the man who loaned Joe the money?

(Now please turn the page and continue)

In Europe a woman was near death from a special kind of cancer. There was one drug that the doctors thought might save her. It was a form of radium that a druggist in the same town had recently discovered. The druggist was charging over twice what the drug cost to make. He paid \$800 for the radium needed to make the drug and charged \$1800 for a small dose of the drug.

The sick woman's husband, Lawrence, went to everyone he knew to borrow the money. He also went to banks and loan companies. But he could only get together about \$900 which is half of what the drug cost. He told the druggist that his wife was dying, and asked him to sell the drug cheaper, or to let him pay the rest later. But the druggist said, "I'm sorry, but I discovered the drug and it's only fair that I make money from it." So Lawrence got desperate and broke into the man's store to steal the drug for his wife.

1. Do you think Lawrence was right or wrong to do that? Why?

2. If you were Lawrence, do you think you would have done the same thing?

3. Do you think a good husband would think it was his duty to steal the drug if he were in Lawrence's place? Why?

4. Lawrence was arrested for stealing. If you were the judge, do you think you would punish him or let him go free?

5. If the judge decided to punish him, what do you think should be the punishment?

Now let's continue the story about Lawrence. Lawrence was arrested and the judge sentenced him to ten years in jail for breaking in and stealing the medicine. But after four years, he escaped from the prison and went to live in another part of the country under a new name. He worked hard, saved his money, and slowly built up a big factory. He gave his workers high wages and used most of his profits to build a hospital for work in curing cancer. Twenty years later a salesman passing through the town recognized the factory owner as being Lawrence, the escaped convict whom the police had been looking for back in his home town.

6. Do you think it would be right or wrong if the salesman kept it secret and did not report Lawrence to the police? Why?
7. If you were the salesman, do you think you would keep it secret or report Lawrence to the police?
8. Suppose the salesman had been a good friend of Lawrence's. Do you think he should keep it secret or report it to the police?
9. Do you think the judge and jury ought to send Lawrence back to jail?
10. Do you think you would like a person like Lawrence? Why?

(Please turn the page and continue)

THESE ARE TWO STORIES ABOUT KIDS YOUR OWN AGE.

One day Fred's friend says to him, "Fred, I have a secret I want to tell you. I just bought a pair of ice skates with money I've been saving. My parents won't allow me to have skates because they're afraid I might get hurt. So I'm hiding them in my room."

On his way to school the next day Fred sees his friend's mother. They say "Hello" to each other. Fred thinks to himself, "It's my duty to tell her about the skates." So he tells her and she takes the skates away from his friend.

1. Do you think Fred was right or wrong to tell his friend's mother about the skates? Why?

2. If you were in Fred's place, do you think you would tell the friend's mother about the skates?

3. Do you think you would like a boy like Fred?

//////////

Jim is the best bowler of all his friends. His average score is 155. One day some of the boys are teasing his friend, Bobby, about how poorly he bowled the day before. They keep saying Bobby doesn't know how to bowl and never did. Bobby isn't smiling at all. Finally he says, "I didn't bowl very well last night, but once I bowled 145." The other boys don't believe him. They just laugh.

Jim never saw Bobby bowl 145. But he says, "It's true what Bobby says. I was there when he bowled 145. I saw him myself."

1. Do you think Jim was right or wrong to say that? Why?

2. Do you think you would say that if you were in Jim's place? Would you be tempted to say it?

3. Do you think you would like a boy like Jim?

APPENDIX B

DIRECTIONS FOR SCORING
CONSCIENCE ORIENTATION FROM
CHILDREN'S STORIES

INSTRUCTIONS TO JUDGES

I. Objective:

The purpose of the judging is to rate each of the stories on the criteria stipulated on the attached form in order to determine which one of three conscience orientations is to be identified:

- A. External Conscience Orientation--the stories imply that the reason the central figure does not violate the moral norm is because he fears punishment or fears that others would reject him. These stories have an element which suggests an extrinsically motivated conscience orientation that has not internalized the norms of society.
- B. Internal Conscience Orientation--the second classification is for those stories which indicate a criteria of morality which is intrinsically motivated. These stories imply that the reason the central figure does not violate the norm is because he has internalized the idea that the act goes against the rules or norms of the group or that the act may cause damage or injury to other people. This suggests two types of internal conscience orientations:
 1. Conventional Conscience Orientations--the stories suggest that the standards and values are based on fixed codes such as civil laws or religious precepts. When a violation occurs there is a tendency to express concern for the broken law more than the damage to the injured. There may also be an attempt to apply a fixed set of rules to all situations.
 2. Humanistic Conscience Orientations--the stories suggest that the standards and values are characterized by concern for human need and a consideration of extenuating circumstances. The stories emphasize the consequences of the central figures actions on others and show concern because of damage to the individual rather than concern over violations of the code. The central figure appears to consider each situation on its own merit rather than applying a fixed set of rules to all situations. It also implies that the central figure may act and believe one way but if the situation seems appropriate they may behave differently. This conscience orientation also suggests that one is able to accommodate interruption or disturbance by modifying previously acceptable and appropriate behavior.

II. In summary we are dealing with three different conscience orientations:

A. The external conscience orientation characterized by:

1. fear of detection (of getting caught)
2. fear of punishment
3. fear of being rejected
4. fear of withdrawal of others

B. The conventional conscience orientation characterized by:

1. concern for violation of civil law or religious precepts
2. an attempt to apply a rigid fixed code to all situations

C. The humanistic conscience orientation characterized by:

1. consideration of human need and damage to the injured over violation of the code. The emphasis is on the consequences of his actions on others.
2. consideration of each situation on its own merit and judged accordingly rather than applying a fixed set of rules to all situations.
3. being able to accommodate interruption of disturbance by modifying previously acceptable and appropriate behavior.
4. possibly expressing concern about the trust and confidence others have placed in him or the loss of integrity and self-respect.

Note should be made that the criteria for judging the humanistic and conventional conscience orientations are closely related and in some instances may over-lap each other. An attempt should be made to differentiate these dimensions, realizing that the line between them is often very thin.

III. Scoring - Each dimension will be scored on a seven-point scale.

A. Scoring Scale No. 1

high	✓+	-	very high
high	✓-	-	high
medium	✓+	-	moderately high
medium	✓	-	moderate
medium	✓-	-	moderately low
low	✓-	-	slightly
low	✓+	-	none

B. Scoring Scale No. 2 (used on the criteria of confession and flexibility)

high	✓+	-	high
high	✓-	-	moderate
medium	✓+	-	slightly
medium	✓	-	none
medium	✓-	-	slight
low	✓-	-	moderate
low	✓+	-	high

C. If the response is completely unrelated to the topics being measured or if the child did not respond, put a "NS" (for no score).

D. As the coding proceeds, please write down two classical statements which represent each of the categories for each variable in the space provided on the scoring sheet.

Judging Instructions

FEAR OF DETECTION AND PUNISHMENT

high √+ - very high fear of punishment, detection or rejection by others.

high √- - high fear of punishment, detection or rejection by others.

medium √+ - moderately high fear of punishment, detection or rejection by others.

medium √ - - moderate fear of punishment, detection or rejection by others.

medium √- - moderately low fear of punishment, detection or rejection by others.

low √- - slight fear of punishment, detection or rejection by others.

low √+ - no explicit fear of punishment, detection or rejection by others.

Judging Instructions

MORAL CONVENTIONALITY

high √+ - very high concern for violation of a fixed law or religious precept without concern for the damaged person.

high √- - high concern for violation of a fixed law or religious precept with slight concern for the damaged person.

medium √+ - moderately high concern for violation of a fixed law or religious precept with moderately low concern for the damaged person.

medium √ - - moderate concern for violation of a fixed law or religious precept with moderate concern for the damaged person.

medium √- - moderately low concern for violation of a fixed law or religious precept with moderately high concern for the damaged person.

low √- - slight concern for violation of a fixed law or religious precept with high concern for the damaged person.

low √+ - no explicit concern for violation of a fixed law or religious precept with very high concern for the damaged person.

Judging Instructions

CONSIDERATION FOR HUMAN NEED

high ✓+ - very high emphasis on the consequences of his actions on others. Shows a very strong empathy for the injured.

high ✓- - high emphasis on the consequences of his actions on others. Shows a strong empathy for the injured.

medium ✓+ - moderately high emphasis on the consequences of his actions on others. Shows a moderately strong empathy for the injured.

medium ✓ - moderate emphasis on the consequences of his actions on others. Shows a moderate empathy for the injured.

medium ✓- - moderately low emphasis on the consequences of his actions on others. Shows a moderately weak empathy for the injured.

low ✓- - slight emphasis on the consequences of his actions on others. Shows a weak empathy for the injured.

low ✓+ - no explicit emphasis on the consequences of his actions on others. Shows no explicit empathy for the injured.

Judging Instructions

CONSIDERATION OF EXTEMUATING CIRCUMSTANCES

- high ✓+ - very high consideration of the circumstances which are judged on their own merit with no reference to a fixed set of rules.
- high ✓- - high consideration of the circumstances which are judged on their own merit with slight reference to a fixed set of rules.
- medium ✓+ - moderately high consideration of the circumstances which are judged on their own merit with moderately low reference to a fixed set of rules.
- medium ✓ - moderate consideration of the circumstances which are judged on their own merit with moderate references to a fixed set of rules.
- medium ✓- - moderately low consideration of the circumstances which are judged on their own merit with moderately high reference to a fixed set of rules.
- low ✓- - slight consideration of the circumstances which are judged on their own merit with high consideration to a fixed set of rules.
- low ✓+ - no explicit consideration of the circumstances which are judged on their own merit with very high consideration to a fixed set of rules.

Judging Instructions

A CONSIDERATION OF INTEGRITY

high √+ - very high concern about the trust and confidence others have placed in him and/or a concern for the loss of integrity and self-respect.

high √- - high concern about the trust and confidence others have placed in him and/or a concern for the loss of integrity and self-respect.

medium √+ - moderately high concern about the trust and confidence others have placed in him and/or concern for the loss of integrity and self-respect.

medium √- - moderate concern about the trust and confidence others have placed in him and/or concern for the loss of integrity and self-respect.

medium √- - moderately low concern about the trust and confidence others have placed in him and/or concern for the loss of integrity and self-respect.

low √- - slight concern about the trust and confidence others have placed in him and/or concern for the loss of integrity and self-respect.

low √+ - no explicit concern about the trust and confidence others have placed in him and/or concern for the loss of integrity and self-respect.

Judging Instructions

FLEXIBILITY

high ✓+ - high ability to function adequately and adjust when change occurs without losing equilibrium.

high ✓- - moderately high ability to function adequately and adjust when change occurs with slight loss of equilibrium.

medium ✓+ - moderate ability to function adequately and adjust when change occurs with moderate loss of equilibrium.

medium ✓ - no explicit flexibility or rigidity indicated.

medium ✓- - moderate rigidity--characterized by slight adherence to a code of morality--unexpected change causes slight frustration and tension.

low ✓- - moderately high rigidity--characterized by a strict adherence to a code of morality--unexpected change causes moderate frustration and tension.

low ✓+ - high rigidity--characterized by a strict adherence to a code of morality--unexpected change causes high frustration and tension.

Judging Instructions

CONFESSiON AND/OR REPARATION

high ✓+ - strong confession in order to restore trust, confidence, and self-respect.

high ✓- - moderate confession in order to restore trust, confidence, and self-respect.

medium ✓+ - slight confession in order to restore trust, confidence, and self-respect.

medium ✓ - no confession to restore trust, confidence, and self-respect nor because the code requires it.

medium ✓- - slight confession because the code requires it.

low ✓ - - moderate confession because the code requires it.

low ✓+ - strong confession because the code requires it.

Judging Instructions

GUILT

Severe √+ - Severe to high. May be indicated by such terms as
 High √- he felt "awful," "horrible," "grieved," "as if he
 killed the little boy himself" (but more than just a
 momentary reaction otherwise, score it medium).
 The guilt must penetrate through to the core of the
 hero's personality, "He could hardly hold his emo-
 tions in," "He got little sleep worrying about the
 accident," "He threw the prize down the sewer,"
 or "He could never face the people again."

Strong √+ - Strong to moderate to weak. Indicated by mild
 Moderate √ feelings--e.g. feeling sad, pretty bad, feeling bad,
 Weak √- ashamed, guilty, conscience bothering him, it
 troubled him, he blamed himself. It sometimes
 can be inferred from overt behavior when the con-
 text indicates it is clearly guilt motivated, e.g.
 "after thinking, he ran to the boy who was the real
 winner to give him the prize."

Slight √- - None to slight guilt. No inference of guilt from the
 None √+ hero's overt behavior "races over to friend's house"
 may indicate emotionality but not enough to infer
 guilt or shame. Blame may be denied or protected.
 Mild guilt might be expressed in terms of "He knows
 it was his fault," "He knows he didn't deserve the
 ribbon," "He knows he was cheating the real
 winner."

APPENDIX C

PARENTAL DEVELOPMENTAL TIMETABLE

Date _____

Group _____

Name _____

Address _____

Age _____

Name of Spouse _____

Age _____

1. How many children do you have and what are their ages ?

Ages of boys: _____

Ages of girls: _____

2. What state were you born in: _____ What city: _____

In what town have you lived the longest? _____

3. How much schooling did you get?

_____ Grammar school only

_____ Some high school but didn't finish

_____ High School Graduate

_____ Some college but didn't finish

_____ Graduated from college

Major _____ Minor _____

_____ Two year Business Technology

_____ Other (Brief description of other schooling or training)

4. Everyone in America, except for the original Indians, can trace their family background to some other country. What would you say your nationality background is ?

5. What is your occupation? (Brief description)

6. Do you work for yourself or for someone else ?

_____ work for self

_____ work for someone else

7. Do you have people working above you and under you?

Above you? Yes No
 Under you? Yes No

8. What time do you usually leave the house for work? _____

9. What time do you usually get home from work? _____

10. Do you ever have to stay away from home over night on your job?

Yes No
 (IF YES) About how many times a year? _____

11. Did either you or your husband ever have to be absent from home for months or years, for example, because of military service, job, illness, etc.?

Wife: Yes No
 (IF YES) For how long? _____ When? _____

Reason for Absence:

Husband: Yes No
 (IF YES) For how long? _____ When? _____

Reason for Absence:

12. Does your family have any religious preference? (PLEASE INDICATE THE EXACT DENOMINATION: E.G., NOT PROTESTANT, BUT METHODIST, LUTHERAN, HOLINESS, METHODIST-EPISCOPAL; NOT JEWISH BUT REFORMED, ORTHODOX, CONSERVATIVE; NOT CATHOLIC BUT ROMAN CATHOLIC, GREEK ORTHODOX, ETC.)

Husband: _____

Wife: _____

Children: _____

13. (IF THERE IS A RELIGIOUS PREFERENCE) Do you attend religious services?

Yes No

14. (IF YES) About how many times a month? _____

15. Finally, we'd like to find out whether there have been any big events in your family in the past year or so--for instance, has anyone been seriously ill or had an operation or accident or been in the hospital or anything like that?

Parental Developmental Timetable

The purpose of this questionnaire is to find out what you think is the most appropriate age at which average boys and girls may be expected to begin to manage different situations. People have different opinions in such matters and there are no "correct" ages.

THERE ARE NO RIGHT OR WRONG ANSWERS. Give us your own opinions without asking other people what they think. Your ideas are just as important and just as "correct" as anyone else's. The best answer you can give us is what you believe.

Base your answer only on what you believe the appropriate age should be for most children. This may or may not be the same as the age at which something actually did occur to a child you know or on what you have seen some parents do. Remember, we are interested only in what you believe the age should be.

Write in the age which you think is appropriate for the average child. This questionnaire will be given to people with children and people without children. All are asked what they think is appropriate generally for most children.

IT IS ESSENTIAL THAT EACH QUESTION BE ANSWERED.

Most AppropriateAgeI BELIEVE PARENTS SHOULD

1. Begin to train their children to wash himself with no adult assistance.
2. Begin to teach their children not to fight but to first try to reason with other children .
3. Begin to allow their child to take full responsibility as a baby sitter, caring for a younger brother or sister, for an afternoon
4. Begin to allow their child to decide for himself when he should go to bed
5. Begin to correct their child who messes with his food
6. Begin to teach their child that crying is not the way to get what he wants
7. Begin to allow their child to play away from home for long periods of time during the day without first telling his parents where he will be
8. Begin to teach their child that it is wrong to lie.
9. Begin to allow their child to ride a two-wheel bicycle in streets where there is only light traffic.
10. Begin to allow their children to spend money the child earns in any way the child wants, even if it seems wasteful to the parents .
11. Begin to teach their child not to use their fingers when eating.
12. Begin to teach their children that it is wrong to break a promise.
13. Begin to expect that their child may not show an interest in a "good night" kiss
14. Begin to allow their child to go out on a "date" if a crowd of friends will be along .

Most AppropriateI BELIEVE PARENTS SHOULDAge

15. Begin to make their child aware of the cost of objects the child damages.....
16. Begin to allow their child to sleep overnight at the home of a neighborhood friend whose parents they know.....
17. Begin to train their child to accept a postponement of what he wants without making a fuss.....
18. Begin to allow their child to take a bath with no adult supervision
19. Begin to train their chilren not to get "make-believe" and "pretend" mixed up with real life
20. Begin to allow their child to remain at home alone during the day, if he wants to.....
21. Begin to teach their child not to "blow up" when the child is "boiling" inside
22. Begin to allow their child to travel on a city bus by himself if he is familiar with the route
23. Begin to teach their child that taking something from others--without their permission--is wrong.
24. Begin to encourage their child to think about the line of work he would like to go into in adult life.
25. Begin to allow their child to cross busy streets where there is no traffic light or traffic officer
26. Begin to train their child to keep his room tidy.
27. Begin to teach their child to share his toys.
28. Begin to allow their child to have friends of his own choosing even if the parents do not approve of his choice

Most Appropriate

<u>I BELIEVE PARENTS SHOULD</u>	<u>Age</u>
29. Begin to discourage their child from crying over minor disappointments	
30. Begin to allow their child to play <u>without</u> the parent checking every once-in-a-while to make sure everything is all right	
31. Begin to allow their child to make "dates" without first asking for parental approval .	
32. Begin to teach their child not to cry every time the child gets hurt.	
33. Begin to allow their child freedom of choice in deciding what movie to go to among those showing in neighborhood theaters . .	
34. Begin to allow their child to use sharp scissors with <u>no</u> adult supervision	
35. Begin to teach their child not to enter a toilet when it is being used by a child of the opposite sex.	
36. Begin to allow their child to light a burner on the stove without adult supervision . .	
37. Begin to allow their child to go on an overnight camping trip with a group of friends of the same sex, <u>with no</u> adult supervision	
38. Begin to teach their child how to use a sharp knife at the dinner table.	
39. Begin to let their child settle by himself the fights he has with children of the same age and size	
40. Begin to teach their child that it is wrong to cheat	
41. Begin to allow their child to choose for himself what clothing he will wear to school during the day	
42. Begin to train their child to hang up clothes right after they are taken off	

Most AppropriateI BELIEVE PARENTS SHOULDAge

43. Begin to allow their child to go swimming with a friend his own age
44. Begin to encourage their child to dress himself without help.
45. Begin to teach their child not to appear naked in front of strangers
46. Begin to allow their child to "go steady" with another boy or girl
47. Begin to teach their child that he will have to work hard if he is to reach his goals in life
48. Feel free to read mail addressed to their child without first asking for permission until their child is about

Code for Parental Developmental Timetable

1	A	17	A	33	I
2	A	18	I	34	I
3	I	19	A	35	A
4	I	20	I	36	I
5	A	21	A	37	I
6	A	22	I	38	A
7	I	23	A	39	I
8	A	24	A	40	A
9	I	25	I	41	I
10	I	26	A	42	A
11	A	27	A	43	I
12	A	28	I	44	A
13	I	29	A	45	A
14	I	30	I	46	I
15	A	31	I	47	A
16	I	32	A	48	I

A = Achievement-Inducing

I = Independence-Granting

APPENDIX D**TABLES AND FIGURES**

Table D. 1. The Mean Independence Granting Scores for Each Parent

n	E♂	H♂	C♂	E♀	H♀	C♀
1	12.125	12.042	10.375	11.167	11.417	10.416
2	11.208	12.125	11.208	10.333	11.958	12.042
3	11.250	8.292	12.333	10.875	10.125	12.585
4	8.208	12.292	12.250	8.208	11.917	10.167
5	11.625	9.625	9.792	10.500	11.000	11.083
6	14.042	10.583	10.833	11.333	12.042	10.583
7	11.625	13.208	12.333	9.917	11.167	10.875
8	10.167	9.167	13.500	9.542	11.708	13.625
9	12.000	10.167	10.375	12.458	10.833	11.333
10	10.958	10.292	10.458	12.042	10.292	12.417
11	8.583	9.875	12.750	11.042	11.167	11.750
12	11.458	10.708	12.417	10.750	12.125	10.083
13	11.542	11.542	9.750	10.125	11.458	10.333
14	9.083	11.500	12.167	9.583	10.625	10.667
15	10.583	12.333	11.375	10.458	10.667	10.250

Table D, 2. The Mean Achievement Inducement Score for Each Parent

n	E♂	H♂	C♂	E♀	H♀	C♀
1	5.917	4.792	5.292	5.208	3.625	4.292
2	4.542	4.750	5.583	3.333	4.666	4.792
3	5.042	4.500	5.333	4.208	4.417	4.292
4	4.917	6.708	5.875	4.958	4.417	5.125
5	5.958	4.833	4.625	5.042	5.042	5.000
6	4.250	5.000	3.292	5.792	6.125	4.125
7	5.125	5.083	4.292	6.125	5.042	4.833
8	7.792	4.625	4.875	6.000	4.792	5.125
9	4.833	5.292	4.917	3.333	5.292	4.250
10	5.250	4.292	4.958	7.292	3.583	4.625
11	4.000	6.042	7.042	2.917	6.542	6.458
12	5.875	5.250	6.917	5.167	4.625	4.958
13	4.750	5.292	2.708	4.917	3.250	3.292
14	4.583	5.166	5.292	3.833	6.625	6.000
15	6.083	5.042	3.542	6.375	5.750	5.485

Table D. 3. The I/A Ratio Scores for Each Parent

n	E♂	H♂	C♂	E♀	H♀	C♀
1	2.050	2.552	1.961	2.144	3.149	2.427
2	2.468	2.553	2.008	3.100	2.563	2.513
3	2.292	1.842	2.313	2.584	2.293	2.932
4	1.670	1.832	2.085	1.656	2.698	1.984
5	1.951	1.992	2.117	2.083	2.182	2.217
6	3.304	2.117	3.292	1.957	1.966	2.566
7	2.268	2.598	2.874	1.619	2.215	2.250
8	1.305	1.982	2.769	1.590	2.444	2.659
9	2.483	1.921	2.110	3.738	2.047	2.667
10	2.087	2.398	2.109	1.651	2.872	2.685
11	2.146	1.635	1.811	3.786	1.707	1.819
12	1.950	2.040	1.795	2.081	2.622	2.034
13	2.430	2.181	3.600	2.060	3.526	3.140
14	1.982	2.226	2.339	1.503	1.604	1.778
15	1.740	2.447	3.212	2.728	1.855	1.878

Table D. 4. Derived Scores for Each Parent. Determined by Plotting Their "I" and "A" Score on a Two-Dimensional Paradigm.

n	E♂	H♂	C♂	E♀	H♀	C♀
1	5	11	8	9	8	14
2	14	8	9	11	11	6
3	13	5	4	14	12	3
4	9	2	6	8	8	10
5	6	12	12	13	13	13
6	2	15	7	9	5	14
7	13	4	3	4	13	14
8	4	12	4	5	11	4
9	13	12	14	1	9	12
10	13	11	15	2	11	4
11	4	5	1	6	3	2
12	9	13	2	13	6	12
13	12	13	5	12	4	7
14	9	13	6	5	3	6
15	6	6	6	5	9	8

Table D. 5. Ranking of Independence Scores

Fathers			Mothers		
Code No.	Rank	Score	Code No.	Rank	Score
E6♂	1	14.042	C8♀	1	13.625
C8	2	13.500	C3	2	12.583
H7	3	13.208	E9	3	12.458
C11	4	12.750	C10	4	12.417
C12	5	12.417	H12	5	12.125
C3	7	12.333	C2	7	12.042
C7	7	12.333	E10	7	12.042
H15	7	12.333	H6	7	12.042
C4	9	12.250	H2	9	11.958
H4	10	12.292	H4	10	11.917
C14	11	12.167	C11	11	11.750
E1	12.5	12.125	H8	12	11.708
H2	12.5	12.125	H13	13	11.458
H1	14	12.042	H1	14	11.417
E9	15	12.000	C9	15.5	11.333
E5	16.5	11.625	E6	15.5	11.333
E7	16.5	11.625	E1	18	11.167
E13	18.5	11.542	H7	18	11.167
H13	18.5	11.542	H11	18	11.167
H14	20	11.500	C5	20	11.083
E12	21	11.458	E11	21	11.042
C15	22	11.375	H5	22	11.000
E3	23	11.250	C7	23.5	10.875
C2	24.5	11.208	E3	23.5	10.875
E2	24.5	11.208	H9	25	10.833
E10	26	10.958	E12	26	10.750
C6	27	10.833	C14	27.5	10.667
H12	28	10.708	H15	27.5	10.667
E15	29.5	10.583	H14	29	10.625
H6	29.5	10.583	C6	30	10.583
C10	31	10.458	E5	31	10.500
C1	32.5	10.375	E15	32	10.458
C9	32.5	10.375	C1	33	10.417
H10	34	10.292	C13	34.5	10.333
E8	35.5	10.167	E2	34.5	10.333
H9	35.5	10.167	H10	36	10.292
H11	37	9.875	C15	37	10.250
C5	38	9.792	C4	38	10.167
C13	39	9.750	E13	39.5	10.125
H5	40	9.625	H3	39.5	10.125
H8	41	9.167	C12	41	10.083
E14	42	9.083	E7	42	9.917
E11	43	8.583	E14	43	9.583
H3	44	8.292	E8	44	9.542
E4	45	8.208	E10	45	8.208

Table D. 6. Ranking of Achievement Scores

Code No.	Fathers		Mothers		
	Rank	Score	Code No.	Rank	Score
E8 ♂	1	7.792	E10 ♀	1	7.292
C11	2	7.042	H14	2	6.625
C12	3	6.917	H11	3	6.542
H4	4	6.708	C11	4	6.458
E15	5	6.083	E15	5	6.375
H11	6	6.042	E7	6.5	6.125
E5	7	5.958	H6	6.5	6.125
E1	8	5.917	C14	8.5	6.000
E12	9.5	5.875	E8	8.5	6.000
C4	9.5	5.875	E6	10	5.792
C2	11	5.583	H15	11	5.750
C3	12	5.333	C15	12	5.458
C14	14.5	5.292	H9	13	5.292
C1	14.5	5.292	E1	14	5.208
H13	14.5	5.292	E12	15	5.167
H9	14.5	5.292	C4	16.5	5.125
E10	17.5	5.250	C8	16.5	5.125
H12	17.5	5.250	E5	19	5.042
H14	19	5.167	H5	19	5.042
E7	20	5.125	H7	19	5.042
H7	21	5.083	C5	21	5.000
E3	22.5	5.042	C12	22.5	4.958
H15	22.5	5.042	E4	22.5	4.958
H6	24	5.000	E13	24	4.917
C10	25	4.958	C7	25	4.833
C9	26.5	4.917	C2	26.5	4.792
E4	26.5	4.917	H8	26.5	4.792
E9	28.5	4.833	H2	28	4.667
H5	28.5	4.833	C10	29.5	4.625
C8	30	4.875	H12	29.5	4.625
H1	31	4.792	H3	31.5	4.417
E13	32.5	4.750	H4	31.5	4.417
H2	32.5	4.750	C1	33.5	4.292
C5	34.5	4.625	C3	33.5	4.292
H8	34.5	4.625	C9	35	4.250
E14	36	4.583	E3	36	4.208
E2	37	4.542	C6	37	4.125
H3	38	4.500	E14	38	3.833
C7	39.5	4.292	H1	39	3.625
H10	39.5	4.292	H10	40	3.583
E6	41	4.250	E2	41.5	3.333
E11	42	4.000	E9	41.5	3.333
C15	43	3.542	C13	43	3.292
C6	44	3.292	H13	44	3.250
C13	45	2.708	E11	45	2.917

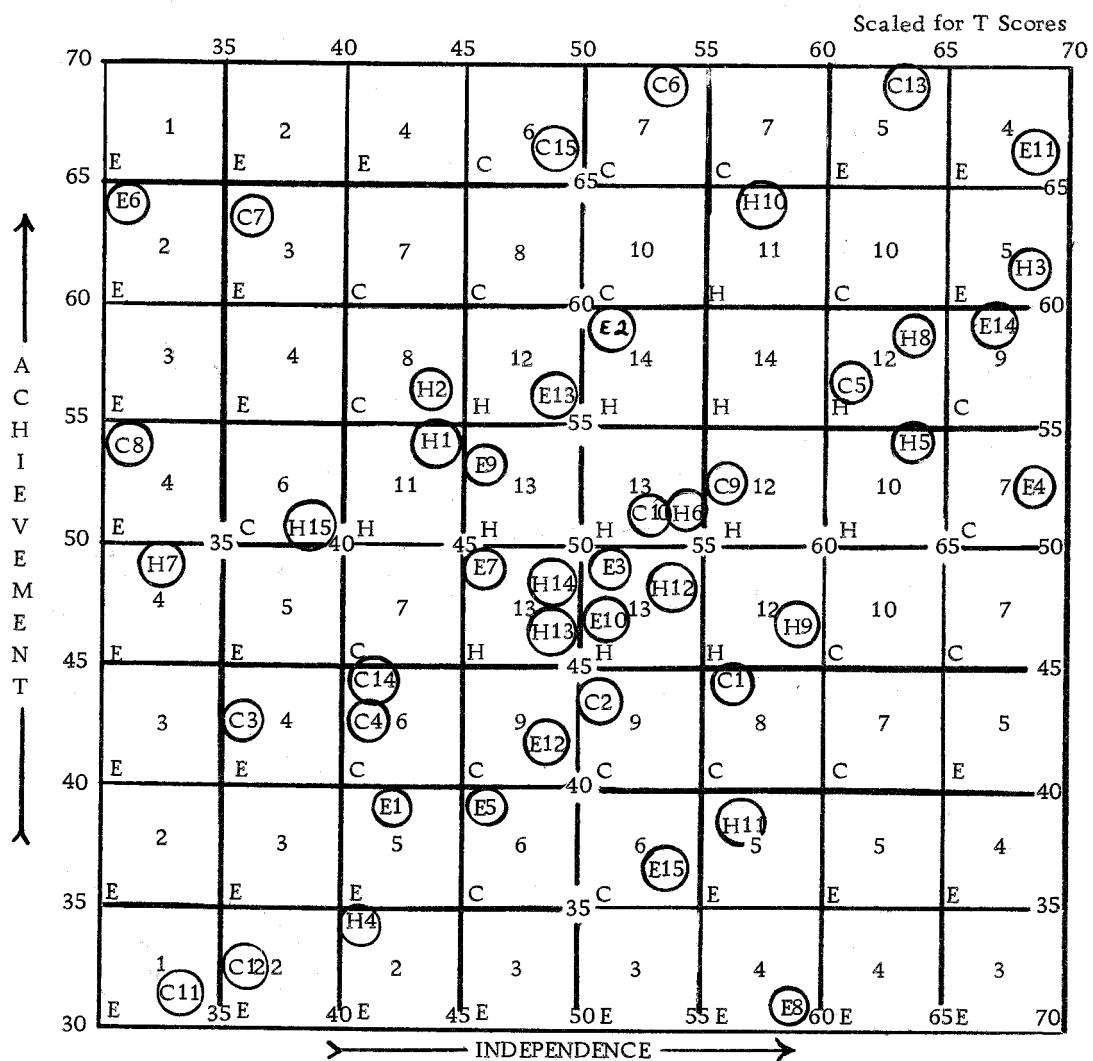


Figure D.1. Two-Dimensional Graph for Determining Parental Derived Scores--Fathers

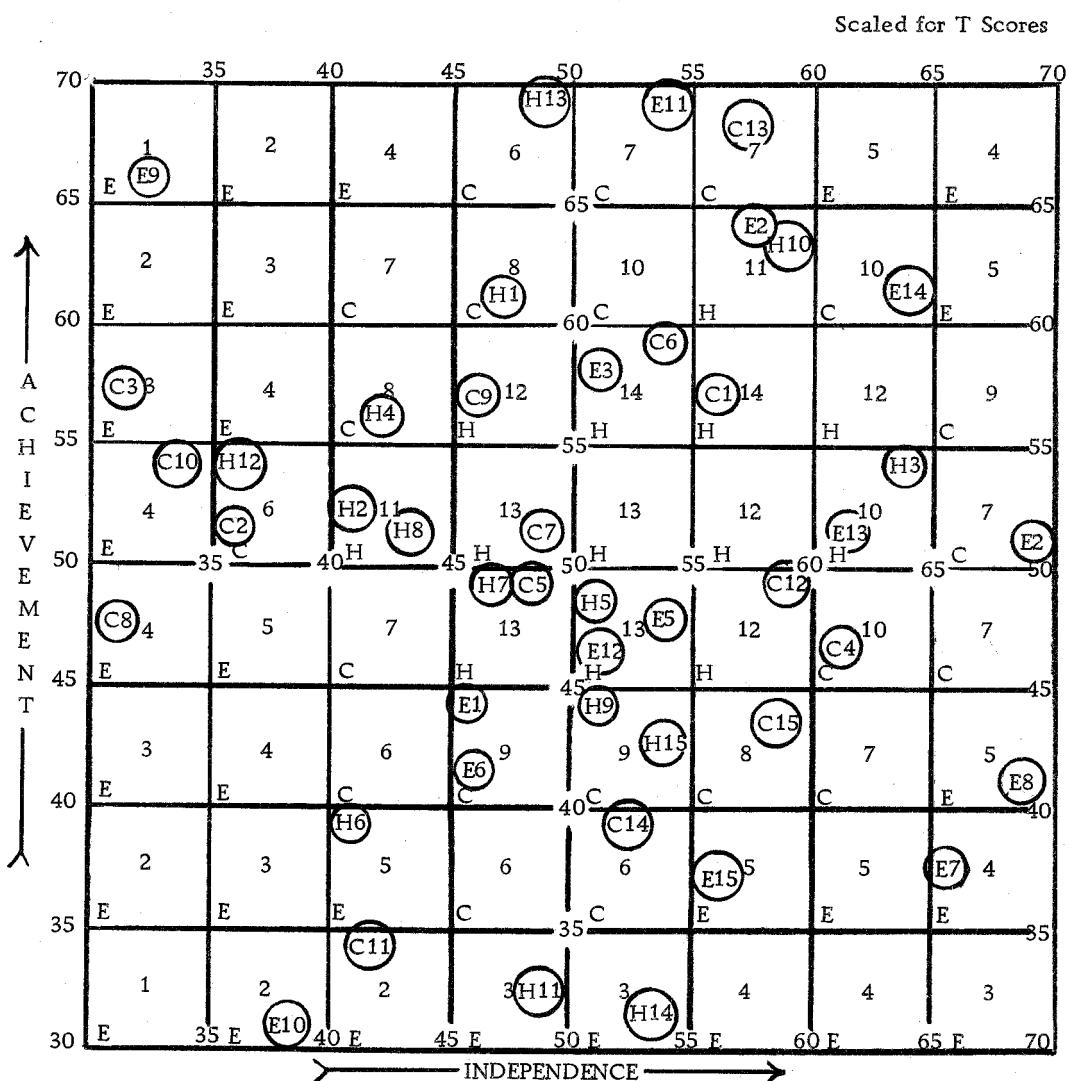


Figure D. 2. Two-Dimensional Graph for Determining Parental Derived Scores--Mothers

APPENDIX E

LETTERS

April 1, 1965

Mr. Dan Peterson, Superintendent
Alpine School District
50 North Center
American Fork, Utah

Dear Mr. Peterson:

Last year I was awarded a grant from Merrill-Palmer Institute of Human Development at Detroit, Michigan to do research on parental attitudes toward achievement inducement and independence granting in relation to the conscience orientations of children. The Department of Family Life at Oregon State University and the Department of Human Development and Family Relations at Brigham Young University have shown an interest and approved the conceptual framework and design of this research. I am enclosing a copy of the proposed study for your examination.

In order for this study to be somewhat representative of our culture, the data must be obtained from several areas. We have requested Alpine, Carbon, Nebo, and Weber School Districts to grant authorization. We have already collected the data in some of these areas.

Very briefly, the procedure involves our research team administering "Test Battery A" (Note Appendix A in the proposed study.) to sixth or seventh grade students. This would take one class period. One week later we would follow with "Test Battery B" which will also take one class period. These two test batteries will furnish us with the necessary data on the children and will be the extent of our contact with the schools. After the data on the children has been tabulated and analyzed, our team will then arrange for a personal interview with some of the parents of selected children. (Note Appendix C.)

The purpose of this research is to further understand the contributing techniques and influence of parents to the development of specific conscience orientations in children. All information will be kept strictly confidential and used only for scientific purposes. No individual parent or child will be identified in the results of the study.

If this study meets your approval we would like to request authorization to obtain the data from children in three sixth grade

Superintendent Peterson

April 1, 1965

classes at Orem and two sixth grade classes at Pleasant Grove. We will be happy to comply and operate within the policies and regulations which you establish as well as a date and time most convenient for you.

Please respond at your convenience. If your answer should be in the affirmative, I will make an appointment to see you in person in order that you could give me the necessary authorization and instructions.

Cordially,

Henry E. Draper
Assistant Professor
Department of Family Life
Education

HED:ab

December 16, 1964

Mr. James Jensen, Principal
Harding Elementary School
Price, Utah

Dear Mr. Jensen:

I appreciated the opportunity of meeting with you this past week, and being able to establish a schedule on which the study we are conducting can be conducted in your school. Enclosed is a copy of the instruments which we will give to the students. You also indicated that you would convey the information about this study to the sixth-grade teachers who would be involved and requested that I write up a short abstract of the study.

Last year I was awarded a small grant from Merrill-Palmer Institute of Human Development at Detroit, Michigan, to do research on parental attitudes toward achievement-inducing and independence-granting in relation to the conscience-orientations of children. The Department of Family Life at Oregon State University and Department of Human Development and Family Relations at Brigham Young University have shown an interest in and approved the conceptual framework and design of this research. Very briefly, the procedure involves our research team administering "test battery A" to fifth, sixth, or seventh-grade students. This will take one class period. One week later we will follow through by administering "test battery B" which will also take one class period. These two test batteries will furnish the necessary data on the children and will be the extent of our contact with the schools. After the data on the children has been tabulated and analyzed, our team will use a selected sample of children from those whom were tested and arrange for personal interviews with the parents. The purpose of this research is to further understand the contributing techniques and influences of parents to the development of specific conscience orientations of children. All information will be kept strictly confidential and used only for scientific purposes. No individual parent or child will be identified in the results of the study.

Once the study has been completed we hope to be able to send an abstract of our results to those individuals who assisted and are interested.

Mr. James Jensen
Page 2
December 16, 1964

Our schedule will run as follows:

Durrant School	9:00 - 10:00
Harding School	10:45 - 11:45
Reeves School	1:30 - 2:30

Again we wish to thank you for your cooperation.

Sincerely,

Henry E. Draper, Ass't. Prof.
Family Life Education

HED/sh

February 9, 1965

Mrs. Evan Jones, Principal
Reeves Elementary School
Price, Utah

Dear Mrs. Jones:

I would like to take the opportunity in behalf of our research team both here at Brigham Young University and Merrill-Palmer in Detroit, Michigan for the kind cooperation which you, your staff, and students provided us in collecting the data for our project. As I mentioned to you earlier, I hope to be able to pull some of this data out and write my dissertation. I still have other schools which we are contacting. Your teachers were most helpful, and the students were delightful to work with. It has been a choice opportunity to be able to meet many of the fine people serving as administrators and teachers in the Carbon County school system.

If your journey should bring you to Brigham Young University, please drop in to visit us.

Sincerely,

Henry E. Draper
Ass't Professor
HDFR Department

HED:ab

BRIGHAM YOUNG UNIVERSITY

PROVO, UTAH

84601

Ernest L. Wilkinson,
President

Department of Family Life Education
1239 Family Living Center

We would like to enlist your cooperation in a research project sponsored by The Merrill-Palmer Institute of Human Development and Family Life in Detroit, Michigan and the Department of Family Life Education at Brigham Young University. We are conducting a nation-wide interview about how parents should handle the many different situations they face in raising their children.

We are vitally interested in the opinions of fathers as well as of mothers. The crucial role the father plays in molding the child's development has often been neglected and left unexamined. It is, therefore, necessary that we have the cooperation of both parents. One of the factors we are interested in is the pattern of husband-wife opinions found in families. As you can see, therefore, material obtained from only one parent will be restricted in its usefulness.

The purpose of this research is to further the general understanding of the problems faced by parents and their attempts to solve these problems. People have different opinions in such matters and there are no "right" or "wrong" answers. Our success in conducting the research depends on your cooperation and willingness to share your thinking with us. All information will be kept strictly confidential and used only for scientific purposes. We are interested in finding out what parents as a group think; no individual parent will be identified in the results of this study.

One of our research assistants will call you in a few days to request permission to make an appointment. We will be happy to comply with a date and time convenient to you. I would like to thank you in advance for your cooperation. It should prove to be an interesting experience.

Cordially yours,

HED
BYU-65

Henry E. Draper, M. Ed.
Assistant Professor