

THE EFFECT OF STORYTELLING AND GROUP INTERACTION ON THE MORAL JUDGMENT OF CHILDREN

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An earlier study has shown that Filipino children base their moral judgment on motives rather than consequences. This present study aims to find out whether such a subjective moral judgment, emphasizing the intention of the characters rather than the consequences of the act, can be facilitated by storytelling and group interaction among children. Two stories generally patterned after those used by Piaget were presented to thirty-six children from the Reception and Child Study Center in Bago Bantay. Data show that children who were told stories depicting subjective moral judgment emphasized intentionality more than consequences when subsequently presented with a test on moral judgment. Group interaction among the children did not show any facilitative effect. The use of the Duncan's Multi-Range Test brought to light the nature of the interaction effect in the study.

The study of morals investigates into that phase of behavior where the rightness or wrongness of response is judged in relation to standards aimed to be consistent correlatives of certain values (Jones, 1967). The following factors may affect moral judgment: intelligence (Jones, 1933), age (a correlative factor) (Jones, 1933; Rawan, 1974; and Scheifer, 1971), sex (Jones 1933), the environment (Jones, 1933) and social class (Rawan, 1975; and Jones, 1933). Piaget (1932) states that there are two stages of morality in children, namely, the morality of heteronomy which is the unilateral respect for adult constraint, characterized by obeying laws to the letter and by the statement: to be good is to be obedient; and the morality of autonomy which is born of mutual respect for one's peers, characterized by free choice and by the statement: to be good is to be fair. The former is dominant until the age of seven to eight years and the latter is developed starting from the age of eight and ten. Piaget used moral stories in his study. The children were individually presented with stories which had situations dealing with consequences of clumsiness, stealing, and lying.

They involved moral acts committed by characters who were children. Jimenez (1976) studied three aspects of Piaget's theory, namely intentionality, punishment, and responsibility for a culpable act and the theory's applicability to urban Filipino children. The study investigated the children's basis for moral judgment: a) consequences of motives (intentionality); b) their views on the need for punishment under three situations: breakage — accidental, due to carelessness, and intentional (punishment); c) their views on responsibility — collective or individual involving two situations, one in which the group shields the one who is at fault but does not wish to admit guilt and another in which the offender knows his misdeed and keeps quiet. Seven stories patterned after Piaget's were presented. It was found that Filipino children, regardless of age, sex, and socio-economic status, based their moral judgment on motives rather than consequences; that there was a progressive decrease in physical retributive forms with age and an increase with socio-economic status; that females proposed more reciprocal forms and greater numbers of punishments; that collective responsibility was favored.

Studies also show that the following influence children's moral judgement: the presence of models (Walker, 1976); the awareness of cues regarding intention, i.e., involving subjective moral judgment, and consequence, or involving objective moral judgment of the acts (Inamaglu, 1975; Nummedal and Bass, 1976); and the training of subjective judgment in children (Crowley, 1968, Morrison and Williams, 1975). Crowley's study involved training children who consistently made objective moral judgments to make subjective ones by means of pairs of stories in which size of damage was kept constant to direct attention solely to intentionality. Four training groups based on a two-fold combination of story content (moral or nonmoral stories) and method of administration (merely labelling the correct answer or providing discussion as well as labelling) were employed. Trained groups showed more subjective judgments than the control; moral stories were more effective than nonmoral ones in providing mature judgments; and there was no difference for method of administration. Morrison and Williams' study compared the effectiveness of two methods of training children to make moral judgements based on intention rather than on damage. One method involved reading and discussing the Piaget-type of stories and the manipulation of labelled objects (concrete discussion group); the other method involved the same training without the labelled objects (abstract discussion). The first method was slightly more effective than the second. The preceding studies have shown that children can be trained to make moral judgments based on intention rather than consequence of the act. The question now is whether children can be taught to make such judgments through suggestions with the use of an activity familiar to them like storytelling or through the influence of children in the group they belong to.

The subconscious processes of imitation, suggestion, identification, and the development of a moral self have always been at work within a child. The child learns from his environment

and indirectly at times through literary materials which can bring about moral implications. Nursery rhymes have simple moral content, characteristically heteronomous (has elements of adult constraint). Fairy stories project the inner experience of the child and introduce him to the moral conflicts, namely: the distinction and ongoing struggle between good and evil, the repulsiveness of evil and the attractiveness of good, and the triumph of good over evil. Also, folktales implicitly enshrine moral values and have suggestion and identification as processes. Finally, the fable is a vehicle for conveying simple common-sense moral truths based upon human reasoning and moral experience which are either implicitly found in the story or added as conclusion (Bull, 1969). Such literary materials can be brought to the child through storytelling.

Storytelling is a creative act and a means of communication by which the teller shares life experiences and its heritage with someone who will listen (Tooze, 1959). When a child listens to a story, he plays all the events in his imagination, and with the models of fiction, practices possibilities of identity and behavior, enabling him to mature and discover deep-running feelings as well as making him aware of other people's needs and behavior (Jones and Buttrey, 1970). Fischer and Torney's study (1976) shows that children tend to identify with models in stories. Wagner (1970) believes that children from nursery to third grade should be given a liberal representation of stories with happy endings and poetic justice since this is an impressionable period when abstract thinking is rising and causal reasoning is at a low ebb.

Meanwhile, social influence considers events occurring between persons, resulting in a change in the attitude of one or all parties (Secord and Backman, 1974). Influence exerted by one's companions is greatest when it is through suggestion. One of the elements of such influence is the communication or message that is transmitted usually in verbal form (Hol-

lander, 1971). Group discussions can be a vehicle for social influence (Jones, 1933). Studies have shown that group discussion can affect judgment in that moral reasoning on stories that accentuate the conflict between the individual and the society on morality is higher when group discussion has taken place. It was expected that this conflict heightened the influence of the group on the subjects (Nadler, 1975; Morrison and Williams, 1975).

What is a group? A group is an aggregation of people who influence each other's behavior with respect to a common task (Schutz, 1955). Children form groups. The group of three is the preference of pre-school children from three to seven years of age, according to Wishtizly of Vienna. Groups larger than five exist for only a short time. When groups are larger than two, both sexes mix; otherwise, they prefer those of their own sex. Initiative, organizing ability, and conformity with the group's substantial tendencies characterize the group leaders (Buhler, 1967).

This paper aims to find out the effect of storytelling and group interaction on the moral judgment of children. The hypotheses formulated are:

- 1) Storytelling affects the formation of moral judgment of children.
- 2) Group interaction can influence the children in their formation of moral judgment.
- 3) The combined effects of storytelling and group interaction can influence the moral judgment of children.

METHOD

Subjects — Thirty-six children with an average age of six years were randomly chosen from the Reception and Child Study Center at Bago Bantay. The children were divided into six groups of six members. Each group received a different treatment.

Materials. — Two stories were used. Both had similar facets and elements except for the kind of moral judgment that was emphasized and used as the lesson of the story. One encouraged subjective moral reasoning by emphasizing the intention of characters in performing the act, while the other encouraged objective moral judgment by emphasizing the consequences rather than the intention of the act. The stories were written in Pilipino because the children expressed their preference for such. Creating the story followed these guidelines: 1) characters had universal appeal; 2) listeners could identify with the characters; 3) the vocabulary was fitted according to the level of the audience: a) some phrases were repeated since children tend to love repetition or recurring refrains or patterns, b) action was included, and c) the A-B-A pattern (introduction, plot, back to some scene from the introduction) was followed (Tooze, 1959). (See Appendix A for stories).

The stories used to test moral judgment were based on Piaget's moral stories but written in Pilipino by the experimenter. The tests involved sets of pictures with two pictures in each set. Each picture depicted certain situations, and a second picture was paired with it. The sets presented the following: intention versus consequence scenes; different intentions and equal consequences scenes; the same intentions and different consequences scenes. Characters were stick figures and a total of eight sets was used. (See Appendix B for the moral stories).

Design. — Storytelling was achieved by using two stories; one depicting subjective moral judgment by emphasizing the intention of the characters in doing an act, and the other depicting objective moral judgment by emphasizing the consequences of the act performed by the characters. Group interaction was facilitated by grouping the subjects into two groups of three to discuss questions given to them. Moral judgment was measured by giving points to the answers based on a key, answers of which favor the subjective judging. Two

points were given for every correct answer, one point for the answers based on objective reasoning, and no point for an answer which could not be classified as intention-based or consequence-based, i.e., a child who unintentionally broke a plate versus a child who unintentionally broke several plates – the first

one was judged to be more naughty; thus this score will account for the random choosing of answers by subjects.

A 3 x 2 factorial design was used and results were tabulated using these tables:

	With Storytelling		No Storytelling
	Subjective (a1)	Objective (a2)	(a3)
With no group interaction (b1)	1	3	5
With group interaction (b2)	2	4	6

Treatment a: Storytelling – (a1) involving a story with subjective moral judgment as emphasis; (a2) involving a story with objective moral judgment as emphasis; and (a3) with no storytelling.

Treatment b: (b1) with no group interaction and (b2) with group interaction.

Procedure. – To test the effect of storytelling, three variations of the treatment were given. A story with central emphasis on moral judgment based on subjectivity (intention as basis for judging right or wrong) was read to the subjects under groups 1 and 2 (a1). A story with central emphasis on moral judgment based on objectivity (consequence as basis for judging right or wrong) was read to the subjects of groups 3 and 4 (a2); After every storytelling session, the subjects were allowed to ask questions to ensure comprehension of the story. Subjects belonging to groups 5 and 6 were not read any story (a3). Reading was emphasized because according to Campbell and Campbell (1976), storytelling is most effective in line reading or telling. Subjects under groups 1, 3, and 5, after undergoing

treatment, A, immediately proceeded with the test on moral judgments (b1). Subjects under groups 2, 4, and 6 had group interaction (b2). The six children in each group were divided into two groups of three members each. The experimenter presented the test on moral judgment to the subjects. As each question was asked, the subjects were told to discuss in their three-member group the picture presented to them, the question, and the answer to the question. Observations of the children during the group discussion were also carried out to determine whether only one child dominated the discussion or an equal amount of time was given to each child. After the group discussion, the actual test was given.

The test on moral judgment consisted of eight sets of pictures with each set depicting different situations. The subjects were presented with identical picture sets as answer sheets. As each set was shown, a story about them was related, then the question was asked: "Who of the two children in the two pictures is naughtier?" The subjects were instructed to put an X on the picture that answered the question. They were also told that if their

answer was "both", they were to place an X on both pictures; and if none, no X was to be marked. Answers were checked using an answer

key. The scores were tabulated, and using the ANOVA, tested for significance at the .05 level.

Table 1. Summary Table for Analysis of Variance: Effects of Storytelling and Group Interaction on Moral Judgment

Source of Variation	SS	df	MS	F
A (Storytelling)	125.31	2	62.66	*16.84
B (Group Interaction)	2.78	1	2.78	.747
AB	25.82	2	12.91	*3.47
Error	111.65	30	3.72	

p<.05

Table 1 shows that treatment A (storytelling) and interaction of treatments A and B (storytelling x group interaction) have significant F values, hence A and AB have an

effect on the moral judgment of children. The null hypothesis is rejected for treatments A and AB and accepted for treatment B.

Table 2. Duncan's Range Test for Treatment A

a1	a2	a3
n = 12	n = 12	n = 12
\bar{X} = 13.5	\bar{X} = 9.25	\bar{X} = 9.92
SS = 41	SS = 68.25	SS = 30.92

Extreme Mean Difference:

Between a2 and a1: 4.25*	1.793	reliable
Test for other pairs:		
Between a1 and a3: 3.55	1.667	reliable
Between a3 and a2: 0.7	1.667	not reliable

Based on the computations, there is 1.793 reliability score between a2 and a1 whose difference is 4.25. For the other pairs, a1 and a3 have a reliable 3.55 difference. Meanwhile,

a3 and a2 have a difference of .7 which was not found to be reliable. Truly, the score of the subjective moral judgment reliably differs from the other two treatments.

Table 3. Duncan's Range Test for Interaction Between Treatments A and B

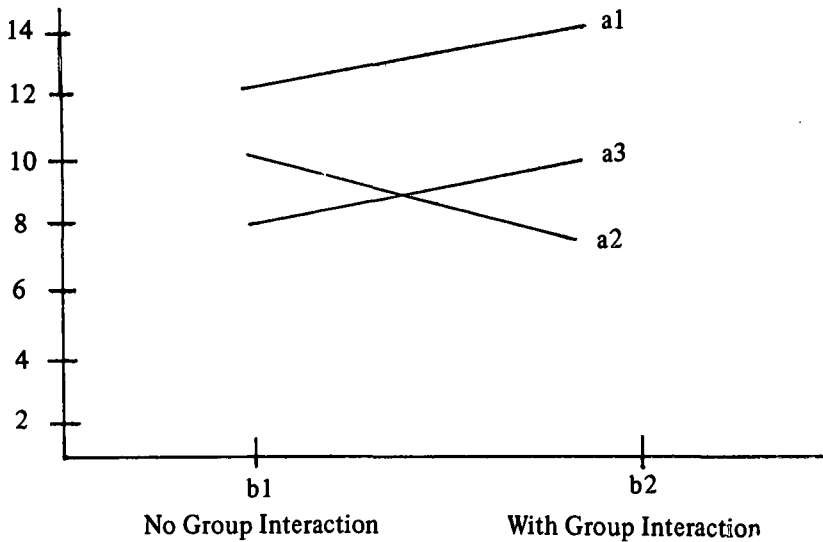
a1b1	a1b2	a2b1	a2b2	a3b1	a3b2
$n = 6$	$n = 6$	$n = 6$	$n = 6$	$n = 6$	$n = 6$
$\bar{X} = 12.67$	$\bar{X} = 14.33$	$\bar{X} = 10.17$	$\bar{X} = 8.33$	$\bar{X} = 9$	$\bar{X} = 10.83$
SS = 15.33	SS = 17.33	SS = 48.83	SS = 9.33	SS = 10	SS = 10.83

Extreme Mean difference:
Between a1b2 and a2b2: 6 reliable

Table 3a. Results of Multiple Range Test on AB showing reliable differences among interactions.

a2b2	a3b1	a2b1	a3b2	a1b1	a1b2
8.33	9	10.17	10.83	12.67	14.33

Graph 1. Illustration of the Interaction Between A and B Variables



Based on the Duncan's Range Test, there were reliable differences between a1b1 and a3b1 at 2.49, a1b2 and a2b1 at 2.459, a2b2 and a3b2 at 2.397. Between a1b1 and

a2b2, a1b1 and a3b1, a1b1 and a2b1, there were reliable differences found at 2.522, 2.459 and 2.397 respectively. Also, it was found that between a3b2 and a2b2 there was a 2.459

reliable difference. In the other pairs a1b1 and a3b2, a3b2 and a3b1, a3b2 and a2b2, a2b1 and a2b2, and a2b1 and a3b1, there were no reliable differences found.

On treatment A, differences between a1 (13.5) and a3 (9.92) as well as a1 and a2 (9.25) were found to be reliable. Table 3a shows the difference among the interactions between storytelling and group interaction. Both treatments (subjective moral judgment) have reliable significant differences from all the groups except that of the adjacent rank. The no story, with group interaction had a reliable significant difference from the objective, with group interaction treatment but not reliable for the 2 adjacent ranks. The other treatments do not differ reliably.

DISCUSSION

Results indicate that storytelling affects the moral judgment of children and using the Duncan's Range Test, it can be seen that the scores of the subjects in the subjective moral judgment treatment differ significantly and reliably from the other two treatments. The children may have been indirectly taught to judge subjectively and from the experimental story, may have been able to transfer that "learned" manner of judgment in evaluating the moral stories. Like the other studies involving models and training, the treatment provided the children with "models of fiction" in the characters of the story. The emphasis on the type of moral judgment provided the children with a "guide" in making moral judgments too. The children were able to identify with the characters in the story, to "experience" the events in the story, thus obtaining the knowledge to judge moral acts. The scores of the objective moral judging treatment and that of the no story treatment did not differ reliably. This result may be attributed to Piaget's theory that children from 4-7 years of age judge acts according to the consequences of the said acts rather than on the intention of the doer. Hence, the story involving objective moral judging

served to emphasize the objective moral judgment that is dominant in the age group tested.

It was also shown that group interaction alone did not affect the moral judgment of children. This may be explained by the children having had almost similar answers, hence, whether, they had interaction or not, the answers would have been alike. For the no interaction group, one probable explanation is that no matter how interaction was kept to the minimum, the children tended to verbalize their thoughts and the others may have been influenced by this. Or maybe group interaction has really had no effect on moral reasoning among children.

The ANOVA showed that the interaction of the variables of storytelling and group interaction had a significant effect on the moral judgment of children. Graph 1 in the Results Section very well illustrates the nature of this interaction which was tapped by the ANOVA. From the Graph, it can be seen that a3 is greater than a2 under b2. The Duncan's Range Test also showed that a3b2 and a2b2 were in fact significantly different from each other. It can thus be said that generally speaking, there is not much difference between a2 and a3. In other words, the character of children's judgment does not differ considerably under the no reading and the reading with emphasis on consequences conditions. However, with group interaction, it appears that the no story condition favors the development of subjective moral judgment more than the objective storytelling condition. It is possible that the children might have exchanged subjective evaluations of the stories during the group interaction, thus influencing each other's moral judgment. It may then be that under the group interaction, it matters whether one models out objective moral judgment through storytelling, or whether one simply leaves the children on their own.

Limitations of the study must be considered before a generalization on the effect

of storytelling and group interaction on the moral judgment of children can be formulated. Subjects were mostly male from ages four to seven. Hence there was not enough representation from the other age groups and the female sector. Limited only to children from the RCSC, the study did not include other populations of children. Also, only a small number of children were used (36). It must also be considered that only the short-term effect of the variables on moral judgment was tested. Efforts should be made to measure the long-term response of the children.

Other possibilities arise from the results of the study. One is if a study on group interaction alone and moral judgment would yield different results. Second, what would happen if the sequence of delivery were changed such that one group would be given the subjective judgment story first, then the objective judgment story, and the other group, the reverse. And if they were combined again with group interaction, would the results differ? If instead of reading the stories, they were presented in various manners such as in plays or films, which method would have more influence through suggestion and projection? Also, the variable age can be combined with the different methods mentioned, and the effectiveness of such methods with regards to the ages can be seen. What if the group interaction effects were carried out in a manner wherein the subjects would be exposed to other moral judging tasks with their groups before the actual moral judgment tests were given, would it result in more significant findings? There are a lot of possible means of finding out how the judgment of children can be molded and influenced and such means if studied can contribute much, not only to Child Psychology and child-rearing but also to education, mass communication, and sociology. The development of children shall also be better understood.

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May isang hardin na may mga bulaklak na kasing pupula ng labi, may mga punong may mga dahong hugis puso, may mga paru-paro, bubuyog, ibon, kuting, kuneho, langgam, at iba't ibang hayop na nakatira rito. Sa dulo ng hardin ay may isang ilog.

Isang gabi, nang ang buwan ay malaki at bilog na bilog, at ang mga bituin ay nagsisimula pa lang maglabasan mula sa kinataguan nila sa langit, dalawang batang engkantado na nangingalang Ado at Ada ay nagpaalam sa kanilang ina na sila ay maglalaro sa magandang hardin. Ang sabi ng inang engkantada, "Sige, lumabas kayo at maglaro sa hardin nguni't magpapakabait kayo at hindi ninyo gagambalain ang mga hayop. Tandaan ninyo na gusto kong mabait kayo. Ayokong malaman na naging salbahe kayo."

"Opo, Inay", sagot ni Ada, ang batang babaeng engkantada. "Opo, Inay", sagot ni Ado, ang batang lalaking engkantado. At sila ay lumabas mula sa ilalim ng mga ugat ng malaking puno na naging tahanan na ng mga engkantado, dala ang kanilang mahiwagang baston.

Ang sabi ni Ada, "Dapat nating tandaan na dapat tayong maging mabait tulad ng sinabi ni Inay." "Oo", sagot ni Ado. At sila'y naglaro, tumalon, naglakad, tumakbo, at nagsaya. Biglang nagsalita si Ado, ang batang lalaking engkantado, "Tingnan mo, Ada, ang maliliit na langgam. Masipag silang magtrabaho. Hindi ba dapat ay tulungan natin sila?" Pagkasabi nito ni Ado, iniwasiwas ni Ada ang kanyang mahiwagang baston, itinuro ito sa mga langgam at nagsabing, "Mahiwagang baston, tulungan mo ang mga langgam!" Ngunit sa dahilang si Ada ay bata pang engkantada, hindi pa siya gaanong magaling gumamit ng mahiwagang baston, kaya't sa halip na makatulong sa mga langgam, biglang lumaki ang mga ito. Lumaki nang lumaki ang mga langgam kaya't natakot lahat ang ibang hayop. Nagtakbuhan sila sa iba't ibang direksiyon, ang paru-paro at bubuyog ay natakot at nagtago sa likod ng mapupulang bulaklak, ang mga ibon ay natakot at lumipad

APPENDIX A

A-1. Story with emphasis on consequence of the act (objective moral judgment involved)

patungo sa likod ng mga dahong may hugis puso, ang mga kuneho at kuting ay natakot at nagkulong sa lahat ng sulok ng hardin, at ang mga langgam ay natakot din at tumakbo upang maghanap ng pagtataguan. At iwinagawas ni Ado ang kanyang mahiwagang baston, "Mahiwagang baston, gawin mong maliit muli ang mga langgam". At sapagka't bata pa rin ang lalaking engkantado, hindi siya gaanong marunong gumamit nito, at ito ay hindi sinasadyang naituro sa mga kuneho kaya't lumiit nang lumiit ang mga ito. At sapagka't ang dalawang bata ay nanginginig na sa takot, ang mahiwagang baston ay naiwagaswas nang naiwagaswas sa lahat ng direksiyon kaya't ang buong kapaligiran ng magandang hardin ay nagulo. Ang mga bulaklak ay nagsimulang malanta at ang kanilang pulang talulot ay nahulog sa lupa at gayon din ang nangyari sa mga hugis-pusong dahon. Wala nang natira kundi mga tangkay at sanga. Biglang nagkaroon ng pakpak ang mga kuting kaya't sila'y nakalipad upang habulin ang ibon. Nawalan naman ng pakpak ang mga paru-paro at bubuyog kaya't hindi sila makalipad papauwi. At lalong natakot ang mga bata kaya't lalo silang nanginig at lalong naiwagaswas ang mahiwagang baston, hanggang sa umagos na ang ilog sa buong hardin. Nagbaha ang hardin.

Sa mga oras na ito, lumabas ang kapitbahay ng mga engkantado, si G. Duwende, mula sa kanyang bahay at nakita niya ang lahat ng nangyari. Tumakbo si G. Duwende sa bahay ng mga engkantado. Tinawag niya ang kanilang ina. Dumating ang inang engkantada, nagbalik bigla ang tubig sa ilog nang kanyang iniwagaswas ang kanyang mahiwagang baston. At muling nagkaroon ng pakpak ang mga paru-paro at bubuyog, nawala ang pakpak ng kuting, at ang mga ibon ay nakalipad pabalik sa kanilang mga pugad. Ang puno ay nagkaroon uli ng pulang talulot. Ang mga kuneho ay lumaki nang lumaki at ang mga langgam ay lumiit nang lumiit. Inuwi ng inang engkantada ang dalawa niyang anak sa ilalim ng mga ugat ng puno na ginawang tirahan ng mga engkantada at pinalo ang mga bata. "Nakita n'yo na ang ginawa ninyo. Hindi kayo

nag-ingat. Naging salbahe kayo. Hindi ninyo ako sinunod at tinakot ninyo ang mga kaibigan ninyo at marami kayong napinsala." Kaya't hindi na pinalabas ang mga batang engkantado sa loob ng ilang araw. Kung sila ay nagiging mabait na bata, maaari ninyo silang makitang lalabas mula sa ilalim ng mga ugat ng puno na ginawang bahay ng mga engkantado at naglalaro sa magandang hardin na may bulaklak na kasing pula ng labi, may mga paru-paro, bubuyog, ibon, kuneho, kuting, at mga langgam na nakatira rito, at sa dulo ng harding ito ay may ilog.

A-2. Story with emphasis on intent of the actors (subjective moral judgment involved)

May isang hardin na may bulaklak na kasing pupula ng labi, may mga punong may mga dahong hugis puso, may mga paru-paro, bubuyog, ibon, kuting, langgam at iba't ibang hayop na nakatira rito. Sa dulo ng hardin ay may ilog.

Isang gabi nang ang buwan ay malaki at bilog na bilog at ang mga bituin ay nagsisimula pa lang maglabasan mula sa kinatataguan nila sa langit, dalawang batang engkantado na nagngangalang Ado at Ada ay nagpaalam sa kanilang ina na sila ay maglalaro sa magandang hardin. Ang sabi ng inang engkantada, "Sige, lumabas kayo at maglaro sa hardin. nguni't tatandaan ninyo na magpapakabait kayo at huwag ninyong gagambalain ang mga hayop. Ayokong malaman na naging salbahe kayo."

"Opo, Inay", sagot ni Ada, ang batang babaeng engkantada. "Opo, Inay", sagot ni Ado, ang batang lalaking engkantado. At sila ay lumabas mula sa ilalim ng mga ugat ng malaking puno na naging tahanan ng mga engkantado, dala ang kanilang mahiwagang baston.

At sila ay naglaro, tumalon, naglakad, tumakbo at nagsaya. Biglang nagsalita si Ada, ang batang babaeng engkantada, "Halika takutin natin ang mga hayop". "Oo", sagot ni Ado, ang batang lalaking engkantado. "Hindi naman

malalaman ng Inay". At tumingin sila sa paligid upang makahanap ng guguluhin. "Tingnan mo, Ada, ang mga langgam", sabi ni Ado, "ang sipag nilang magtrabaho. Takutin natin sila. Palakihin natin sila". Pagkasabi nito ni Ado, iwinaswas ni Ada ng kanyang mahiwagang baston, "Mahiwagang baston, palakihin mo ang mga langgam." At lumaki nang lumaki ang mga langgam at natakot ang mga hayop. Nagtakbuhan sila sa iba't ibang direksiyon. Ang mga paru-paro at bubuyog ay natakot at nagtago sa likod ng malaking pulang bulaklak, ang mga ibon ay natakot at nagkubli sa likod ng mga dahong hugis-puso, ang mga kuneho at mga kuting ay natakot at nagtago sa lahat ng sulok ng hardin, at ang mga langgam ay natakot din at naghanap ng taguan. Ngunit sa dahilang bata ang mga engkantada, hindi pa sila gaanong magaling gumamit ng mahiwagang baston kaya't hindi gaanong matalab ang kanilang ginawa at lumiit muli ang mga langgam. Iwinaswas uli ni Ado ang mahiwagang baston at itinuro sa mga kuneho at nagsabing, "Mahiwagang baston, gawin mong maliit ang mga kuneho upang sila ay matakot." At lumiit nang lumiit ang mga kuneho at nagsipagtago sila uli. Ngunit hindi nga sila gaanong marunong at lumaki na muli ang kuneho.

"Mahiwagang baston, lagyan mo ng pakpak ang mga kuting upang mahabol nila ang mga ibon at makain nila ang mga ito." At nagkaroon nga sila ng mga pakpak at lumipad upang habulin ang mga ibon, ngunit bago nila makain ito, biglang nawala ang mga pakpak! Iwinagaswas nila ang kanilang mahiwagang baston at nawala ang pakpak ng mga paru-paro at bubuyog, ang mga pulang talulot ng mga bulaklak at dahon na hugis-puso ay nawala rin. At sapagka't bata pa nga sila, hindi sila gaanong marunong gumamit ng mahiwagang baston at . . . nagkaroon muli ng pakpak ang mga paru-paro at bubuyog, ng talulot ang mga bulaklak at dahon ang mga puno. Nagalit sila at nag-isip kung ano ang magagawa nila upang masira nila ang hardin. "Mahiwagang baston, paagusin ang ilog upang mabaha ang buong hardin." At tumaas nang tumaas ang tubig at umagos sa pangpang ng ilog.

Sa mga oras na ito, ang kapit-bahay ng mga engkantado, si G. Duwende ay lumabas at nakita niyang lahat ng nangyayari at siya'y tumakbo papunta sa inang engkantada. Dumating ang inang engkantada at iniwagaswas ang kanyang mahiwagang baston at bumalik lahat ng tubig sa uog bago mapinsala ang baha. Inuwi niya ang kanyang mga anak at pinalo. "Ngunit Inay", sabi ni Ado at Ada, "wala namang malaking nasira at wala namang nasaktan." "Kahuf na," sagot ng inang engkantada, "binalak ninyo na makasira at manakit. Sinadya ninyo ito." At ang dalawang batang engkantada ay hindi na pinayagang lumabas ng ilang araw na. Kung sila ay mabait na muli, makikita ninyo silang labas mula sa ilalim ng mga ugat ng puno na ginawang tahanan ng mga engkantado at maglalaro muli sa magandang hardin na may mga bulaklak na kasing pula ng labi, mga punong may dahong hugis-puso, bubuyog, ibon, kuneho, kuting, langgam, at iba pang mga hayop na nakatira rito, at sa dulo nitong harding ito ay may ilog.

APPENDIX B

Judgment tests: moral judgment stories

1. A. Ang batang babae sa larawan ay tumutulong sa kanyang inang naghuhugas ng pinggan. Hindi niya sinasadya, nabitiwan niya ang pitong pinggan.

B. Ang batang babae sa larawan ay tumutulong sa kanyang inang naghuhugas ng pinggan. Hindi niya sinasadya, nabitiwan niya ang isang pinggan.

Sino ang salbahe sa dalawang bata? (Same intention, different consequences).

2. A. Habang naglalaro ng bola ang batang lalaking nasa larawan, nabasag niya ang salamin ng bintana ng kanilang kapit-bahay. Hindi niya ito sinasadya.

B. Ang batang lalaki sa larawan ay nagalit

sa kanyang kalaro kaya't hinagis niya ang kanyang bola sa kanilang bahay. Ang bola ay nahulog sa putik kaya't natalinsikan ang pinto nito.

Sino ang salbahe sa dalawang bata sa larawan. (Intention versus consequence).

3. A. Sinamahan ng batang babae sa larawan ang kanyang ina sa pamilihan. Sinabi ng kanyang ina na huwag siyang malikot at baka may masira siya. Hindi siya sumunod. Naglaro pa rin siya, patakbo-takbo kaya't nabangga niya ang lalagyan ng mga sabon. Nahulog ang isang kahon.

B. Sinamahan ng batang babae sa larawan ang kanyang ina sa pamilihan. Sinabi ng kanyang ina na kumuha siya ng isang kahon ng sabon. Sumunod siya. Nang kumukuha na siya ng sabon, nalaglag ang maraming sabon. Sino sa dalawang bata ang salbahe? (Intention versus consequence).

4. A. Tinutulungan ng batang lalaki sa larawan ang kanyang kapatid na maglinis. Hindi niya sinasadya, nahulog niya ang malaking kahong dala niya sa bisikleta ng kanyang kapatid. Ito ay nasira.

B. Nag-away ang batang lalaki sa larawan at ang kanyang kapatid. Gusto niyang umiyak ang kanyang kapatid kaya't binagsakan niya ng malaking kahon ang bisikleta nito. Ito ay nasira.

Sino sa dalawang bata ang salbahe? (Different intentions and same consequence).

5. A. Ang batang babae sa larawan ay tumutulong sa kanyang tatay. Nililinis niya ang mesa ng kanyang tatay at hindi niya sinasadyang napalisan ang mga papeles at kagamitan ng tatay niya kaya't nahulog.

B. Ang batang babae sa larawan ay nagagalit sa kanyang tatay kaya't kinalat niya lahat ng papeles at kagamitan ng kanyang tatay.

Sino ang salbahe sa dalawang bata? (Different intentions, same consequence).

6. A. Ang batang lalaki sa larawan ay nagagalit sa kanyang ina kaya't tinapon niya ang gatas na binigay sa kanya ng nanay niya.

Sino ang salbahe sa dalawa? (same intentions, different consequences).

7. A. Gustong sorpresahin ng batang babae sa larawan ang kanyang ina. Kinuha niya ang gunting at gumupit ng ilang pirasong tela upang gawing damit. Hindi sinasadye, nagupit niya ang kurtina ng nanay niya. Malaki ang butas nito.

B. Ang batang babae sa larawan ay sinabihan ng kanyang ina na huwag maglalaro ng gunting. Nang umalis ang nanay niya, hindi siya sumunod. Kinuha niya ang gunting at ginupit niya ang kurtina ng nanay niya. Maliit lamang ang butas nito.

Sino ang salbahe sa dalawa? (Intention versus consequences).

8. A. Ang batang lalaki sa larawan ay sinabihan ng tatay niya na huwag maglalaro ng tubig. Hindi siya sumunod. Umakyat siya sa may bintana nila at binuhusan ng kaunting tubig ang mamang nagdadaan. Nabasa ng kaunting ang mama.

B. Ang batang lalaki sa larawan ay tumutulong sa kanyang ama na naglilinis sa bintana. Hindi sinasadya, nasagi niya ang timba ng tubig at bumuhos ang tubig at nahulog ang timba sa mamang dumadaan. Ito ay nasaktan at nabasa.

Sino ang salbahe sa dalawang bata? (Different intentions, different consequences).