

MORAL IDENTITY OF TEACHERS OF THE UNDERPRIVILEGED

by

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A DISSERTATION

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ABSTRACT

Moral identity is the extent that a person has constructed his or her sense of self around moral concerns (Hardy, 2006). This research study focuses on whether there is a difference in the moral identity of teachers who serve underprivileged students in the inner city and teachers who serve more affluent students in the suburbs. Insight into the moral identity of teachers of the underprivileged was achieved by utilizing both quantitative and cognitive anthropological qualitative methods, and focusing on the role of moral judgment, religiosity, and personality. Teachers were categorized based on educational environment (inner city or suburban), educational experience (taught for less than ten years or more than ten years) and educational level of teachers (Bachelors or either a Masters or Educational Specialist degree).

The Defining Issues Test 2, a measure of moral judgment, did not reveal significant differences in the scores of inner city teachers ($N = 29$) and suburban teachers ($N = 32$); teachers who taught less than ten years ($N = 27$) and teachers who taught more than ten years ($N = 34$); and teachers who did not have a graduate degree ($N = 22$) and teachers who did have a graduate degree (39).

The Quest Scale on the Religious Life Inventory (Batson, 1993) is an open-ended, questioning approach to religion that is associated with reduced authoritarianism, tolerance, and universal compassion (Batson, 1983). A one-way ANOVA revealed no significant difference between elementary inner city and suburban teachers on the Quest Scale $F(1,61) = 1.859, p = .178$; no significant difference between teachers who taught in the classroom less than ten years and those who have taught ten years or more $F(1,60) = 1.881, p = .175$; However, higher Quest Scale scores for teachers with a graduate degree than teachers with a undergraduate degree only

resulted in a significant difference between the two categories of teachers, $F(1, 60) = 7.460, p = .008$.

Cultural domain analysis, a cognitive anthropology methodology, examined contrasts between inner city and suburban teachers in their classification and ranking of 21 qualities of a good teacher. Both categories of teachers classified the same qualities as either child-centered, with both equity and caring components, which are associated with moral cognition; or adult-centered, with both openness or interaction components. Inner city teachers preferred equity based qualities when interacting with students and suburban teachers preferred caring based qualities. Only the inner city teachers achieved cultural consensus in their classifying the 21 qualities of a good teacher, and neither group utilized the same cultural domain in classifying the qualities of a good teacher as they used in ranking the qualities of a good teacher.

Teachers who were highly positively or highly negatively correlated to the cultural domains of inner city or suburban teachers were selected to be interviewed with the Life Story Interview (McAdams, et al, 2008). There was not a difference between the inner city and suburban teachers regarding a religious motivation for becoming a teacher. However, inner city teachers stated that there is a great sense of community and teamwork between inner city teachers in supporting one another to remain dedicated to their jobs. This sense of community and teamwork was not found among the suburban teachers. Findings of this research indicate that further implementation of cultural domain analysis should be explored in the field of moral psychology.

DEDICATION

This dissertation is dedicated to a woman whose name I do not know.

On January 26, 2001, my birthday, an 8.0 earthquake brought death and devastation to the Gujarat region of western India, killing approximately 20,000 people and destroying a million homes. A month after the earthquake, I was part of a relief effort serving in a refugee camp. As I was assisting the physicians serve the sick and wounded, I heard children singing. Their voices broke through the pain they had experienced through the death of their family and friends, many still buried underneath the rubble. Leading the children in singing was a young woman, their teacher. While I did not understand what they were singing about, the repetition of their words revealed that she was leading them in a lesson.

I stood and watched in amazement as this young woman, no doubt suffering the pain of her own loss, smiled and encouraged her students through their lesson. With nothing more than her care and dedication, she was able to bring her students out of the ruin which surrounded them and hoped that the children would experience a better world.

When I returned from India, I believed God called me to learn how to assist teachers, such as her, in their efforts to overcome poverty and oppression through education. This dissertation represents the conclusion of my preparation for such efforts, and hopefully the beginning of implementing all I have learned into practice.

στο Θεό είναι η δόξα

LIST OF ABBREVIATIONS

df	Degrees of freedom: numbers of values free to vary after certain restrictions have been placed on the data
F	Fisher's F ratio: A ration of two variances
M	Mean: the sum of a set of measurements divided by the number of measurements in the set
n	Number of members in a limited portion of the total sample
N	Number of members in a total sample
p	Probability associated with the occurrence under the null hypothesis of a value as extreme as or more extreme than the observed value
r	Pearson product-moment correlation
r^2	Coefficient of Determination: proportion of variance in one variable that can be described or explained by the other variable
ρ	Spearman population correlation
R^2	Measure of strength of relationship
SD	Standard Deviation
$<$	Less than
$>$	Greater than
$=$	Equal to

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TABLE OF CONTENTS

ABSTRACT	ii
DEDICATION	iv
LIST OF ABBREVIATIONS AND SYMBOLS.....	v
ACKNOWLEDGMENTS.....,	vi
LIST OF TABLES.....	ix
LIST OF FIGURES.....	xii
1. INTRODUCTION.....	1
2. LITERATURE REVIEW	10
3. METHODOLOGY	51
4. RESULTS	65
5. DISCUSSION	139
REFERENCES	162
APPENDIX A.....	172
APPENDIX B.....	174
APPENDIX C.....	198
INSTITUTIONAL REVIEW BOARD APPROVAL.....	209

LIST OF TABLES

1. Inner City School Demographic Information.....	55
2. Suburban School Demographic Information.....	56
3. Descriptive Statistics ANOVA DIT-2: Inner City and Suburban Teachers.....	67
4. DIT-2 ANOVA Significance Levels: Inner City and Suburban Teachers.....	68
5. Descriptive Statistics ANOVA DIT-2: Teachers Who Have Taught Less Than Ten Years in the Classroom and Teachers Who Have Taught Ten Years or More.....	69
6. DIT-2 ANOVA Significance Levels: Teachers who Taught Less Than 10 Years and Teachers who Taught 10 Years or More.....	70
7. Descriptive Statistics ANOVA DIT-2: Teachers Who Have Earned a Bachelors as Their Highest Degree and Teachers Who Have Earned Either a Masters or Educational Specialist Degree.....	71
8. DIT-2 ANOVA Significance Levels: Teachers with Bachelors Degree and Teachers with either Masters or Educational Specialist Degree.....	72
9. Comparison of DIT-2 Scores.....	73
10. Comparison of DIT-2 scores Based o Educational Degree With DIT-2 Norms.....	74
11. Cluster Analysis Comparison.....	99
12. Cultural Consensus Eigenvalues.....	100
13. Rankings of Qualities of a Good Teacher Comparison.....	102
14. Spearman ρ Comparison of Rankings.....	104
15. Property Fitting Analysis.....	105
16. Descriptive Statistics for Inner City and Suburban Teachers Religious Life Inventory.....	129
17. ANOVA for Inner City and Suburban Teachers Religious Life Inventory.....	129

18. Descriptive Statistics for Teachers who have Taught 10 Years or Less and Teachers who have Taught 10 or More Years - Religious Life Inventory.....	130
19. ANOVA for Teachers who have Taught 10 Years or Less and Teachers who have Taught 10 or More Years – Religious Life Inventory.....	130
20. Descriptive Statistics for Teachers who have a Bachelors as their Highest Degree and Teachers who have s degree beyond a Bachelors (Ed.S. or M.A) Religious Life Inventory.....	130
21. ANOVA for Teachers who have a Bachelors as their Highest Degree and Teachers who have a Graduate Degree (Ed.S. or M.A) Religious Life Inventory.....	131
22. Multiple Regression and ANOVA for Religious Life Inventory Comparison of Religious Life Inventory Scores with DIT 2 Scores Spearman Correlation Coefficient.....	132
23. Correlations of DIT-2 and Religious Life Inventory Scores – Inner City Teachers Pearson Correlation Coefficient r.....	132
24. Correlations of DIT-2 and RLI Scores – Suburban Teachers Pearson Correlation Coefficient r.....	133
25. Correlations of DIT-2 and Religious Life Inventory Scores Teachers Who Have Taught Less Than 10 Years. Pearson Correlation Coefficient r.....	134
26. Correlations of DIT-2 and Religious Life Inventory Scores Teachers Who Have Taught 10 Years or More Pearson Correlation Coefficient r.....	134
27. Correlations of DIT-2 and Religious Life Inventory Scores Bachelors Degree Pearson Correlation Coefficient r.....	135
28. Correlations of DIT-2 and Religious Life Inventory Scores Masters /EdS Pearson Correlation Coefficient r.....	135
29. Inner City Teacher 1 - Scores and Rank – Life Story Interview.....	198
30. Inner City Teacher 2 - Scores and Rank – Life Story Interview.....	199
31. Inner City Teacher 3 - Scores and Rank – Life Story Interview.....	200

32. Inner City Teacher 4 - Scores and Rank – Life Story Interview.....	201
33. Suburban Teacher 1 - Scores and Rank – Life Story Interview.....	202
34. Suburban Teacher 2 - Scores and Rank – Life Story Interview.....	203
35. Suburban Teacher 3 - Scores and Rank – Life Story Interview.....	204
36. Suburban Teacher 5 - Scores and Rank – Life Story Interview.....	205
37. Suburban Teacher 6 - Scores and Rank – Life Story Interview.....	206
38. Suburban Teacher 7 - Scores and Rank – Life Story Interview.....,	207
39. Suburban Teacher 8 - Scores and Rank – Life Story Interview.....	208

LIST OF FIGURES

1. Multidimensional Scaling Plot of Inner City Teachers.....	80
2. Multidimensional Scaling Plot of Suburban Teachers.....	81
3. Multidimensional Scaling Plot of Teachers with Bachelors as Highest Degree	83
4. Multidimensional Scaling Plot of Teachers with Masters / EdS as Highest Degree	84
5. Multidimensional Scaling Plot of Teachers Who Taught Less Than 10 Years	85
6. Multidimensional Scaling Plot of Teachers Who Taught 10 Years or More...	86
7. Hierarchical Cluster Analysis Dendogram using Average Linkage (Between Groups) Inner City Teachers.....	89
8. Hierarchical Cluster Analysis Dendogram using Average Linkage (Between Groups) Suburban Teachers.....	90
9. Hierarchical Cluster Analysis Dendogram using Average Linkage (Between Groups) Teachers Who Taught Less Than 10 Years.....	91
10. Hierarchical Cluster Analysis Dendogram using Average Linkage (Between Groups) Teachers Who Taught 10 Years or More.....	92
11. Hierarchical Cluster Analysis Dendogram using Average Linkage (Between Groups) Teachers Whose Highest Earned Degree is a Bachelors....	93
12. Hierarchical Cluster Analysis Dendogram using Average Linkage (Between Groups) Teachers Whose Highest Earned Degree is a Masters or EdS	94
13. Inner City / Suburban Teachers Combined Cultural Consensus Plot.....	101

CHAPTER 1

INTRODUCTION

The concept of identity has been examined by philosophers, psychologists, and theologians for centuries. Members of every generation struggle with the question of “Who am I?” and its implications for their lives. According to Erik Erikson (1968), adolescence is a period when each of us particularly struggle with developing our identity. We identify certain beliefs and values that become important to each of us and accordingly make choices for our lives.

However, the interest of this research is not on adolescent identity, but the identity of adults, and specifically moral identity. Hardy (2006) states that a person has a moral identity to the extent that he or she has constructed his or her sense of self around moral concerns. To illustrate, I offer the following scenario, developed from the work of Jonathan Kozol (Kozol, 2000; Kozol, 2006; Kozol, 2007), the US Department of Education report, *Urban Schools: The Challenge of Location and Poverty Executive Summary* (1996), and Wiseman (2009).

Consider two teachers, Ms. Smith and Ms Jones, who graduated fifteen years ago from the same university with the same degree in elementary education. After graduation, each accepted a position as a second grade teacher, and has taught the same grade ever since. While certain basic similarities between the two teachers remain regarding preparation and instruction, greater are the diversities between the two colleagues in their pedagogical efforts.

Ms. Smith teaches in a well-respected elementary school in an affluent suburb, that proudly lists its student’s scores on mandatory national and state examinations. This year her classroom is being equipped with the latest in educational technology. Each year Ms. Smith is provided with a more than adequate budget to decorate her room, and each of her students faithfully provide their classroom supplies on the first day of class. The parents of her students

sign up to host class parties and to serve in various volunteer positions. Her well-dressed students will have access to the internet on their personal laptop computers, while Ms. Smith guides them through their lesson from her touch screen at the front of the class. Homework assignments are turned in neat and promptly, and class projects reflect the assistance and professionalism of well-educated parents. At Christmas and the end of the year, Ms. Smith collects a wide assortment of gift cards, decorative items, and thank-you notes on monogrammed cards. Most of the teachers at Ms. Smith's school stay for many years and remain there until retirement. Ms. Smith loves her job and cannot imagine working anywhere else.

Ms. Jones teaches in a disregarded elementary school in the inner city, which is trying to hide the fact that it was designated as "failing" based on its students scores on mandatory national and state examinations. This year her classroom is equipped with the same technology as the year before, and the years before that. While a local business donated used computers for her classroom five years ago, they are unable to run the latest software. Ms. Jones uses her own money to decorate her classroom, as her budget allotment is inadequate to provide the welcoming environment she wants for her students. She carefully selects posters of African-American and Hispanic role models to decorate her walls, and her creativity with construction paper, scissors, and glue, is the envy of her fellow teachers. She carefully prepares for each lesson, scouring magazines on her home computer for images that will illustrate her lessons. Her classroom is louder than Ms. Smith's, as the students freely discuss the latest music video or television program that imposed its "mature content" on their immature minds. Ms. Jones knows that homework assignments are rarely turned in as most of the students are raised in single parent homes, with the mother often working two or more minimum wage jobs, and the students are often without the needed assistance to complete their homework assignments. With the

unavailability of parental assistance, class parties and field trips are a rarity, and parent-teacher conferences are often cancelled, never to be rescheduled. Most of the teachers at Ms. Jones's school leave before their fifth year and Ms. Jones has seen six different principals during her tenure at the school. Ms. Jones loves her job and cannot imagine working anywhere else.

Why would two different teachers, who operate in divergent educational contexts, achieve the same level of satisfaction in their professional identity? One can easily understand Ms. Smith's appreciation of her position as a teacher in her school. She is provided with more than adequate resources in her classroom and is assured of the interest and involvement of the parents in both the curriculum and extra-curricular activities of her students. Her only complaint is that the parents can be too involved in the activities of the school.

For Ms. Jones, she receives the same level of satisfaction in her role as an educator as does Ms. Smith, but without the level of resources and support that Ms. Smith receives. Ms. Jones was offered opportunities to transfer to "better schools", yet she respectfully declined and stated her willingness to remain in the inner city. For Ms. Jones, her job as an educator is not just a nine month occupation, but a life-long calling to serve the children of the inner city. During her fifteen years at her school, she has witnessed the effects of poverty upon her students, who come to school lacking proper clothing, hygiene, and nutrition. She has competed with influences outside of the classroom that are attracting the attention of the students in her school – gangs, drugs, violence, and inappropriate media – and often believes she and the school are losing the battle for the hearts and minds of the students. Her discussions with colleagues at conferences about her work in the inner city usually lead to declarations of appreciation for her commitment to her students; no one has decided to leave their suburban school to join her in her quest to make

a difference in the lives of the children in the inner city. For Ms. Jones, there is a moral component of her calling as a teacher and it is demonstrated in her commitment to her students.

Purpose of Research

What sort of person is Ms. Jones, who uses her talents and skills to assist the underprivileged child in developing his or her own answer to the question “Who am I?” rather than having the powerful of society dictate the answer to him or her? What type of person is Ms. Jones, whose answer to the question “Who am I?” gives her the integrity and persistence to invest her life in the education of underprivileged children in the inner city?

The purpose of this research is to explore and understand the moral identity of teachers such as Ms. Jones – teachers who made a commitment to the education of underprivileged inner city children. Within this research there is an exploration of the philosophical and psychological concepts of identity. In conjunction, investigation into the role of religious identity as a component of social justice activity will be conducted.

This dissertation examines the moral identity of teachers who are presently involved in the education of underprivileged children in the inner city. Utilizing both the Defining Issues Test (DIT-2) as a measure of moral judgment, the Religious Life Inventory as a measure of religiosity, the Life Story Interview as a measure of personality and cultural domain analysis as a cognitive anthropological measure of teacher identity,

The field of moral psychology involves the study of the development of morality and the process where individuals espouse and internalize an understanding of the standards of right and wrong of their society, and as such it is a subcategory of the field of developmental and educational psychology. Traditional areas of research are how children understand their society’s moral code, how to resist breaking the moral code and how to react when the moral code is

broken by themselves or someone else. In the realm of educational psychology, moral psychology provides better understanding how educational and policy intercessions can promote positive social and interpersonal behavior and reduce negative social and interpersonal behavior.

Statement of Problem

The role of the teacher projects multiple images in our society. From the professor in the lecture halls of the University of Alabama to the elementary teacher in Africa conducting class under a tree, the perception of teachers in our society is usually regarded positively and is considered to be one of the most fundamental and respected roles within a society.

Nevertheless, what motivates an individual to become a teacher, and to remain a teacher? Specifically, what motivates the teacher serving the inner city to choose to work with underprivileged students who are often undernourished, impoverished, and lacks the academic support of parents? Why would someone spend their time participating in a profession that is not highly paid to prepare lessons, grade tests, confront discipline issues, with the continued awareness that the student may or may not show up for class?

Education, especially of the underprivileged in our society, is a moral endeavor (Freire, 1970). The education of the underprivileged has the potential to break the cycles of poverty, ignorance, crime, and other social ills that few other professions can claim. However, while education is a moral endeavor, do educators of the underprivileged have a strong sense of moral identity which impels and sustains their teaching when the rewards for their efforts are minimal and unrecognized by the society they serve?

While programs and curriculum for the underprivileged are a vital component in the struggle to overcome the grasp of poverty and ignorance, it is the teachers themselves who are

the essential link between students and programs designed to overcome the effects of poverty and ignorance.

A question of interest for this dissertation are whether the teachers of the underprivileged have a stronger sense of moral identity than their colleagues who do not serve the underprivileged and teach in suburban schools? Do teachers of the underprivileged view themselves as moral agents because of a sense of purpose in overcoming the effects of poverty and ignorance or do the effects of poverty and ignorance that the students bring into the classroom reduce or nullify the teacher's moral identity? In contrast, do teachers who serve in suburban schools, and are not faced with the effects of poverty and ignorance have a stronger sense of moral identity because of the context in which they serve? In addition, do teachers who have taught the underprivileged for an extended period of time have a stronger sense of moral identity than teachers who have relatively little experience in teaching the underprivileged? Another area of interest for this research is understanding the role of religious faith on moral identity. Specifically, what role does religious faith play in a teacher's initial decision to teach underprivileged students and to sustain the motivation to remain in the classroom with underprivileged students?

Related to this research is exploring the role of the environment and its influence on moral identity. Specifically, could one argue that the teacher in the inner-city school may be no different, at first, from the suburban teacher? However, over time, does the inner city teacher begin to see him or herself as having a moral purpose - in part to cope with the difficulties of teaching underprivileged students? In other words does moral identity lead one to teach in either on the inner city or a suburban setting, or does the educational setting itself create the moral identity of the teacher?

In order to examine these questions, we begin with a brief discussion of the field of moral psychology, with particular interest given to the work of Lawrence Kohlberg, James Rest, and Augusto Blasi.

Moral Psychology and the Four Component Model

The most influential moral psychology theorist was Lawrence Kohlberg, who expanded on the work of Piaget's stage theory of development. Kohlberg's levels of moral judgment, each with two stages, yielded six distinguishable stages. Level one is preconventional morality, and is seen primarily in preschool children, most elementary students, some junior high students, and a few high school students. Stage one is punishment-avoidance and obedience, where people make decisions based on what is best for themselves, without regard for other's feelings or needs. Stage two is the exchange of favors, where people recognize that others have needs, and try to satisfy others needs if their needs are met. Level two is conventional morality, and is seen in a few older elementary students, some junior high students, and many high school students. Stage three focuses on being a "good boy" or "good girl", where people make decisions based on what will please others, especially authority figures. Stage four centered on law and order morality, where people look to society as a whole for guidelines about right and wrong. Level three is postconventional morality, and is rarely seen before college. Stage five is the social contract, where people recognize that rules represent agreements among many individuals about appropriate behavior. Stage six represents universal ethical principles, and is a hypothetical "ideal" stage that few people ever reach (Lapsley and Narvaez, 2004).

Kohlberg believed moral action was the result of moral understanding, whereas Martin Hoffman believed moral emotion, such as empathy, led to moral action. Nancy Eisenberg asserts that moral cognition and moral emotion are linked together for action, and that both can function

as primary sources of moral motivation (Hardy and Carlo, 2005). While Kohlberg deserves credit for establishing moral psychology as a formal academic discipline, his approach is not the only one considered within the field. As evidenced by Killen and Smetana (2006), moral psychology casts a wide and varied net of academic interest. Topics include structuralism, moral development stages, social domain theory, social justice, conscience, socialization, internalization, social interaction, sociocultural theory, empathy, personality, aggression, moral education, character development, and community service.

In the Four Component Model, developed by James Rest (1999), moral judgment, as measured by the Defining Issues Test (Rest, 1979), is but one component which leads to moral behavior on a macromorality scale. The other components are moral sensitivity, moral motivation, and moral behavior. Blasi's Self Model and the Four Component Model both offer an explanation of the connection of moral cognition with moral action.

Blasi's (1983) Self Model of moral functioning has three components. A moral judgment must pass through a judgment of responsibility before leading to moral action which is determined to be strictly necessary for the individual. Second, judgment of responsibility comes from moral identity, which reflects individual differences to which being moral is a central or essential characteristic of the sense of self. The third component is self-consistency, which the tendency to want to live consistent with one's sense of self. Therefore, if moral concerns are important to an individual, then this proclivity serves as a key motivation for moral action. Moral action is motivated by a desire to remain consistent with one's own identity as a moral person who is concerned about morality.

In Blasi's (1983) Self Model, moral actions are responses to situations that are defined by and interpreted according to moral reasoning structures. Moral action, therefore, directly depends

on the moral choice and only indirectly on the structure of moral reasoning. Moral judgments are processed through a second set of rules regarding responsibility. The function of responsibility judgments is to determine the extent to which the morally good action is also strictly necessary for the self. The criteria used to arrive at responsibility judgments vary from person to person and related to one's self-definition. The transition from judgment to responsibility to action is supported by the tendency to self-consistency, which is a cognitive motive for objectivity and truth.

Within the context of moral psychology is the area of prosocial behavior. I attempt to discuss this topic utilizing research related to moral identity as proposed by Blasi and to examine prosocial behavior research against the template of Rest's Four Component Model with particular attention given to the role of religiosity.

In the next chapter I will further discuss the development of the concept of moral identity by first examining the philosophical and psychological foundations of personal identity. This work provided a framework for Blasi's Self Model for moral identity, which in conjunction with Rest's Four Component Model provides an explanation for prosocial behavior. Specifically, the moral agency of classroom teachers will be discussed as well as a review of the role of religion as a motivation for moral behavior.

CHAPTER 2

LITERATURE REVIEW

Philosophical Perspectives on Personal Identity

In order to build the case for my research, I will first examine the philosophical foundations for the concept of personal identity utilizing the work of Locke, Kant, Aquinas, and Erik Erikson. On this foundation I will build upon the psychological concept of identity with special attention given to the work of Augusto Blasi. James Rest's Four Component Model of moral functioning will be integrated into research on moral personality. Within this greater context, special attention will be given to the personal identity of school teachers and the impact of religious faith upon prosocial behavior.

The concept of identity has a long and rather muddled philosophical history that occurred before current discussions by educators, anthropologists, and psychologists (Wren and Mendoza, 2004). However, there are certain core concepts to identity that have established a philosophical foundation for current psychological research into moral identity. I will begin my discussion of moral identity by reviewing prominent philosophers' perspectives on personal identity before discussion of moral identity. The purpose of this philosophical review is to establish that the concept of moral identity developed its essential principles within the writings of philosophers who struggled with the concept of personal identity.

John Locke on Personal Identity

One of the earliest philosophers who wrote about personal identity was John Locke. Locke defines "person" as meaning "a thinking, intelligent being that has reason and reflection and can consider itself as itself, the same thinking being" (Locke, 1894, p. 246). Locke also states:

Wherever a man finds what he calls "himself," there, I think, another may say is the same person. It is a forensic term appropriating actions and their merit; and so belongs only to intelligent agents capable of a law, and happiness and misery. This personality extends itself beyond present existence to what is past, only by consciousness; whereby it becomes concerned and accountable, owns and imputes to itself past action, just upon the same ground and for the same reason that it does the present (Locke, 1894, p. 256).

Locke does not associate personal identity with the physical body, as he states "nobody will make identity of persons to consist in the soul being united to the very same numerical particles of matter" (Locke, 1894, p. 64).

Locke considers personal identity as "a thinking intelligent being that has reason and reflection, and can consider itself as itself" (Locke, 1894, p. 246). Locke elaborates his view of personal identity as follows:

This being premised to find wherein personal Identity consists, we must consider what Person stands for; which, I think, is a thinking intelligent Being, that has reason and reflection, and can consider it self as it self, the same thinking thing in different times and places; which it does only by that consciousness, which is inseparable from thinking, and as it seems to me essential to it: It being impossible for any one to perceive, without perceiving, that he does perceive. When we see, hear, smell, taste, feel, meditate, or will any thing, we know that we do so. Thus it is always as to our present Sensations and Perceptions: And by this every one is to himself, that which he calls self: It not being considered in this case, whether the same self be continued in the same, or divers Substances. For since consciousness always accompanies thinking, and 'tis that, that makes every one to be, what he calls self; and thereby distinguishes himself from all other thinking things, in this alone consists personal Identity, i.e. the sameness of a rational Being: And as far as this consciousness can be extended backwards to any past Action or Thought, so far reaches the Identity of that Person; it is the same self now it was then; and 'tis by the same self with this present one that now reflects on it, that that Action was done (Locke, 1894, p. 247).

Noonan (1978) states that in his discussion of personal identity, Locke implies that when a person thinks there is always a substance that does the thinking. And he thought it "probable" that a person's consciousness "is annexed to, and the affection of, one individual immaterial substance" (Locke, 1894, p. 255); i.e. that when one and the same person thinks on two different

occasions it is one and the same substance that does the thinking. Later Locke writes of “. . . different substances, by the same consciousness, being united into one person, as well as different bodies by the same life are united into one animal, whose identity is preserved in that change of substances by the unity of one continued life” (Locke, 1894, p. 247). For Locke even though all persons are substances, being the same person is not equivalent to, nor does it entail, having the same substance. What his definition of personal identity guarantees is only that a person will not think it remembers doing something which was in fact done, but by some other person (Noonan, 1978).

Therefore, for Locke, the identity of a person is rooted in consciousness. By 'consciousness' he not only means self-awareness but also memory. Locke says “For, it being the same consciousness that makes a man be himself, personal identity depends on that only, whether it be annexed solely to one individual substance, or can be continued in a succession of several substances” (Locke, 1894, p. 247). According to Intisar-Ul-Haque (1970), Locke states that by comparing the consciousness of an individual in any two moments, we have the idea of personal identity. He points out that personal identity reaches no further than consciousness reaches and the personality extends itself from present existence to what is past only by consciousness or memory. For Locke the concept of a person lies in self-awareness that one is a person and that personal identity lies in memory, in remembering that one is the same person.

Locke's theory of personal identity is a synthesis of conceptual analysis, metaphysics, and psychology. In Locke's view, consciousness, through memory, unifies a person over time. Locke believed an individual at one time and at another time is the same person, if the individual at the later time is conscious of having experienced or done what the individual at the earlier time experienced or did. An individual at the later time has the "same consciousness" as the individual

at the earlier time. However, consciousness is more inclusive than memory, and is inseparable and essential to thinking (Martin, 2000).

It should be noted that Locke did not contend that continued memory is requisite for sameness of consciousness. His view is our personal identity reaches as far as our consciousness does, and does in fact reach to episodes that we do not now remember (Loftson, 2004). But to Locke, the sole and sufficient condition of full identity is consciousness (Hughes, 1975). The subjective awareness or consciousness of one's own identity is a sufficient condition of one's own individuality, but one must not confuse oneself with another (Intisar-Ul-Haque, 1970).

Hughes (1975) states that Locke persuaded most of his successors of one point, that one important consequence of the theory of personal identity is a theory of personal responsibility. Locke's theory of personal identity is that for every man (by 'man' Locke means an organized and continuous human body), there is one person responsible for all the actions in which that man is involved (Hughes, 1975).

Immanuel Kant on Personal Identity

For Immanuel Kant, personal identity was also an aspect of consciousness. He wrote:

We are conscious *a priori* of the complete identity of the self in respect of all representations which can ever belong to our knowledge, as being a necessary condition of the possibility of all representations. For in me they can represent something only in so far as they belong with all others to one consciousness, and therefore must be at least capable of being so connected (Kant, 1965, pp. 141-142).

It appears that both Locke's and Kant's affirmation of consciousness establishes a cognitive component in the realm of personal identity. Similar perspectives on identity were formulated by Spinoza (Lin, 2005).

Carr (2001) states that Kant believed moral qualities and characteristics are key constituents of personal identity. Carr believes the most important sense in which one is a person is that they are moral agents, as moral integrity or reliability are salient features of a

person. According to Carr (2001), Kant said that moral responses are expressions of voluntary or free agency rather than the dependent products of feeling or passion. For Kant, we are truly free when we act in the light of reason rather than feeling.

Kant argues that the laws which free us from our empirical conditioning are essentially the products of rational moral laws grounded in identification of the universal and impartial character of genuine moral reason. Genuine practical moral reasoning recognizes the contradiction of denying to others the respect that we would normally expect to be given to ourselves. Kant may be taken as offering a formal demonstration of the Gospel injunction to do unto others what one would have them do unto you (Carr, 2001).

For Kant, personal identity is equivalent to moral identity, and depends entirely on voluntary submission to the absolute requirements to the categorical imperative (Act only according to that maxim whereby you can at the same time will that it should become a universal law) (Carr, 2001). By contrast to this view, utilitarians view actions as morally good in that they promote happiness or wellbeing, and bad in that they promote harm or unhappiness (Carr, 2001). For Kant, the self has to be a morally legislating agent in order to be a person. However for utilitarians it is not essential in order for someone to be a person that they are any kind of moral agent at all (Carr, 2001). Whereas for Kant, one's moral motivation is duty, utilitarians view moral motivation as general welfare utilitarian ethics which require commitment to promoting common good above one's own. Utilitarian ethics is criticized for its extraordinarily personally demanding moral theory, which requires self-renunciation, and is practically unlivable, and too demanding (Carr, 2001).

Thomas Aquinas on Personal Identity

In Aquinas's account, the foundation of one's identity as an individual person is one's material body, which is distinct from other bodies and subsisting of its physical, chemical, and biological unity and continuity as an organism. The principle of this life-giving unity and continuity to the shifting material components of the body is the factor that Aquinas, like Aristotle, calls the soul (Finnis, 2005).

Aquinas believed that personal identity involved persons integrating their choices around relatively or absolutely ultimate purposes, like religious faith, marriage, a vowed religious (e.g., monastic) state, or a professional vocation. Such character-shaping commitments constitute a distinct personal identity. For Aquinas, the most fundamental and pervasively identity-shaping option and commitment one can make is faith, the choice to believe in God's revelation and offer of adoption, and to live in which one's neighbor is as valued as oneself. (Finnis, 2005).

Erik Erikson on Personal Identity

Erik Erikson (1968) proposed that identity is the answer to the question "Who am I?". One might say that personal identity is that aspect of one's subjectivity that endures through time or at least seems to endure over time. Wren and Mendoza (2004) contend that the answer to this question is the reassuring perception of sameness from one moment of each person's lived experience to the next.

According to Erikson (1967), "Identity means an integration of all previous identifications and self-images, including the negative ones" (p.36). He further affirms, "Identity formation is really a restructuring of all previous identifications in the light of an anticipated future" (p. 36). Erikson believed that the development of personal identity was a lifelong process, but was especially salient during adolescence. Personal identity requires an inner

continuity of personal history of the self with the personal history of significant others and society as a whole (Manno, 1980).

Erikson maintained that for a person to grow in identity, he or she must grow in fidelity as well. Fidelity is the ability to sustain loyalties that one has pledged despite inevitable contradictions that occur in the relationship (Manno, 1980). Positive identities reflect those things which persons are to become. Negative identities mirror potential futures which are to be avoided. Erikson believed that identity and intimacy are closely related. Identity asks the question, "Who am I", while intimacy asks the question, "To whom and what will I commit myself?" This interaction of identity and intimacy ultimately leads to the question. "In what ways can I and do I responsibly share my identity with others?" (Manno, 1980). For many people, the answers to these aforementioned questions are found in religious values and beliefs (Manno, 1980).

According to Erikson (1967) either identity achievement or identity diffusion occurs during adolescence, but recent research indicates that resolution of these issues do not occur until the late 20's and early 30's. Additionally, research shows that after individuals achieve identity achievement, they reenter the moratorium status and return to identity achievement on multiple occasions throughout their life (Sneed, Whitbourne, and Culang, 2006).

Erikson (1968) described identity as a "sense of invigorating sameness and continuity" (p. 19) and that one's inner sense of sameness and continuity are matched by the sameness and continuity of one's meaning for others. In traditional societies, identities are assigned, but in modern complex and pluralistic societies, identity requires choices, self-consciousness and reflexivity (Schachter, 2005). Erikson recognized that certain historical conditions, cultural contexts, and social institutions can either make identity formation more or less difficult

(Schachter, 2005). For Erikson, the specific content of Identity Achievement is irrelevant, in contrast to the structural format of choice taking place after exploration of alternatives. In other words, whether a person becomes a liberal or conservative is not as important as how the decision was made. Erikson viewed the relationship between the individual and society as the core of personality. For Identity Achievement to occur, construction of a self, based on independent thought and choice, needs to develop separate from parental and social pressure (Schachter, 2005).

Erikson theorized that the family and various social units (ethnic groups, tribe, race, nation) imprint moral development and values on the child. Erikson considered nearly all adults as moral, but only some adults as ethical, which he defined as holding principled, positive, life-affirming values (Hoare, 2002). Erikson defined morals as telling us what to negate, but ethics as telling us what to affirm. Erikson doesn't dismiss the moral, because it can make an adult dependable, but also can make an adult mean-spirited under the pretense of morality (Hoare, 2002).

In summary, I have presented perspectives on both personal and moral identity from a philosophical foundation. Each of the aforementioned philosophers, Locke, Kant, Aquinas, and Erikson, has theorized that cognition is essential to the development of a personal identity. For Locke, the essential element for identity formation is consciousness. Kant contended that moral qualities and characteristics are key constituents of personal identity. Aquinas believed that personal identity involved persons integrating their choices around relatively or absolutely ultimate purposes such as a professional vocation (ex: teaching). And for Erikson, identity and connection with others ultimately leads to the question. "In what ways can I and do I responsibly share my identity with others?".

I have established through my review of the philosophical components of personal identity the role of cognition and morality as central components in the discussion of identity. I will now show through the psychological literature on identity how Augusto Blasi and other contemporary psychologists have built upon this philosophical foundation to further expand our understanding of moral identity.

Psychological Perspectives on Moral Identity

Augusto Blasi on Personal Identity

Blasi (1990) claimed that philosophy's main contribution to psychological inquiry consists in clarifying the meaning of ordinary language and occasionally inspiring specific hypotheses. Augusto Blasi (1991) views personal identity as both subjective and cognitive to both the person and those who observe the person. In other words, a human group is constituted by the dispositions, thoughts, intentions, commitments, and so on, of its members and by the apprehension on the part of other persons that the group in question is so constituted.

Blasi described what he referred to as “identity modes”. These are increasingly adequate ways of integrating one's subjectivity or, as Blasi (1993) said, ways of establishing for oneself “a basic unity by constructing the meanings that one gives to oneself, other people, and the surrounding world” (p. 103). Much of Blasi's empirical work charts four modes of identity: (1) Social-role identity, (2) Identity observed, (3) Management of identity, and (4) Identity as authenticity. Blasi states the first identity mode begins in mid-adolescence. The second identity mode, in which one's inner (true) self is contrasted with the external self that others see. In this mode, the inner self is the true one because it is always the same: unchanging, real, and given. “One discovers an inner quasi-substance” (Blasi, 1993, p. 104).

According to Blasi (1983), the formation of one's moral identity is tied to moral actions being so central to person's self concept that failing to act is to undermine what is the core of one's personhood. Blasi suggests the cognitive motivation for moral action springs from the sense of fidelity to oneself in action. In Blasi's (1983) self model of moral action, moral actions are responses to situations that are defined by and interpreted according to moral reasoning structures. Moral action, therefore, directly depends on the moral choice and only indirectly on the structure of moral reasoning. Moral judgments are processed through a second set of rules regarding responsibility. The function of responsibility judgments is to determine the extent to which the morally good action is also strictly necessary for the self. The criteria used to arrive at responsibility judgments vary from person to person and related to one's self-definition. The transition from judgment to responsibility to action is supported by the tendency to self-consistency, which is a cognitive motive for objectivity and truth.

Contemporary Theories of Personal Identity

According to Godon (2004) the key feature of personal identity is that it is dynamic. To develop a personal identity, one must contemplate the world and one's relationship with it. In addition, Godon suggests that a person gains self-understanding by previously losing one's selfhood, an abandoning of the certainty that one's own view is invariably the correct one.

Identity is continuously changing in the context of ever changing relationships. Historically, people stayed in relatively stable communities; however, the post-modern person is continuously expanding his or her boundaries and changing his or her communities, thereby affecting his or her identity (Alma & Zock, 2002). Taylor (1989) believes that the plans, projects and commitments a person engages in contributes to identity formation, however identity formation cannot only be thought of only in terms of construction and sociocultural influences,

but their sensitivities to these events as well. Alma and Zock (2002) state that personal identity is a combination of the hypothetical self and the reflective self, The hypothetical self contains a person's dynamics and individual agency, while the reflective self reacts to the social structure which gives directions to agency. In identity formation both the hypothetical self and the reflective self engage and support each other.

The primary contenders for a criterion of personal identity have been the bodily criterion and the psychological criterion, which are based, respectively, on the intuitions that it is sameness of body and sameness of personality which are responsible for sameness of person (Schechtman, 1990). Feser (2005) states that theories of personal identity are theories about what it is to be a person; for to give the identity conditions of a thing is in part to give an account of what sort of thing that thing is. To present a theory of personal identity is to give an account of the self that the thesis of self-ownership claims the self owns. Like all theories of personal identity, the bodily-continuity theory is concerned in part with what makes for identity of persons over time. Bodily-continuity theories hold that it is the presence of the same material substance, the body, which is crucial. Another sort of personal identity theory, namely psychological-continuity theories also indicate that these theories too will suffer from the same problems as bodily continuity theories do where self-ownership is concerned. Psychological continuity theories hold that it is not continuity of the body or brain per se that is crucial to personal identity, but rather continuity of psychological characteristics, such as personality traits, behavioral patterns, and memories.

Virtually every contributor to the contemporary literature on social or cultural identity subscribes to the view that personal identity is socially constructed. Wren and Mendoza (2004) believe that nearly everyone recognizes that he or she would have been a much different person

if the circumstances of birth, childhood, economics, and other social conditions had been different. The assumption here is that our psychological states and structures are formed in the course of social interaction.

Hall (1996) states that identities are narratives, not things. Like other narratives, identities are fashioned in discourse and hence “in specific historical and institutional sites within specific discursive formations and practices, by specific enunciative strategies” (Hall, 1996, p. 4).

Wren and Mendoza (2004) believe that when a person is prescribed a certain identity, they are given a psychological description, but are often selected from the general population and assigned to a subgroup. This sort of identification is an attempt to spell out the subjective relationship the person has with the group. They state that membership is not of primary importance but endorsement, solidarity, affection, or some other mode of relational consciousness. The former sort of identification is a matter of demographics; the latter a matter of internalized affiliation.

Moral Responsibility

As mentioned earlier in the discussion of Blasi’s perspective of moral identity, responsibility is suggested to be a factor in bridging the gap between moral cognition and moral action. The area of moral responsibility has been addressed by philosophers for centuries, however a brief synopsis of relevant inquiry for understanding of this topic is offered.

Moral responsibility is associated with the power to control one’s actions: absent any possibility of avoiding an action, an agent cannot be held accountable for proceeding with the action (Hunt, 1997). Fischer (1999) states that for someone to be considered a morally responsible person there must be an element of control or freedom to make a choice. If one performs an action that is deemed morally responsible by an observer, but the agent was coerced

into the action, then the agent was not morally responsible because it was not performed out of free will.

Fischer (1999) explored contemporary work in the area of moral responsibility and the following is an abridgment of his article. Fischer cites P. F. Strawson as stating that when we make a judgment about whether a person is morally responsible, we are reacting toward that person with a certain attitude, and making a judgment as to the morality of the action in the context which it occurred. Fischer cites R. Jay Wallace as asserting that an agent is morally responsible insofar as it is fair to hold the agent morally responsible. Watson (1996) states that an agent is morally responsible in as much as he or she has the capacity to choose ends freely and in accordance with such choices.

According to Wright Jr. (1982), Erikson believed that morality is the foundational layer of an emerging ethical orientation, and adult ethics moves beyond morality as a rule orientation. Erikson contended that morality is learned in childhood and moral ideology in adolescence. However for the ethical adult to develop there are three ethical propositions that must be met during adulthood – generativity, mutuality, and active choice. Generativity is the sense of emerging responsibility toward society; mutuality is responsibility in interaction; and active choice is responsibility in ethical agency.

Therefore, responsibility is the word that best describes what Erikson means by the ethical sense. Additionally, fidelity, or loyalty to an ideology, and mutuality are essential ingredients for responsibility. Regarding mutuality in adult ethics, it corresponds to a universal sense of values in anticipation of immediate responsibilities, including a transmission of these values to the next generation. The responsible adult who has gained identity, intimacy, and generativity believes that responsibility for the next generation is of utmost importance in order

to provide ethical guidance which includes morality, ideology, and responsibility (Wright Jr., 1982).

Blasi (1983) proposed that moral judgments, before leading to actions, are processed through the criteria of responsibility judgment, which determines the extent of that which is morally good is also strictly necessary for oneself. For Blasi, responsibility is the obligation that an action is both moral and necessary, though external constraints are absent, and is in agreement with one's moral understanding. Blasi adds that an action is necessary and has moral meaning only if there are individual differences in the consistency between moral and responsibility judgments, and whether a judgment of responsibility actually increases the consistency between a moral hypothetical choice and action.

Bierhoff and Rohmann (2004) conclude that moral responsibility is situation specific, which in part depends how easy or difficult it is to escape engaging in moral action, and the amount of interpersonal attraction the helper has toward the victim. Haidt and Baron (1996) found that a person has greater moral responsibility to those he or she is closest to, and that moral responsibility for harmful omissions depends on whether the helper is in a position of authority over the recipient of the help.

Issues of moral responsibility have traditionally been part of religious teaching among religious communities. However, religious teaching does not translate to moral action. According to Batson (1993) in a meta-analysis of forty-seven studies, "religion is not associated with increased love and acceptance but with increased intolerance, prejudice, and bigotry (p. 302).

Concepts of moral judgment, moral motivation, as associated with moral responsibility, and moral behavior have been addressed from both philosophical and psychological

perspectives. We now turn our attention to the integration of these concepts in the discipline of moral psychology.

Moral Judgment

Rest (1974) stated, “A moral judgment stage is a conceptual framework for interpreting social interrelationships and mutual responsibilities”. Moral judgment is a psychological construct that characterizes the process by which people determine that one course of action in a particular situation is morally right and another course of action is wrong. Moral development progresses from making judgments inclined by self-interest to making judgments that are prosocial in nature (Rest, Thoma, and Edwards, 1997). The function of moral judgment is to provide guidance for action choice in situations in which moral claims conflict (Rest, Narvaez, Bebeau, Thoma, 1999). The transition from judgment to responsibility to action is supported by the tendency to self-consistency, which is a cognitive motive for objectivity and truth.

Kohlberg stated that, as moral reasoning abilities mature, individuals become more disposed to use moral principles in making judgments in moral situations. As moral reasoning develops, moral principles become more prominent, leading individuals to feel more compelled to behave consistent with their moral judgments (Hardy, 2006).

People can exhibit moral character or integrity without being at Kohlberg's highest stages. Other tasks, such as providing provisions and hope to the poor do not require highly advance thinking about justice and many exemplars who work in this area vary in their level of moral judgment. The development of moral judgment and the integration of morality and the self are somewhat independent of each other. There is nothing in stage 5 reasoning that prevents people from relying heavily on 'neutralizing strategies' as a way of justifying the pursuit of self-interest. Moral judgment and moral identity are not entirely independent of each other. People do

make spontaneous judgments that bring salience to their moral thinking by asking 'What kind of person should I be?' (Colby, 2002).

Blasi (1980) asserts that in the absence of a strong moral identity, the ability to make complex moral judgments does not motivate one to engage in moral behavior. Blasi's work has set the foundation for exploration of the field of moral identity as the link between moral cognition and moral behavior.

Matsuba and Walker (2004) found that moral exemplars, in contrast to comparison individuals, were more agreeable, more advanced in their faith and moral reasoning development, further along in forming an adult identity and more willing to enter into close relationships.

Moral Motivation

Moral motivation is the desire to act in accord with principles of fairness or justice. The problem is that when another's interests and desires conflict with one's own, moral motivation often seems quite weak.

Communication of moral values and concerns are often expressed through emotions such as guilt and sympathy, and these emotions are believed to motivate moral action and develop moral character. Guilt and shame are considered "self-conscious" emotions as they require self-evaluation. Guilt is considered the quintessential moral emotion (Eisenberg, 2000).

Embarrassment is considered distinct from guilt and shame as it is less negative and a temporary emotion. Shame is associated with guilt, but they are distinct. Shame appears to be more encompassing than guilt, as shame is an emotion of devaluing or condemning the entire self, and leads to avoidance from others, whereas guilt usually refers to a specific event. With guilt, the primary concern is with a specific behavior rather than concerns about the self as a

whole. Guilt involves feelings of tension, remorse, and regret, but does not affect one's identity. Shame is associated with a desire to transform the self into the ideal self, and guilt is associated with a desire to change behavior or concern for the feelings of others. It is possible for shame and guilt to coexist within a person, and children may be especially prone to this combination. The motivation to avoid empathy usually occurs when two conditions are present in the context of empathy-arousing exposure to another in need. The first condition is they will be asked to help the needy person and secondly, helping will be costly (Shaw, Batson, and Todd, 1994).

Hardy and Carlo (2005) believe that cognitive-emotional sources of motivation cannot alone account for moral action, consistent moral behavior, and enduring moral commitment, and there could be moderating factors between moral cognitive-emotional motivation sources and moral action. The relationship between moral reasoning and moral emotion is moderately positive, thereby not fully explaining the relationship between cognitive-emotional motives and moral action. Identity is believed to participate in the motivation of moral action when morality is important and central to one's sense of self and identity, whereby obligation and responsibility to live consistent with one's moral values.

When a person is faced with an opportunity to help a person in distress, and can easily escape the opportunity, motivation for prosocial behavior was altruistic. However, when the person has difficulty escaping the opportunity to help, motivation for prosocial behavior was more egoistic (Bierhoff and Rohmann, 2004). Prosocial behavior and personality are understood as dependent on ease of escape without helping someone in need, and social responsibility appears to include altruistic and egoistic components (Bierhoff and Rohmann, 2004).

Batson (2002) states there are four motives for prosocial behavior as expressed in community involvement. Egoism seeks self-benefit, or to increase one's own welfare. Altruism

seeks to increase the welfare of one or more other individuals. Altruism is not the same as helping behavior, which may not be altruistically motivated. Empathy, a common source for altruistic motivation, is other-oriented feelings complementary with the perceived welfare of another person. Empathy includes feelings of sympathy, compassion, and tenderness. Collectivism is motivation with the ultimate goal of increasing the welfare of a group or collective. The collective may be one's race, religion, sex, political party, or social class. Principalism is motivation with the ultimate goal of upholding some moral principle, such as justice.

Moral hypocrisy is the motivation to appear moral yet, if possible, avoid the cost of actually being moral (Batson, 2003). The religious mandate of the Golden Rule, "Do unto others as you would have the do unto you" (Matt 7:12), implies perspective taking regarding how you would like to be treated if you were in the same situation.

Blasi (1983) states that rational beliefs become motivation for action because they are considered true by the agent. Blasi described cognitive motivation as the power of knowledge related to truth to motivate moral action. Blasi proposed that moral actions are responses to situations interpreted by moral reasoning structures and investing the action with meaning.

Blasi's (1980) Self Model of moral functioning has three components. A moral judgment must pass through a judgment of responsibility before leading to moral action which is determined to be strictly necessary for the individual. Second, judgment of responsibility comes from moral identity, which reflects individual differences to which being moral is a central or essential characteristic of the sense of self. The third component is self-consistency, which the tendency to want to live consistent with one's sense of self. Therefore, if moral concerns are important to an individual, then this proclivity serves as a key motivation for moral action. Moral

action is motivated by a desire to remain consistent with one's own identity as a moral person who is concerned about morality.

Moral Behavior

The work of James Rest and his colleagues on the Four Component Model has provided a strong foundation to understand the necessary components leading up to moral behavior. Component 4 is “to execute and implement what one ought to do”(Rest, 1984, p. 27). Rest stated that perseverance, resoluteness, competence, and characters are attributes that lead to success in Component 4. Rest (1984) stated that “moral behavior is an exceedingly complex phenomenon and no single variable (empathy, prosocial orientation, stages of moral reasoning) is sufficiently comprehensive to represent the psychology of morality (p.18) The Four Component Model assumes that cognition and affect co-occur in all areas of moral functioning. Therefore, moral action is not simply the result of separate affective and cognitive processes operating as part of an interaction. Instead, each of the four components is a mix of affective and cognitive processes that contribute to the component’s primary function.

Rest (1994) suggests that although psychological toughness and strong character do not guarantee adequacy in the other three components of his model, these character traits are necessary to carry out a moral action. Rest (1984) emphasized the fact that the Four Components represent processes involved in the production of a moral act, not general traits of people. For instance, a person highly sensitive in one situation might be relatively insensitive in another. Therefore the model is situation-specific in a way that different situations promote different kinds of interpretations and moral judgments, heighten the importance of some values compared to others, and encourage an individual to implement a moral act or discourage her or him from doing so.

Reynolds and Ceranic (2007) demonstrated that moral identity and moral judgments both independently influenced moral behavior. In addition, in situations in which social consensus regarding the moral behavior was not high, moral judgments and moral identity interacted to shape moral behavior. This interaction effect indicated that those who viewed themselves as moral individuals pursued the most extreme alternatives (e.g., never cheating, regularly cheating) and affirms the motivational power of a moral identity. Reed (2007) found that when given a choice between giving either money or time to a charitable organization, people who have a highly self-important moral identity perceived the act of giving time versus money as more moral and self expressive. People with higher status preferred to give money versus time but this preference is weaker for those with a highly self-important moral identity.

Barriga (2001) discovered through research with adolescents that moral judgment and moral identity correlated negatively with antisocial behavior, and self-serving cognitive distortion correlated positively with antisocial behavior. Additionally, mature moral judgment and higher moral identity were associated with lower levels of self-serving cognitive distortion.

Augusto Blasi on Moral Behavior

The research of Augusto Blasi has also guided much of the discussion in the field of moral cognition and moral action in the last quarter century. Blasi (1980) states moral cognition is only indirectly related to moral action. While moral cognitions appraise the moral setting they will not necessarily generate action if an individual does not see personal relevance or relevance for morality. The relationship between thought and action hinges on the decision to act or not act. According to Blasi, consistency between moral judgment and moral action flows not from structure, but from choices one makes about the morality of a situation.

The cognitive developmentalists believe that cognition combines understanding, construction of meanings and coherent logical structures to provide moral meanings to seemingly neutral situations. Blasi (1983) states that continual assimilation and accommodation occurs between moral cognition and moral action. Blasi (1983) concluded that inconsistency between moral action and moral knowledge would be the result of inadequate knowledge.

Blasi (1983) proposes that perceiving an action as strictly necessary for one is dependent upon the essential characteristics that define one's self. Blasi believes that when one does not act according to one's judgment, this inconsistency should be regarded as a fracture within the very core of the self. Blasi proposes that when a person acts inconsistent with their judgment of responsibility, guilt is experienced as an emotional response.

According to Blasi (1983), the self forms a moral identity when personal consistency or integrity brings about fidelity to oneself in action. Blasi postulates that knowledge defines which actions should be considered as morally relevant, and people are motivated to act according to their moral definitions. The cognitive-developmental approach to moral action holds that knowledge defines the precise moral meaning of the action and then motivates the agent to act according to his or her understanding.

Empathetic concern is a situation-specific response of an observer witnessing another person's predicament, which in turn motivates altruistic behavior, which is an attempt to reduce the other person's suffering (Bierhoff and Rohmann, 2004). Batson (2003) found that in symmetrical moral conflicts where your desires and another person's desires are much the same, and satisfying your desires will not allow satisfaction of the other person's desire; perspective taking does little to motivate moral action. However, in an asymmetrical situation, where one is in a position of advantage, perspective taking may motivate moral action.

In conclusion, prosocial behavior involves moral sensitivity, moral judgment, and moral motivation, in such a manner that forms the moral identity of a person. Our discussion now turns to an examination of the moral identity of teachers who serve underprivileged children in inner city schools. A review of teaching as moral agency will establish that teachers of the underprivileged can provide a moral environment in the classroom and serve as a moral model to their students as they construct their own moral identity.

Religion and Prosocial Behavior

The relationship between religion and moral action has been discussed in religious texts, philosophical writings, and psychological studies. It is not my intention to delve into the religious and philosophical history of this topic at this time, only to cite recent psychological research relevant to this topic.

Kunzman (2003) claims that that for many religious believers, religion and morality cannot be wholly separated. He contends that "moral knowledge does not derive exclusively from religious sources, but none the less involves relevant (and sometimes critical) religious considerations" (p. 251). With regards to the association between moral judgment and religion, Maclean, Walker, and Matsuba (2004) found positive correlations among moral reasoning, identity integration, intrinsic religious orientation, and self-reported altruism, but hierarchical regression analysis revealed that moral reasoning was the only significant predictor of self-reported altruistic behavior.

Cohen (2005) reports that when comparing Jews and Christians on moral judgment, results indicate that Jews believe that people will follow through on their prosocial impulses, but will not act on impulses that are detrimental to relationships. However, Christians may be seen as being more holistic in their moral judgments of thoughts, attending to thoughts both about moral

and immoral actions. Protestants were more likely than were Jews to consider thoughts about immoral actions to be immoral in and of themselves, whereas Jews were shown to focus much more on behavior than on mental states in making certain moral judgments (Cohen, 2003).

Nelson (2004) reveals that Bible knowledge, among college students, is positively related with the postconventional morality as measured by the DIT, and negatively correlated with preconventional morality. He further states that these relationships could not be simply explained by the level of cognitive ability of the students.

Adult life allows for reflection and retrospection by examining personal and social changes. As each person reviews their roles, requirements, contexts, and commitments, he or she develops a sense of moral continuity (Hoare, 2002). Erikson's ethical adults hold deep convictions that are demonstrated in both word and deed. The moral-ethical person is the authentic adult that does not elevate themselves above others (Hoare, 2002). Erikson sought to unify adult ethics into 'religious genius' that would be cross-culturally diverse, avoid moral absolutes, and be considered truthful by all observers (Hoare, 2002). Erikson claimed that adults could attain the ethical, spiritual level by developing insight into themselves and others by caring responsibly, and by nurturing their spiritual tendencies. Erikson believed that belief in God, in addition to the moral conduit to ethical insight and behavior, is developmentally within human beings. However, Erikson also believed that institutional religions keep adults at the undeveloped, dependent, moral level (Hoare, 2002).

For Erikson, truly worthwhile acts enhance mutuality between the agent and the other - a mutuality which strengthens the agent even as it strengthens the other. The agent and the other are partners in one deed. For Erikson, religion participates in the mutuality of trust. Religion is an institution which restores that trust through meaningful ritual (Wright Jr., 1982).

Moral values that are consolidated into identity through spiritual maturity potentially motivate moral reasoning (Morton, et al, 2006). When religiosity and spiritual maturity are combined with affective and cognitive abilities, there is growth in moral reasoning (Morton, et al, 2006). Gibson (2004) equates Kohlberg's three levels of moral reasoning (self-centered, other-centered, principled- centered) to four levels of spiritual maturity, with the addition of a Kingdom of God centered morality.

Moroney (2006) identifies a variety of Christian scholars have utilized Kohlberg's theory on moral judgment and integrated it with texts from the Bible and Christian practice. Stonehouse (1980) declared that, "the harmony between the findings of researchers such as Lawrence Kohlberg and the glimpses of moral development given in God's Word is exciting" (p. 13). Ward and McKean (1982) spoke of "the substantial debt moral development education owes to Lawrence Kohlberg for providing an empirically derived theoretical framework" (p. 28). Clouse (1985) argued that Jesus' unconditional, nondiscriminatory concern for all people harmonizes nicely with Kohlberg's stage 6 reasoning. Dirks (1988) asserted that, "Kohlberg's concept of autonomous moral judgment supports the biblical concept that the mature believer should not require moral decisions to be propped up by external authority figures" (p. 326). McNeel (1991) declared that, Kohlberg's "principled reasoning can be seen as an appropriate developmental goal for Christians as well as non-Christians" (p. 312).

Aquino and Reed (2002), state that moral identity involves the distinction of the private and the public areas of the self. The private, or internalized dimension of the self, involves the importance of moral characteristics to the self. The public, or symbolization dimension of the self, involves the sensitivity of the moral self as a social object in the world that communicates that one possesses moral values. The internalization dimension of moral identity is strongly

related to moral reasoning and the symbolization dimension was more strongly related to religiosity. Internalization includes the association of moral traits and self-concept, whereas symbolization was associated with making social impressions and presentations. Religiosity may be considered a symbolic expression of a person's commitment to certain moral principles. Therefore, the concept of the moral person and the religious person may intersect, but are not equivalent.

If an individual possesses mature cognitive and affective skills, religiosity and spirituality are beneficial to moral reasoning. Religiosity and spirituality were assets to moral reasoning if post-formal and empathetic skills also were developed and accessible during interpersonal conflicts (Morton, et al, 2006).

Hardy and Carlo (2005) state that religiosity was associated positively with compliant, anonymous and altruistic prosocial behaviors, but was not significantly predictive of public, dire and emotional prosocial behaviors. Prosocial behavior that is anonymous and altruistic appears to be influenced by religiosity and endorsed by religious texts and teachings. Also, compliant prosocial behavior (helping when asked), does appear to be related to religiosity. Public and emotional prosocial behavior appears to be impacted more by situational factors than religiosity. Previous research on prosocial behavior with adults has focused on dire, and emotional prosocial behavior, such as assisting a bystander in an emergency, and has failed to find a significant positive relationship between religiosity and prosocial behavior.

Saroglou, et. al (2005) found religiosity to be positively related to certain types of prosocial behavior. Religious, but not religious fundamentalists were found not to respond in an aggressive manner when faced with hypothetical daily hassles. Also, religious women were found to assist a hypothetical family member or close person in need, but not a hypothetical

unknown person. The researchers also found that religious people consider themselves as behaving prosocially, and are usually perceived as such by their peers. Saroglou, et. al (2005) concluded that it is difficult to accept the idea of moral hypocrisy in religious people concerning prosocial behavior.

Alma and Zock (2002) state that spirituality is feeling real and unified within the self, being active and creative, ready for personal commitments. Mead (1934) stated that spiritual experiences are those experiences in which we are totally involved in our actions without critically evaluating them at the same time. In these experiences we "forget ourselves" we are totally absorbed in working in the here and now towards a goal that transcends our private interests. Winnicott (1989) associates identity formation as a transitional activity with the sphere of religion and spirituality. A transitional experience is an experience in which the True Self is meaningfully involved in, committed to the world.

Favoritism toward members of one's own group has long been recognized as a serious problem in intergroup relations (Batson, 1999). Devout, intrinsic religion does not stimulate universal compassion, nor does it lead to assisting anyone in need, especially those who are not members of one's own self-perceived group (Batson, 1999). Religious involvement and devotion are found to be negatively correlated with concern about justice for racial minorities, positively correlated with authoritarianism and ethnocentrism, and unrelated to universal compassion and sympathy (Batson, 1999). An extrinsic orientation to religion is utilitarian, focused on the self for safety, social standing, and endorsement for one's life choices. In contrast, an intrinsic religion is oriented toward unity, community, and seeks to transcend all self-centered needs. Therefore, in theory, an intrinsic religion is antithetical to prejudice, enmity, contempt, and bigotry toward others not in one's own community (Batson, 1999).

Batson's (1999) study revealed that those ascribing to a devout, intrinsic religion ascribed to a tribal, own group, compassion rather than a universal compassion. Batson (1999) claims that intrinsic religion does not propagate Good Samaritans who assist the stranger in need regardless of tribal membership, but rather priests and Levites whose concept of neighbor is restricted to within-group membership.

Batson, Schoenrade, and Ventis (1993) reviewed the empirical evidence on the relationship of religious orientation to prejudice and helping. They concluded that the evidence does not support the theory of intrinsic religion as hypothesized by Allport. They found that devout, intrinsic religion is associated with self-reports of increased compassion and tolerance, but not with increased compassionate behavior on the individual level or with increased tolerance of members of out-groups.

Subjects that scored high on Allport and Ross's intrinsic scale assisted gays less than non-gay people who requested assistance regardless of whether the help did or did not promote homosexuality. Batson's (1999) study revealed that those ascribing to a devout, intrinsic religion ascribed to a tribal, own group, compassion rather than a universal compassion. Subjects appeared to have animosity toward homosexuals, not just promoting homosexuality. Batson (1999) claims that intrinsic religion does not propagate Good Samaritans who assist the stranger in need regardless of tribal membership, but rather priests and Levites whose concept of neighbor is restricted to within-group membership.

Batson, Schoenrade, and Ventis (1993) supposed that there is another level of religiosity they identify as "quest". Quest is an open-ended, questioning approach to religion that is associated with reduced authoritarianism, tolerance, and universal compassion (Batson, 1983). In addition, the quest orientation is found to be correlated to general cognitive complexity and

general existential concerns. But the question remained as to whether those scoring high in quest religion assist someone who violated their values of open-mindedness and tolerance (Batson, 2001). Batson (1999) found those high in quest religion showed no apparent discrimination toward assisting homosexuals. In the 2001 study, Batson found that those scoring above the median on the quest scale discriminated against the behavior of the research assistants who demonstrated intolerance against homosexuals during the research, but not toward the research assistants themselves.

Reed and Aguino (2003) suggest that some individuals are less influenced by in-group favoritism and out-group hostility when their moral identity highly related to their self-importance. When a person possesses as strong internalized moral identity there is a stronger moral obligation to assist out-groups and to exchange personal resources with them. In addition, individuals with a strong internalized moral identity were more likely to perceive the worthiness of relief efforts to assist out-groups even during intergroup conflict. A strong moral identity is associated with providing assistance to more socially distant out-groups, thereby expanding the realm of moral regard. In addition, strong moral identity promotes negative reactions toward out-groups that are directly responsible for causing harm to the in-group. Finally, individuals who have a strong internalized moral identity and a high symbolized (public) moral identity were less likely to accept harming innocent out-group members as a result of military retaliation

In the aforementioned studies, and among those studies not mentioned, but included in Batson, Schoenade, and Ventis (1993), there are a variety of methods and assessments used to measure prosocial behavior and religiosity. As with the Saroglou, et al, (2005) study and others, self-assessments and peer assessments were used to rate individuals on moral attitudes and behaviors. Also, there is lack of consensus as to the definition of a religious person. Is religiosity

measured in religious belief, such as theological perspective, or religious behavior, such as church attendance? It would appear that there is no consensus as to whether religiosity is a significant mediating factor in motivating a person to moral behavior.

Batson, Schoenade, and Ventis (1993) however take a different perspective. They state:

Although the highly religious have more stringent moral standards, they are no more likely than the less religious to help someone in need. The more religious may *see* themselves as more helpful and caring; they may even be seen this way by others. But when it comes to action, there is no evidence that they are--except when presented with a low-cost, direct request for help under conditions designed to heighten concern for positive self-presentation (p. 342).

Walker (2004) found that for moral exemplars morality and spirituality are not really separate and distinct domains and that their moral framework was established in their faith or values and goals. In their thinking through moral problems, their choice of various social behaviors, and their relationships were all governed by their faith.

Moral Personality

Blasi (1983) argued that one has a moral personality when the self is constructed around moral commitments. According to Blasi (2004), identity maturity is associated with an increasing sense of agency, which leads individuals to appropriate certain aspects of themselves, such as personality as central to their sense of self. Aquino and Reed (2002) states the definition of moral identity implies that if the identity is deeply linked to a person's self-conception, it tends to be relatively stable over time. However, this does not mean that moral identity is a personality characteristic.

Blasi (1980) states that regarding identity "the underlying assumption is not one of consistency among personality traits but rather one of functional unity based on interlocking processes" (p. 5). Blasi (1983) believes that the central tendency in personality organization is

the tendency toward self-consistency, or integrity, which is essential in the transition from a judgment of responsibility to moral action. Blasi further states that integrity is not consistency among personality traits, or the resolution of dissonance between cognition and action to reduce one's anxiety, but the "responsible actualization of what one knows to be right and true. Here, the ideal guiding role of cognitive moral structures is stressed; its effect on action, however, is not thought to be automatic but a free determination of a self that, in regulating the various needs and demands, is sensitive to the supremacy of truth" (p. 206).

Although certain personality profiles may facilitate the development of moral identity, they are not necessary. Persons with well-developed moral identities do not share any single profile of personality dispositions. Moral identity is a blending of moral judgment, self-conceptions, and action that forms the foundation of personality and social opportunities (Atkins, Hart, and Donnelly, 2004).

Lapsley and Lasky (2001) contend that the classical trait approach to personality, where context-free traits produce stable and enduring consistencies in our behavior, is now in dispute. Lapsley and Lasky (2001) believe that the moral personality is best understood in terms of the chronic accessibility of moral schemas for constructing interpersonal events. Therefore a person who has a moral identity would be one in which the moral schemas are chronically available and easily activated for processing social information. Narvaez (2005) further states that moral chronicity is a dimension of individual differences, and is a strong determinant of moral personality in the sense that chronically accessible moral knowledge structures are also those that are essential for one's self-identity. Also moral chronicity accounts for the fact that many moral dispositions are automatically engaged by individuals for whom moral categories are chronically accessible.

Thoma, Rest, and Davidson (1991) state that personality and social structure are predictors of voluntary community service, which assists in the development of moral identity. Children who are affected in social interaction and are able to modulate their emotions are more likely than children lacking these qualities to volunteer for community service 10 years later. They found that the relationship between and during personality and social influences to be related to civic obligation, helping identity, and more interaction with friends. Similarly, social identity processes might be motivated by the need to categorize oneself and others by people's need to reduce uncertainty and make their world and their place within it meaningful (Abrams and Hogg, 2004).

The following citations demonstrate the involvement of moral personality related to moral behavior. Monroe (2003) found that an altruistic personality can be developed in children when parents both model and encourage caring behavior before their children.

Hart and Fegley (1995) found that adolescent moral exemplars describe themselves in terms of moral personality traits and moral goals more so than their well-functioning peers, but this comprises only a small percentage of self-description. Also, adolescent moral exemplars are more likely to perceive greater stability and continuity in their descriptions of self both in the past and projecting into the future. In addition, the adolescent moral exemplars are more likely to identify their actual selves with their ideal selves and with their parents, than do their peers. Hart (2005) states that personality does not by itself determine whether a child will become involved in community service as an adolescent. Enduring personality and social influences are related to civic obligation, to helping identity, and to the frequency of interaction with friends, with the latter three qualities all predictive of the number of hours spent monthly in voluntary community

service. Hardy (2006) states that adolescent moral exemplars are more likely than comparative, non-exemplary teens, to use moral terminology when asked to describe their personality.

Skoe (2002) states that compared to men in masculine persons, women and feminine persons view moral conflicts as more important generally. Skoe further states that women are more concerned with interpersonal issues and that the feminine personality is defined more in terms of interpersonal relations than the masculine personality.

Much of the work on moral personality has focused on the Big Five personality traits (Extroversion, Agreeableness, Conscientiousness, Eroticness or Emotional Instability, and Intellect or Openness to Experience). However, Hart, Atkins, and Ford (1998) state that moral identity cannot be reduced to personality traits connected to prosocial behavior such as resilience, agreeableness, because the relation of these traits to a sense of self is indirect and weak. They contend, however, that stable personality characteristics such as sympathy, responsibility, and the ability to form social relationships make it easier for individuals to adopt moral goals.

McAdams (1995) describes individual differences in personality at three different levels. Level I consists of broad, decontextualized, and relatively nonconditional constructs called "traits," such as the Big 5 Personality Factors. At Level II (called "personal concerns"), personality descriptions appeal to personal strivings, life tasks, defense mechanisms, coping strategies, domain-specific skills and values, and a wide assortment of other motivational, developmental, or strategic constructs that are contextualized in time, place, or role. Level III presents frameworks and constructs that may be uniquely relevant to adulthood only, and perhaps only within modern societies that put a premium on the individuation of the self.

Therefore, a full description of personality usually requires a consideration of the extent to which a human life expresses unity and purpose, which are the hallmarks of identity. McAdams (1995) states that “Identity in adulthood is an inner story of the self that integrates the reconstructed past, perceived present, and anticipated future to provide a life with unity, purpose, and meaning. At Level III, psychologists may explore the person's identity as an internalized and evolving life story (p. 365). It is from this perspective that I will explore moral personality, which I elaborate on in Chapter 3.

Teachers as Moral Agents

Freire (1970) stated “it is not possible to imagine the human condition disconnected from the ethical condition...the teaching of contents cannot be separated from the moral formation of the learners...there can be no right thinking disconnected from ethical principles” (p.39).

Previous research has established that education is a moral endeavor and teachers are moral agents.

The morality of education lies in that care, one for another, which characterizes all occasions of the growth and development of that which makes us human. Our capacity to translate care into caring practice may be a matter of social and historical circumstance—and of technological development—but the predisposition to care as a human quality is timeless (Watkins, Lodge, and Best, 2000, p. 16).

The development of a professional identity has been defined as an ongoing and dynamic process which entails the making sense and reinterpretation of one's own values and experiences that may be influenced by personal, social, and cognitive factors. There are two stages in the development of teachers noting that those in their first few years are at a cost position of survival and discovery. Some of this discovery is about themselves. A professional who feels secure in his or her identity may find the process challenging but possible, maybe even exhilarating. A new teacher has given little time or thought to this crucial aspect of his or her professional

development may well find the challenge is completely overwhelming. Developing an identity as a teacher is an important part of securing teachers commitment to their work and it hearings are professional norms of practice (Thomas and Beauchamp, 2007).

Day (2006) states that teacher identities are not only constructed from the technical and emotional aspects of teaching (such as classroom management, subject knowledge, and pupil test results), and their personal lives, but also as a result of an interaction between their personal experiences as teachers and the social, cultural, and institutional environment in which they teach. Teaching demands significant personal development and teacher identification formation is influenced by both how the teacher feels about herself or himself and how they feel about their students. Teacher identity helps them to position themselves in relation to their students and to make appropriate and effective adjustments in their practice and beliefs about, and engagement with, students. Day (2006) also suggests that there are five interrelated parts of teacher identity: self image (how teachers describe themselves through their career stories); self -esteem (the evolution of self as a teacher as defined by self or others); job motivation (what makes teachers choose, remain committed to, or leave the job); task perception (how teachers define their jobs); and future perspective (teachers expectations for the future development of their jobs).

Dillabough (1999) believes that the general view of professional identity for teachers is characterized in terms of the teachers' rational capacity to behave competently in the name of student achievement and social and economic change. This model of professionalism characterizes teachers as individuals who do not make meaningful connections with students or other professionals but instead respond to the goals set by the state. Therefore the teaching identity is not constituted social interactions but through standards achievements in the name of progress. Often the teacher has to make a choice of professional identity as 'teacher as mother',

who is seen as the guardian of the community's children, or the 'rational teacher', who is competent in every way and meets both state and national standards of achievement.

Søreide (2006) found that teacher identity constructions are dependent on each other just to exist and shows how construction of multiple identities and negotiation between them is a necessary part of the construction of teacher identity. Narrative discussions of teacher identity also shows the flexibility and elasticity of teacher identity construction and how narrative identities are constantly shaped, reshaped and adapted to the situation in the process of great complexity. Teacher identity formation is also complicated by the fact that teacher educators, teacher unions, school administrators, parents, and students all have different perspectives regarding a teacher's identity.

Snyder and Spreitzer (1984) believe that the consequences of commitment can be identified by the degree of investment of one's identity and the teaching role. They define commitment as an investment of energy that produces a consistent line of human behavior and that makes it increasingly costly to follow alternative paths. They further describe commitment as awareness of the rewards and attractions (and absence of cost or penalties) that contribute to the role identity of being an effective teacher.

Chang (1994) in his meta-analysis of research into the relationship of moral judgment and school teachers found the following comparisons of teachers who demonstrated higher levels of moral reasoning versus teachers who demonstrated lower levels of moral reasoning. Teachers at higher levels of moral reasoning tended to hold a more humanistic-democratic view of student discipline. Teachers at lower moral reasoning levels tended to hold a custodial-authoritarian view of student discipline and were more interested in conformity-oriented behavior, such as keeping an orderly classroom and following rules (Holt, Kauchak, & Person, 1980). Teachers operating

at lower levels of moral judgment saw rules primarily serving to maintain social order. Any violation of a rule was viewed as a personal attack on the teacher. Teachers operating at higher levels of moral judgment, conversely, felt that rules were needed to ensure certain rights of students and their students were encouraged to take part in rule-making. High moral reasoning teachers were also more willing to help students understand and reason about rules from different perspectives than were low moral reasoning teachers. Additionally, results showed that teachers at higher moral reasoning levels tended to view their roles as more democratic and facilitative. In contrast, teachers at lower moral reasoning levels viewed their role as controlling and policing. Concerning affective constructs, those teachers operating at higher levels of moral reasoning could better perceive students' feelings and needs, and maintained a more positive relationship with their students than teachers operating at lower levels of moral reasoning (Johnston & Lubomudrov, 1987).

Higher levels of moral reasoning as measured by the DIT have correlated with more appropriate forms of disciplining high school students than teachers scoring lower on the P score of the DIT (MacCallum, 1993). Cartwright and Simpson (1990) did not find a significant relationship between the P score on the DIT and the performance grade of a group of student teachers, a significant relationship was found between the Utilizer score on the DIT and the performance grade of the same group of student teachers. Student teachers who used concepts of justice in making moral decisions have a tendency to receive higher performance ratings.

Ball and Wilson (1996) and Hansen (1998) found that among elementary teachers, the intellectual and the moral aspects of teaching are ultimately inseparable. "Teaching is fundamentally a moral endeavor made more complex by the uncertainty that surrounds it, and the need for teachers to examine, with each action, their purposes and the possible

consequences” (Richert, 1997, p.78). However, what types of teaching activities convey a moral identity for the classroom teacher and instill moral sensibilities within his or her students?

Covell and Howe (2001) suggest that appreciation of rights curriculum may be an effective agent of moral education which leads to higher levels of self-esteem, perceived peer and teacher support and increased rights-respecting attitudes. Elkind and Sweet (1997) contend that the Socratic method of instruction forces students to make good choices, which is essential in moral development and advocates its use in classroom instruction.

Hansen (2002), states that everyday patterns of interaction and unusual dramatic events form the moral atmosphere of the school, and that conduct inside the classroom sets the larger environment of the school. Grant (1996) states that classroom dialogue can cultivate ethical characteristics that promotes democracy within and outside the classroom. Day (2002) reports the use of theater can give students the opportunity to try out moral behavior in potentially real-life situations, however moral reflection and moral action is needed for students to demonstrate moral agency.

Battistoni (1997) states that service learning is a method which enables students to develop morally by actively participating in society, stimulating political engagement, critical thinking, and the encouragement of altruism and caring to fostering respect for social differences.

Concerning the interaction of religiosity and teaching in public schools, most literature focuses on the teaching of religion rather than the religious motivation of a teacher to teach the underprivileged. Concepts such as the teaching of intelligent design versus evolution, using the Bible to teach literature, prayer in school, Bible studies conducted on school property, the display of Nativity scenes during Christmas, the home-schooling movement, religious values

expressed in textbooks, the teaching of sexual abstinence in schools, and church-based schooling grabs much of the public's attention regarding religion in public education. However this researcher was unable to locate any relevant research concerning the religious motivation of teachers who teach underprivileged students in urban settings.

In summary, teaching has long been viewed as a moral enterprise, and developing an identity is an important part of securing teachers commitments to their work. Identity formation for the classroom teacher is the result of interaction between their personal experiences as teachers and the social, cultural, and institutional environment in which they teach. Often the teacher has to make a choice of professional identity as 'teacher as parent', who is seen as the guardian of the community's children, or the 'rational teacher', who is competent in every way and meets both state and national standards of achievement.

Teachers at higher levels of moral reasoning tend to hold a more humanistic-democratic view of student discipline, encourage students to take part in rule-making, are more willing to help students understand and reason about rules, view their role as teacher as democratic and facilitative, better perceive students' feelings and needs, and maintained a more positive relationship with their students than teachers a lower levels of moral reasoning.

It is suggested that moral education can be expressed in a variety of pedagogical techniques such as the teaching of rights curriculum, use of the Socratic Method, frequent interactions between students and teacher, the use of theater, and the use of service learning as a means to support the local community.

Conclusion

In this chapter I presented an argument for researching the moral identity of teachers of underprivileged children. I began with a philosophical review of the concept of personal identity, and how it provides a foundation for understanding the psychological concept of moral identity.

For Locke, personal identity is founded in consciousness, memory and personal responsibility. Kant also believed that consciousness is essential to personal identity, and also contended that moral qualities and characteristics are key constituents of personal identity, focusing particularly on integrity and reliability. Aquinas believed that personal identity involved persons integrating their choices around relatively or absolutely ultimate purposes, like a religious faith or a professional vocation. For Erikson, identity formation is a lifelong process that is developed through fidelity to oneself and intimate interaction with society. Blasi believes that the formation of one's moral identity is tied to moral actions being so central to person's self concept that failing to act is to undermine what is the core of one's personhood. Moral identity is a unity of cognition regarding moral judgment and responsibility leading to consistent moral behavior.

Contemporary theories of personal identity focus on its dynamic nature in the context of ever changing relationships. However, despite its dynamic nature, there is a component of bodily and psychological continuity essential to keeping one's personal identity bonded together as one's personal identity is constructed through interaction with society.

According to Blasi, moral responsibility fills the gap between moral cognition and moral action. Also, moral responsibility is what Erikson meant by an ethical sense, and that responsibility is the obligation that action is moral and necessary in specific situations.

Additionally, the concept of moral responsibility is often described and promoted by both religious teaching and practice.

Moral sensitivity is the moral implication to engage in moral reasoning and moral behavior, and requires emotional regulation skills, and perspective taking. Moral judgment is a psychological construct that characterizes the process by which people determine that one course of action in a particular situation is morally right and another course of action is wrong. Moral motivation is the desire to act in accord with principles of fairness or justice, and is associated with emotions of guilt, sympathy, shame, altruism, egoism, empathy, and collectivism. The cognitive-developmental approach to moral action holds that knowledge defines the precise moral meaning of the action and then motivates the agent to act according to his or her understanding. Perceiving an action as strictly necessary for one is dependent upon the essential characteristics that define one's self.

Teachers demonstrate moral agency and creating a moral atmosphere in the classroom through a variety of means, such as discussion of moral dilemmas, promoting prosocial behavior, teaching rights curriculum, promoting democracy, use of moral narrative through theater, and through service learning projects that assist the community surrounding the school.

Adults can attain higher ethical levels by developing insight into themselves and others by caring responsibly, and by nurturing their spiritual tendencies. Religiosity and spirituality are beneficial to moral reasoning if an individual possesses mature cognitive and affective skills. Religiosity has been associated positively with compliant, anonymous and altruistic prosocial behaviors, but was not significantly predictive of public, dire and emotional prosocial behaviors. Quest is an open-ended, questioning approach to religion that is associated with reduced authoritarianism, tolerance, and universal compassion. However, favoritism toward members of

one's own group has long been recognized as a serious problem in intergroup relations.

Individuals are less influenced by in-group favoritism and out-group hostility when their moral identity highly related to their self-importance.

Based on this argument, this research proposed that teachers of underprivileged children, who have taught for more than ten years, and are motivated by their of their religious faith, will have a stronger moral identity than teachers who have taught for fewer than ten years, teach privileged children, and who do not view religiosity as a motivation for teaching. In the next chapter I set forth the methodology to explore this proposal.

CHAPTER 3

METHODOLOGY

In the previous two chapters I have established the moral role of teachers and the importance of teachers serving underprivileged students in urban and rural settings. However, questions arise as to why teachers select to work with underprivileged students. Do teachers who teach the underprivileged, ten years or more, differ in their moral reasoning compared to teachers who have taught fewer than ten years? Do teachers of the underprivileged, ten years or more, differ in their emphasis of morality in their conceptions of a teacher's role in comparison to teachers of the underprivileged who have taught for fewer than ten years? Also, do teachers of the underprivileged have a different moral identity than teachers who teach in other settings, such as suburban public and private schools that do not serve underprivileged students?

In order to assess these questions about teacher choices and moral identity, this research p studied different elements of the moral domain within six categories of teachers who have selected to teach in significantly different settings, who have different levels of experience, and the presence or absence of graduate education. Specifically, these six categories of teachers were defined based upon three dimensions – teachers who serve the underprivileged compared to teachers who do not serve the underprivileged; and teachers who have taught for ten or more years compared to teacher who have taught for fewer than ten years; and whose highest earned degree is a Bachelors or either a Masters or Educational Specialist degree. It is expected that teachers in these different settings, particularly for those who have committed to a particular setting and remaining in it for a significant period of time, and have a graduate education should differ in their views of the teaching profession and specifically, the role morality plays in this professional role.

To test this view, the current study assessed whether teachers in these six categories differed on measures of the moral domain that have been traditionally used to describe the major features of moral functioning. Following the view that moral reasoning is central to an account of how one interprets moral phenomena (Blasi, 1980; Rest, 1974; Colby and Kohlberg, 1983). This research assessed whether the moral judgment of the six categories of teachers differed on measures of moral judgment development using the DIT-2. First, it was noted if the teacher groupings significantly differed in their levels of postconventional moral judgment using the P-score and the N2 score. Second, measures of consolidation and transition in moral thinking were examined to detect a significant difference between teachers within the three categories. Given that measures of consolidation and transition are shown to facilitate the processing of moral information (Thoma & Rest, 1999), this indicated whether the teacher categories processed moral information differently. Third, the measure the usefulness of justice reasoning in the teacher's moral decision-making was determined through the DIT-2 Utilizer scores (Thoma, Rest & Davison, 1991). Taken together, these DIT-2 derived scores assessed the level and centrality of justice reasoning across the teacher groupings.

In addition to the moral judgment scores provided by the DIT-2, this study also assessed whether teachers have different perceptions of the moral aspects of teaching. For this assessment Cultural Domain Analysis techniques of freelisting and pile sorting were utilized. Using these techniques, an assessment of how teachers descriptions of the qualities of a good teacher teaching profession differed by career choice (teaching the underprivileged versus teaching privileged students), experience (teaching ten or more years versus teaching less than ten years), and graduate education (teachers whose highest earned degree is a Bachelors or either a Masters or Educational Specialist) was determined.

The influence of faith and religion was researched through the administration of the Religious Life Inventory, and an understanding of moral motivation was gained through the Life Story Interview of selected teachers who represented both inner city and suburban teachers. Based upon the previous cited research concerning moral judgment, moral motivation, moral identity, and the role of faith in moral behavior, the following research questions were proposed:

Research Questions

1. Do teachers of the underprivileged in urban schools, teachers who have taught ten years or more, and teachers who have earned either a Masters or Educational Specialist degree score higher on DIT-2 summary indices such as the N2 score, P score, as well as the Utilizer scores and the Consolidation/Transition score, than teachers who do not serve the underprivileged in suburban and private schools, who have taught less than ten years, and whose highest earned degree is a Bachelors?
2. Are teachers of the underprivileged in urban schools, teachers who have taught ten or more years, and teachers who have earned either a Masters or Educational Specialist degree more consolidated in their grouping of freelist items as assessed through pile sorting and summarized by multi-dimensional scaling and cluster analysis than teachers who do not serve the underprivileged in suburban and private schools, and who have taught less than ten years, and whose highest earned degree is a Bachelors?
3. Do teachers of the underprivileged in urban schools, who have taught more than ten years, and teachers who have earned either a Masters or Educational Specialist degree speak of the role of religious faith or spirituality as a motivation for their teaching during their interviews than teachers who do not serve the underprivileged in suburban and

private schools, those who have taught less than ten years, and whose highest earned degree is a Bachelors?

4. Do teachers of the underprivileged in urban schools, those who have taught more than ten years, and teachers who have earned either a Masters or Educational Specialist degree score higher on the Quest Score of the Religious Life Inventory than teachers who do not serve the underprivileged in suburban and private schools, those who have taught less than ten years, and whose highest earned degree is a Bachelors?

Research Methodology

The subjects for this research are professional elementary school teachers selected from the Jefferson and Shelby County Alabama area. Utilizing public records from the Alabama Department of Education, schools serving the underprivileged were selected by the number of students receiving free lunches, which is an indicator of poverty. Schools in which at least 75% of students receive free lunches were considered for this research. Conversely, schools that have fewer than 25% of students receiving free lunches were considered for this research. Once the schools were selected, the principal of the school was be contacted by the researcher, who communicated the intent of the research. A similar process was conducted to select teachers from a religious, private school.

The Teacher Judgment Survey asked teachers to free list the “qualities of a good teacher” and complete both the Defining Issues Test 2 and the Religious Life Inventory. Participants for this research were selected from public elementary schools within a metropolitan school district in the southern United States and from teachers from both public schools and a private school in the suburbs of the same metropolitan area. Teachers from ten different inner city elementary schools and eight different suburban schools participated in the Teacher Judgment Survey. The

Alabama State Board of Education’s 2006-2007 Report Cards for each of the inner city elementary schools and seven of the eight suburban schools (one of the suburban schools is a private school and is not listed on Alabama State Board of Education Report Cards), is listed in Table 3.1. One exception was made for an inner city school that had the percentage of 62.1% of students receiving reduced meals at school, as only two teachers from the school participated in the survey.

Table 3.1

Inner City School Demographic Information

	% Of Students Receiving Reduced Meals	% of 3 rd Graders Meeting or Exceeding State Reading Standards	% of 3 rd Graders Meeting or Exceeding State Math Standards
Inner City School 1	96.2%	59.5%	40.5%
Inner City School 2	80.4%	73.3%	79.4%
Inner City School 3	92.2%	62.8%	43.5%
Inner City School 4	92.8%	75.7%	59.8%
Inner City School 5	86.4%	70.7%	70.7%
Inner City School 6	82.7%	75.4%	81.8%
Inner City School 7	96.3%	89.2%	82.6%
Inner City School 8	62.1%	86.2%	76.3%
Inner City School 9	88.4%	66.67%	78.1%
Inner City School 10	96.4%	77.4%	72.2%
Average Per School	87.39%	73.69%	68.49%

Table 3.2

Suburban School Demographic Information

	% Of Students Receiving Reduced Meals	% of 3 rd Graders Meeting or Exceeding State Reading Standards	% of 3 rd Graders Meeting or Exceeding State Math Standards
Suburban Public 1	7.8%	94.0%	84.2%
Suburban Public 2	10.7%	95.7% (4 th Grade)	91.7% (4 th Grade)
Suburban Public 3	10.9%	–	–
Suburban Public 4	14.4%	94.0%	91.1%
Suburban Public 5	12.1%	95.7%	87.1%
Suburban Public 6	16.9%	95.5%	95.6%
Suburban Public 7	0.6%	97.8%	98.9%
Suburban Private 1	0%	–	–
Average Per School	9.18%	95.45%	91.43%

Due to the length of the Teacher Judgment Survey, it was determined by the researcher that teachers needed motivation to participate in the survey. The researcher approached administrators in for the inner city and suburban schools districts requesting that participants in the research be awarded two Continuing Education Units for their participation in the Teacher Judgment Survey. Both administrators complied with the request and this offer was made to elementary teachers in both school districts.

The offer of the two CEU hours brought 245 elementary school teachers to investigate the online survey, however only 65 teachers completed the freelist, the Defining Issues Test 2 and the Religious Life Inventory. Due to the prominence of women teachers in elementary

schools, there was an overwhelming gender imbalance (females = 63, males = 5, and 1 did not indicate gender).

Cultural Domain Analysis of Moral Teaching

In order to measure moral identity, cultural domain analysis was utilized among the subjects. Cultural domain analysis is the study of how people in a group think about a concept in a cognitive domain (Bernard, 2002) and a cultural domain is a set of items that are all in the same type or category. Cultural domains differ from other lists in that they are about people's perceptions rather than people's preferences, and are experienced outside of the individual and shared across individuals (Borgatti, 1999).

The first technique used in obtaining data concerning moral identity was free listing. Teachers, who serve the underprivileged in urban settings, along with teachers who did not serve the underprivileged in suburban and private school settings, were asked to "List the characteristics, qualities, or traits of a good teacher." Items that were frequently mentioned were assumed to be highly salient to respondents, and items recalled first were assumed to be more salient than items recalled last (Borgatti, 1999). A total of 666 different responses were given, and the researcher selected the 21 responses that were mentioned most frequently.

Once the 21 qualities of a good teacher were selected, websort.com was used to conduct pilesorting for cultural domain analysis. Each subject was asked to click on each of the qualities listed and place them on the right side of the screen on websort.com in any order and grouping they chose. In doing so, websort.com created a text box around each pile as they were sorted into different groups, and each subject was required to create a title explaining why they put two or more different qualities of a good teacher into the same pile. Each subject continued doing this

until all 21 items were sorted into different groups. There were 38 inner city teachers and 34 suburban teachers who participated in the cultural domain analysis.

After completing the pile sorting, each subject was directed to the qualtrics.com website and was asked to rank the qualities of a good teacher in order of importance to them. The qualtrics.com website allowed each subject to click on each of the qualities of good teacher, capture it, and drag and drop the qualities into the ranking they chose. The only demographic information gathered during the pile sorting and ranking process, was the name of the school that the teacher currently taught in, the number of years the teacher had taught in the classroom, and whether their highest earned degree was a Bachelors or either a Masters or Educational Specialist degree (Ed.S.). Motivation for participation in the survey was provided by offering one hour of CEU credit, and a \$10 donation to their school for school supplies for each teacher who participated in the survey.

Analysis of the pile sort data was conducted using multidimensional scaling. Borg and Groenen (2005) state that

Multidimensional scaling (MDS) is a method that represents measurements of similarity (or dissimilarity) among pairs of objects as distances between points of a low-dimensional multidimensional space...The graphical display of the correlations provided by MDS enables the data analyst to literally look at the data and to explore their structure visually (p. 3).

After the pile sorting activity and ranking activities were completed, cultural consensus analysis was conducted to determine which inner city and suburban teachers would be contacted to participate with the Life Story Interview (McAdams, et al, 2008) (Appendix B). Cultural consensus analysis “estimates the culturally appropriate or correct answers to the questions and individual differences in cultural knowledge” (Weller, 2007). Three inner city teachers who were highly correlated with the inner city cultural consensus analysis, one inner city teacher who had a

low correlation with the inner city cultural consensus analysis, four suburban teachers who were highly correlated to the suburban teacher cultural consensus analysis and four suburban teachers who had a low correlation with the suburban cultural consensus analysis were interviewed. The interviews were conducted with voice recognition software to provide accuracy in transcription.

Using Qualtrics.com, an online survey program, subjects were asked to perform a ranking of each of the items generated the freelist. Each subject will be asked to rate the freelist items in terms of their importance to good teaching. The purpose of this exercise was to examine the prominence of moral items from the freelist in comparison to the other items from the freelist.

Moral Judgment

Measurement of the moral judgment of teachers of the underprivileged were conducted with the Defining Issues Test, conducted online on surveymonkey.com and compared with the scores of teachers who do not serve the underprivileged. It was hypothesized that teachers of the underprivileged would have higher scores on the Defining Issues Test 2 as compared to the control group of suburban teachers. The Defining Issues Test 2(DIT-2) is an updated version of the DIT developed by James Rest in the 1970's as a paper and pencil alternative to Kohlberg's extensive interview method for measuring moral judgment (Thoma, 2006). Studies associated with the DIT-1 reveal that education can contribute to 30%-50% of variance in moral reasoning; that DIT-1 scores demonstrate large gains from the freshman to senior year in college; and DIT-1 are significantly related to cognitive capacity measures of moral comprehension, recall, and reconstruction of postconventional moral arguments

The DIT-2 provides a variety of measurements associated with moral judgment. The N2 score is based on the subjects ranking of postconventional (P-score) items and the ability to discriminate between postconventional items and lower stage items. The

Consolidation/Transition score measures the preference for a particular stage or whether the subject is in transition from one stage to the next higher stage. The Humanitarian / Liberal score measures congruence with scores of professionals in political science and philosophy, who have traditionally held the highest P scores on the DIT. The Religious Orthodoxy score measures the belief that only God can determine whether or not someone should live or die as based on responses to the doctor's dilemma. The Maintain Norms score measures the belief that maintaining the established social order is a moral obligation. The Personal Interest score measures moral judgments made from a personal interest perspective as opposed to societal-wide considerations of moral choices, and is associated with stages 2 and 3 in Kohlberg's moral judgment theory. The utilizer or 'U' score on the DIT provides a correlation between the level of principled justice reasoning and one's actual plan of action to indicate the likelihood of completing a moral action choice (Thoma, 2006).

Thoma (2006) states that the DIT is a valid measure of society-wide morality or macromorality, based on "how the individual views social cooperation in terms of justice and fairness within law and the mechanisms of government and other social institutions" (p. 74).

Religious Life Inventory

Gordon Allport (1967) described two basic orientations to religious life. The extrinsic orientation to religion is utilitarian in nature, with the focus being on the usefulness of the religion to the individual who participates in the religion. The extrinsic orientation individual finds religion as useful for granting safety, solace, and uses the religion to endorse their chosen way of life. Opposing this perspective is the intrinsic orientation to religion, where religion is oriented to a unification of being. The intrinsic orientation takes seriously the command of unity and community and strives to transcend all self-centered needs.

One would expect that persons with an intrinsic orientation should be more helpful since they tend to live their religion, and persons with an extrinsic orientation should be less helpful because their religion derives from self-interest. Batson (1993) proposed that intrinsic religiousness relates only to the appearance of being more helpful

In the 1970's, Batson proposed the existence of a quest (Q) religious orientation, distinct from the Intrinsic – Extrinsic dichotomy. The quest orientation involves a questioning, open, flexible approach to religious issues, and is associated with a tolerant, non-prejudiced view of the world. As a result Batson (1993) developed the Religious Life Inventory (RLI) as a means to measure the extrinsic orientation (called the External scale on the RLI), the intrinsic orientation (called the Internal scale in the RLI), and the Quest orientation.

The Religious Life Inventory is a 35 item assessment using a 9 – point Likert style system to measure agreement or disagreement with statements an individual's religious perspective, but only the Quest Scale was used as it has shown a higher correlation with moral reasoning (Batson, 1993).

Research Questions Analysis Strategy

Research Question 1

Teachers were selected for this study and grouped according to the context in which they teach, their years of service in teaching, and their highest earned degree. Teachers who taught the underprivileged in an urban setting were compared to teachers who taught in either a suburban public or private school setting. Teachers who taught ten or more years were compared to teachers who have taught less than ten years, and teachers who have earned either a Masters or Educational Specialist degree were compared to teachers whose highest earned degree is a Bachelors. Using these six categories, differences on DIT2, N2 and P scores were assessed using

a one-way ANOVA with setting – underprivileged/privileged, experience-under ten years/over ten years, Bachelors / Masters or EdS –as the three between subject variables. Tests of interaction were conducted to determine if experience greater than ten years or a Masters or EdS degree alters the effect of privileged/underprivileged settings on the outcomes. In addition to the N2 and P scores, additional analyses on DIT-2 measures of developmental phase (consolidation and transition) and the utility of moral information (U scores) were conducted. The Statistical Package for Social Sciences (SPSS) was used to analyze all results.

Research Question 2

For research regarding this hypothesis, teachers were categorized into the aforementioned six categories. Each teacher was asked to perform a pile sort based on the 21 qualities of a good teacher generated from the aggregate free listing procedure. After the pile sorts were completed, six separate cluster analyses were generated to determine consolidation of grouping of items. Greater consolidation will be interpreted as those teachers who cluster items together in the fewest number of steps. In addition, multidimensional scaling will be conducted on each group to determine the psychological distance between items generated from the pile sort. Each of the six multidimensional scaling plots was analyzed to determine if the teachers within each group achieved cultural consensus in their mapping of teacher qualities.

Furthermore, comparison of the rankings of the qualities of a good teacher by the six teacher categories were conducted by Spearman correlation coefficient to determine if the categories were low, moderate, or high in correlation. In order to determine if teachers used the same cultural domain to group the qualities of a good teacher as they did to rank the same qualities, property fitting analysis was utilized.

Based on the previous hypotheses, it was expected that teachers of the underprivileged, those who have taught ten or more years, and teachers with either a Masters or EdS degree would rank moral –related items higher than their counterparts. Moral items were judged according to components of justice and caring.

Research Question 3

Research for Research Question 3 was conducted through personal interviews after cultural consensus analysis determined which inner city and suburban teachers were either high or low in their correlation to the cultural consensus for their group. Using the Life Story Interview (McAdams, 2004), the researcher explored aspects of the teachers personality in a narrative fashion. McAdams says that “a life story may be seen through the lenses of broad life chapters, more focused key scenes, main characters, important settings, and imagined future scenarios” (p. 766). A detailed explanation and scoring manual of the life story interview is included in Appendix B. After the interviews were conducted, each teacher was asked to provide the researcher with an explanation for the ranking of their qualities of a good teacher by the group they represented. Coding of the interviews was completed by the researcher. Using the coding manual, a comparison was made between inner city and suburban teachers on the presence of religious motivation for their decision to become a teacher. Additionally each teacher was ranked against each other on scores of Early Advantage, Childhood Attachments, Helpers Versus Enemies, Suffering of Others, Moral Steadfastness, Agency and Communion, Self-Mastery, Status/Victory, Achievement/ Responsibility, Empowerment, Love /Friendship, Dialogue, Caring/Help, Unity/Truthfulness, Redemption, and Overall Affect Tone (Appendix C).

Research Question 4

Teachers who taught in the inner city, who taught for more than ten years, and who obtained a graduate degree were expected to score higher on the Quest scale of the Religious Life Inventory than their counterparts. The Quest scale measures how much an individual's religion involves "an open-ended, responsive dialogue with existential questions raised by the contradictions and tragedies of life" (Batson, Schoenrade and Ventis, 1993, p.169). The Religious Life Inventory was completed by 26 inner city teachers and 29 suburban teachers for a total of 55 teachers, of which 22 had taught for less than ten years, 33 had taught for more than ten years, 18 had an undergraduate degree and 37 had a graduate degree. In addition, Pearson correlation coefficients were determined for Quest scores and DIT-2 scores for each of the six categories of teachers.

Limitations

The limitation for this research was primarily the time required to take both the DIT-2 and the Religious Life Inventory. Many teachers responded to the invitation to look at the assessments but most decided that it required too much of their time to either start or finish the assessments. Additionally, the time required to interview each teacher with the Life Story Interview was approximately 1.5 hours, and the interviews were scheduled to accommodate the teachers during the school day. Furthermore, the time required to transcribe and score each interview was approximately eight to ten hours.

CHAPTER 4

RESULTS

The focus of the research is to examine the moral identity of inner city elementary teachers. In doing so, four different methodologies were used to investigate separate components of moral identity – moral judgment, religiosity, personality, and cultural domain analysis. Moral judgment and religiosity were assessed using quantitative methods, the Defining Issues Test 2 and the Religious Life Inventory, respectively. Personality was examined through the of the Life Story Interview, a qualitative methodology utilizing narratives from teachers who correlated either high or low with the cultural consensus model associated with their grouping. Cultural domain analysis utilized both qualitative and quantitative methods in examining the listing, grouping, and ranking of qualities of a good teacher.

The motivation for this study is based on the premise that teaching is a moral act, and that teaching underprivileged students in the inner city is an act of social justice. While the primary focus is upon the impact that school environment has upon moral identity, consideration was also given to the role that length of teaching experience and graduate education has on moral identity. From this basis, assertions were made that an inner city school environment, longer teaching service, and graduate education would result in a stronger moral identity than teachers who teach in the suburbs, have taught less than ten years, and only have a Bachelors degree. The specific hypotheses used to frame this study are as follows:

Research Question 1

What is the connection between moral judgment and moral action? If a person is involved in a full time position that confronts social injustice, does that person possess a stronger moral identity than someone who performs a similar task, but in a less oppressive environment? This research attempts to answer that question by measuring moral judgment in inner city elementary

teachers in contrast to a control group of suburban teachers. Additionally this particular research investigates the impact that teaching experience and graduate education has upon moral judgment.

The first research question of this research asked the following: Do teachers of the underprivileged in urban schools, teachers who have taught ten years or more, and teachers who have earned either a Masters or Educational Specialist degree score higher on DIT-2 summary indices such as the N2 score, P score, as well as the Utilizer scores and the Consolidation / Transition score, than teachers who do not serve the underprivileged in suburban and private schools, who have taught less than ten years, and whose highest earned degree is a Bachelors?

In order to test this research question, teachers were asked to complete the DIT-2, with the following number of teachers completing the DIT-2: inner city teachers = 29, suburban teachers = 32; teachers who have taught less than ten years = 27, teachers who have taught ten years or more = 34; and teachers whose highest earned degree is a Bachelors = 22, teachers whose highest earned degree is either a Masters or Educational Specialist degree = 39.

A one-way ANOVA was conducted on each of the categories of educational environment (inner city / suburban), educational experience (taught less than ten years / taught ten years or more) and educational level of teachers (Bachelors / Masters or EdS). For educational environment (inner city / suburban), results are found at Tables 4.1 and 4.2; For educational experience (taught less than ten years / taught ten years or more), results are found at Tables 4.3 and 4.4; and for educational level of teachers (Bachelors / Masters or EdS) results are found at Tables 4.5 and 4.6

No significant difference was obtained on any of the DIT-2 scores between the contrasted categories; inner city versus suburban teachers, teachers who have taught less than ten years in

the classroom versus teachers who have taught ten years or more in the classroom, or teachers whose highest earned degree is a Bachelors versus teachers whose highest earned degree is either a Masters or Educational Specialist degree. These results suggest the DIT-2 summary indices do not distinguish teachers of the underprivileged in urban schools and teachers who have taught ten years or more, or have a graduate degree from teachers who do not serve the underprivileged in suburban schools, who taught less than ten years and do not have a graduate degree.

Table 4.1 Descriptive Statistics ANOVA DIT-2: Inner City and Suburban Teachers

		N	Mean	Std. Deviation	Effect Size
Post Conventional (P score)	Inner City	29	29.0847	15.48650	-0.0564
	Suburban	32	30.7535	13.98735	
	Total	61	29.9601	14.61887	
Personal Interest (Stage 2/3)	Inner City	29	22.6085	11.92904	0.1786
	Suburban	32	18.8264	8.64841	
	Total	61	20.6245	10.42490	
Maintain Norms (Stage 4)	Inner City	29	42.6263	16.00318	-0.1641
	Suburban	32	47.4252	12.64582	
	Total	61	45.1437	14.42140	
N2 score	Inner City	29	30.2027	11.93574	-0.0795
	Suburban	32	32.1473	12.43303	
	Total	61	31.2228	12.13703	
Utilizer score	Inner City	29	.2042	.17061	0.0341
	Suburban	32	.1931	.15345	
	Total	61	.1984	.16056	
Religious Orthodoxy	Inner City	29	6.2414	3.07821	-0.0816
	Suburban	32	6.7188	2.73843	
	Total	61	6.4918	2.89035	
Consolidation/ Transition	Inner City	29	1.2759	.45486	-0.1659
	Suburban	32	1.4375	.50402	
	Total	61	1.3607	.48418	
Humanitarian Liberalism	Inner City	29	1.6552	1.23276	0.1012
	Suburban	32	1.4375	.87759	
	Total	61	1.5410	1.05789	

Table 4.2

DIT-2 ANOVA Significance Levels: Inner City and Suburban Teachers

		Sum of Squares	df	Mean Square	F	Sig
Post Conventional (P score)	Between Groups	42.367	1	42.367	.196	.660
	Within Groups	12780.314	59	216.615		
	Total	12822.680	60			
Personal Interest (Stage 2/3)	Between Groups	217.609	1	217.609	2.037	.159
	Within Groups	6303.099	59	106.832		
	Total	6520.707	60			
Maintain Norms (Stage 4)	Between Groups	350.341	1	350.341	1.704	.197
	Within Groups	12128.267	59	205.564		
	Total	12478.608	60			
N2 score	Between Groups	57.527	1	57.527	.387	.537
	Within Groups	8780.921	59	148.829		
	Total	8838.448	60			
Utilizer score	Between Groups	.002	1	.002	.071	.791
	Within Groups	1.545	59	.026		
	Total	1.547	60			
Religious Orthodoxy	Between Groups	3.467	1	3.467	.411	.524
	Within Groups	497.779	59	8.437		
	Total	501.246	60			
Consolidation /Transition	Between Groups	.397	1	.397	1.716	.195*
	Within Groups	13.668	59	.232		
	Total	14.066	60			
Humanitarian Liberalism	Between Groups	.721	1	.721	.640	.427
	Within Groups	66.427	59	1.126		
	Total	67.148	60			

* Indicates did not achieve homogeneity

Table 4.3

Descriptive Statistics ANOVA DIT-2: Teachers Who Have Taught Less Than Ten Years in the Classroom and Teachers Who Have Taught Ten Years or More

		N	Mean	Std. Deviation	Effect Size
Post Conventional (P score)	Taught < 10 yrs	27	31.5018	13.05406	0.0948
	Taught ≥ 10 yrs	34	28.7358	15.83717	
	Total	61	29.9601	14.61887	
Personal Interest (Stage 2/3)	Taught < 10 yrs	27	19.7394	10.47749	0.2656
	Taught ≥ 10 yrs	34	21.3273	10.48598	
	Total	61	20.6245	10.42490	
Maintain Norms (Stage 4)	Taught < 10 yrs	27	44.3869	13.48914	-0.0470
	Taught ≥ 10 yrs	34	45.7448	15.29506	
	Total	61	45.1437	14.42140	
N2 score	Taught < 10 yrs	27	33.2328	11.42747	0.1481
	Taught ≥ 10 yrs	34	29.6266	12.61009	
	Total	61	31.2228	12.13703	
Utilizer score	Taught < 10 yrs	27	.1721	.17864	-0.1439
	Taught ≥ 10 yrs	34	.2193	.14393	
	Total	61	.1984	.16056	
Religious Orthodoxy	Taught < 10 yrs	27	6.4815	2.76476	-0.0031
	Taught ≥ 10 yrs	34	6.5000	3.02765	
	Total	61	6.4918	2.89035	
Humanitarian Liberalism	Taught < 10 yrs	27	1.4444	.80064	-0.0830
	Taught ≥ 10 yrs	34	1.6176	1.23128	
	Total	61	1.5410	1.05789	
Consolidation Transition	Taught < 10 yrs	27	1.3704	.49210	0.01790
	Taught ≥ 10 yrs	34	1.3529	.48507	
	Total	61	1.3607	.48418	

Table 4.4

DIT-2 ANOVA Significance Levels: Teachers who Taught Less than 10 Years and Teachers who Taught 10 Years or More

		Sum of Squares	df	Mean Square	F	Sig
Post Conventional (P score)	Between Groups	115.139	1	115.139	.535	.468
	Within Groups	12707.542	59	215.382		
	Total	12822.680	60			
Personal Interest (Stage 2/3)	Between Groups	37.947	1	37.947	.345	.559
	Within Groups	6482.761	59	109.877		
	Total	6520.707	60			
Maintain Norms (Stage 4)	Between Groups	27.748	1	27.748	.131	.718
	Within Groups	12450.860	59	211.032		
	Total	12478.608	60			
N2 score	Between Groups	195.706	1	195.706	1.336	.252
	Within Groups	8642.742	59	146.487		
	Total	8838.448	60			
Utilizer score	Between Groups	.034	1	.034	1.307	.258
	Within Groups	1.513	59	.026		
	Total	1.547	60			
Religious Orthodoxy	Between Groups	.005	1	.005	.001	.980
	Within Groups	501.241	59	8.496		
	Total	501.246	60			
Humanitarian Liberalism	Between Groups	.451	1	.451	.399	.530
	Within Groups	66.696	59	1.130		
	Total	67.148	60			
Consolidation Transition	Between Groups	.005	1	.005	.019	.890
	Within Groups	14.061	59	.238		
	Total	14.066	60			

Table 4.5

Descriptive Statistics ANOVA DIT-2: Teachers Who Have Earned a Bachelors as Their Highest Degree and Teachers Who Have Earned Either a Masters or Educational Specialist Degree

		N	Mean	Std. Deviation	Effect Size
Post Conventional (P score)	Bachelors	22	28.4421	12.83784	-0.0827
	Masters/Ed.S.	39	30.8164	15.62923	
	Total	61	29.9601	14.61887	
Personal Interest (Stage 2/3)	Bachelors	22	20.0829	10.60478	-0.0401
	Masters/Ed.S.	39	20.9299	10.44903	
	Total	61	20.6245	10.42490	
Maintain Norms (Stage 4)	Bachelors	22	47.0204	13.97914	0.1016
	Masters/Ed.S.	39	44.0851	14.73777	
	Total	61	45.1437	14.42140	
N2 score	Bachelors	22	30.1807	9.95401	-0.0692
	Masters/Ed.S.	39	31.8106	13.29855	
	Total	61	31.2228	12.13703	
Utilizer score	Bachelors	22	.2300	.18247	0.1480
	Masters/Ed.S.	39	.1805	.14629	
	Total	61	.1984	.16056	
Religious Orthodoxy	Bachelors	22	6.9091	2.79300	0.1128
	Masters/Ed.S.	39	6.2564	2.95330	
	Total	61	6.4918	2.89035	
Consolidation Transition	Bachelors	22	1.3182	.47673	-0.0683
	Masters/Ed.S.	39	1.3846	.49286	
	Total	61	1.3607	.48418	
Humanitarian/ Liberalism	Bachelors	22	1.2727	.63109	-0.2114
	Masters/Ed.S.	39	1.6923	1.21728	
	Total	61	1.5410	1.05789	

Table 4.6

DIT-2 ANOVA Significance Levels: Teachers with Bachelors Degree and Teachers with either Masters or Educational Specialist Degree

		Sum of Squares	df	Mean Square	F	Sig
Post Conventional (P score)	Between Groups	79.294	1	79.294	.367	.547
	Within Groups	12743.386	59	215.990		
	Total	12822.680	60			
Personal Interest (Stage 2/3)	Between Groups	10.090	1	10.090	.091	.763
	Within Groups	6510.617	59	110.349		
	Total	6520.707	60			
Maintain Norms (Stage 4)	Between Groups	121.188	1	121.188	.579	.450
	Within Groups	12357.420	59	209.448		
	Total	12478.608	60			
N2 score	Between Groups	37.366	1	37.366	.250	.619
	Within Groups	8801.082	59	149.171		
	Total	8838.448	60			
Utilizer score	Between Groups	.034	1	.034	1.343	.251
	Within Groups	1.512	59	.026		
	Total	1.547	60			
Religious Orthodoxy	Between Groups	5.992	1	5.992	.714	.402
	Within Groups	495.254	59	8.394		
	Total	501.246	60			
Consolidation Transition	Between Groups	.062	1	.062	.262	.611
	Within Groups	14.003	59	.237		
	Total	14.066	60			
Humanitarian /Liberalism	Between Groups	2.476	1	2.476	2.259	.138*
	Within Groups	64.671	59	1.096		
	Total	67.148	60			

* Indicates did not achieve homogeneity

Table 4.7

Comparison of DIT-2 Scores

<i>DIT-2 Scores</i>	Inner City	Suburban	Taught < 10 yrs.	Taught ≥ 10 yrs.	Bachelors	Masters / EdS
Post Conventional	29.0847	30.7535	31.5018	28.7358	28.4421	30.8164
Personal Interest	22.6085	18.8264	19.7394	21.3273	20.0829	20.9299
Maintain Norms	42.6263	47.4252	44.3869	45.7448	47.0204	44.0851
N2	30.2027	32.1473	33.2328	29.6266	33.2328	31.8106
Utilizer	.2042	.1931	.1721	.2193	.2300	.1805
Religious Orthodoxy	6.2414	6.7188	6.4815	6.5000	6.9091	6.2564
Humanitarian Liberalism	1.6552	1.4375	1.4444	1.6176	1.2727	1.6923
Consolidation Transition	1.2759	1.4375	1.3704	1.3529	1.3182	1.3846

The results of the analyses demonstrate that the DIT-2 did not distinguish between the various teacher groupings regarding moral judgment. Specifically, no significant difference was obtained on any of the DIT-2 scales between the contrasted categories; inner city versus suburban teachers, teachers who have taught less than 10 years in the classroom versus teachers who have taught ten years or more in the classroom, or teachers whose highest earned degree is a Bachelors versus teachers whose highest earned degree is either a Masters or Educational Specialist degree. Based on these findings, educational environment, teaching experience and

graduate education are not significant factors concerning moral judgment among elementary teachers.

When comparing the DIT-2 scores of the teachers based on educational level with norms for the DIT-2 scales (Bebeau and Thoma, 2003) (Table 4.8), differences are apparent. Teachers with a Bachelors as their highest earned degree scored lower in the Personal Interest scale (stages 2 and 3) than the norm for those who have an undergraduate degree, which means that teachers in this research have a lower mean score for moral judgments which are preconventional. However these same teachers are more conventional and less postconventional in moral judgments than other adults with the same educational background. Furthermore, when comparing teachers with either a Masters or Educational Specialist degree with other adults who have obtained a Masters degree, the teachers in this research are slightly less preconventional, much more conventional, and much less postconventional in their moral judgments. While there are not norms based specifically for teachers based on school environment or length of teaching, it is obvious that teachers who participated in this research are much less postconventional than other adults who have participated in the DIT-2 before this research.

Table 4.8

Comparison of DIT-2 scores Based o Educational Degree with DIT-2 Norms

	DIT2 B.A. Norms	Research B.A. means	DIT2 M.S. Norms	Research MA/EdS means
Personal Interest	24.80	20.08	21.69	20.93
Maintaining Norms	32.20	47.02	32.64	44.09
P score	37.84	28.44	41.06	30.82
N2 score	36.85	30.18	40.56	31.81

Research Question 2

What qualities define a good teacher? If teaching inner city students is a social justice activity, are qualities of justice part of what inner city teachers believe make a good teacher? In order to answer these questions, cultural domain analysis was employed in this research. Cultural domain analysis is a methodology used in the field of cognitive anthropology to assess whether there is a consensus among a defined group as to a topic that is culturally relevant to that group. Whereas the DIT-2 measures moral judgment through the subject making decisions regarding standardized moral conflict scenarios, cultural domain analysis was utilized to determine if concepts of morality, in particular justice concepts, are incorporated into the cultural domain of the qualities of a good teacher. In order to determine if there is strong agreement within a defined group regarding a cultural domain, in this case the qualities of a good teacher, multidimensional scaling is employed to graph the psychological distance between the qualities of a good teacher. If the qualities are placed closely together and achieve a high level of correlation, then the defined group is considered consolidated in their cultural domain of what makes a good teacher.

Research question 2 asked the following: Are teachers of the underprivileged in urban schools, teachers who have taught ten or more years, and teachers who have earned either a Masters or Educational Specialist degree more consolidated in their grouping of freelist items as assessed through pile sorting and summarized by multi-dimensional scaling and cluster analysis than teachers who do not serve the underprivileged in suburban and private schools, and who have taught less than ten years, and whose highest earned degree is a Bachelors?

In cultural domain analysis the first step is to have subjects free list responses to a culturally relevant question, in this case, “What are the qualities of a good teacher?”. The frequency and the position of the responses indicate which are most pertinent to the question.

After selecting a specified amount of responses as determined by the researcher, subjects are asked to group the responses in separate piles according to their perceived association, and state why certain responses are grouped together. These groupings allow the researcher to perform multidimensional scaling, which graphically represents the psychological distance between all the responses, and cluster analysis, which indicates the cognitive decision making steps to arrive at the different groupings. Cultural consensus analysis is performed to determine whether there is agreement among the subjects concerning the cultural domain in question, which is then contrasted to the rankings of the responses in order of importance. Finally, this information is used in property fitting analysis to determine if the subjects used the same cultural domain to group the responses as they did to rank the responses.

In the Teacher Judgment Survey, each teacher was asked the following “List the characteristics, qualities, or traits of a good teacher.”, and were given 20 spaces to write in their responses. However, it was not required that each teacher fill out all 20 spaces. After 80 teachers had completed listing their choices as the qualities of a good teacher, the data from the free listing procedure was collected to analyze the frequency of their responses. A total of 666 different responses were collected, but responses that were similar in nature, such as “professional” and “professionalism”, for an example, were combined into one response, as in this example “professional” was chosen over “professionalism” for labeling purposes. This combining of similar responses yielded 211 distinct characteristics of a good teacher as described by the respondents. The researcher chose the top 21 qualities which had the highest frequency for the pile sorting exercise.

The top 21 qualities of a good teacher, ranked in order of frequency, are as follows:

1. Patient
2. Knowledgeable
3. Loving
4. Organized
5. Caring

6. Dedicated
7. Flexible
8. Understanding
9. Compassionate
10. Fair
11. Professional
12. Communicator
13. Kind
14. Persistent
15. Creative
16. Honest
17. Respectful
18. Consistent
19. Determined
20. Hardworking
21. Team player

Once the 21 qualities of a good teacher were determined, the next step in cultural domain analysis is pile sorting. Traditionally in pile sorting the researcher places each of the items on a separate index card and asks the subject to place the cards in different piles according to how they viewed how each item goes together with another item. The only stipulations are that all the cards cannot be placed in one pile and all the cards cannot be placed in separate piles, having only one card in each pile. However, websort.com provides the same function by allowing subjects to drag and drop different items into different categories and labeling each of the categories.

The subsequent procedure step in cultural domain analysis is to create a multidimensional scaling plot to graphically represent the psychological distance between separate items based on the pile sorting. Once the psychological distances between all the qualities of a good teacher are calculated, the distances can be converted to a two dimensional map. To illustrate this concept, imagine a map of the United States. By using a ruler and the map legend you could create a matrix with the distances between two cities, i.e. the distance from New York to Chicago, the distance between St. Louis and Detroit, etc. However, if you just had the matrix with the

distances between 21 major cities in the USA, could you create a map of the USA? While mathematically complicated, it can be performed using multidimensional scaling. By creating matrices from the psychological distances between the qualities of a good teacher, one is able to create a two dimensional map, providing graphic representation of the perceived distances between qualities of a good teacher, for each of the six groupings of teachers.

Websort.com does not provide a matrix to indicate the distance between the free list items selected for pile sorting, but does provide the proportion of times each item was grouped with other items from the 21 qualities of a good teacher. From this information, the researcher converted the proportions into percentages and took the inverse in order to create distances between items. For example, if websort.com stated that “loving” and “caring” were grouped together by suburban teachers 85% of the time, then this number was converted to 0.85 and inverted to create a distance of 1.176. Therefore items that were grouped together a higher percent of the time demonstrated, after inversion, that they were metrically and psychologically closer together within the cultural domain of a particular group, such as suburban teachers or inner-city teachers, than items that were grouped together a lower percent of the time.

The multidimensional scaling plots of inner city teachers, suburban teachers, teachers whose highest degree is a Bachelors, teachers whose highest degree is either a Masters or Educational Specialist, and teachers who have taught less than ten years and those who have taught more than ten years are presented in Figures 4.1-4. 6.

Figure 4.1 is the multidimensional scaling plot of inner city teachers, and the primary noticeable feature is the tight clustering of nine qualities: patient, loving, caring, understanding, compassionate, fair, kind, honest and respectful and the diffusion of the other twelve qualities: knowledgeable, organized, dedicated, flexible, professional, communicator, persistent, creative,

consistent, determined, hardworking and team player. This clustering of the nine qualities indicates that inner city teachers did not view these as psychologically distant from one another, but perceived there is a greater disparity among the other twelve qualities. However when compared with Figure 4.2, the multidimensional scaling plot of the suburban teachers, the nine qualities of patient, loving, caring, understanding, compassionate, fair, kind, honest and respectful are more widespread when compared to the inner city teachers. This dispersion of the nine qualities indicates that suburban teachers view them as psychologically more distant from one another as do inner city teachers, yet they appear to be grouped together and apart from the other twelve qualities of a good teacher. The twelve qualities shown on the negative horizontal axis all appear to be at the same distance; however there is great dispersion of the twelve qualities along the vertical axis.

Figure 4. 1

Multidimensional Scaling Plot of Inner City Teachers

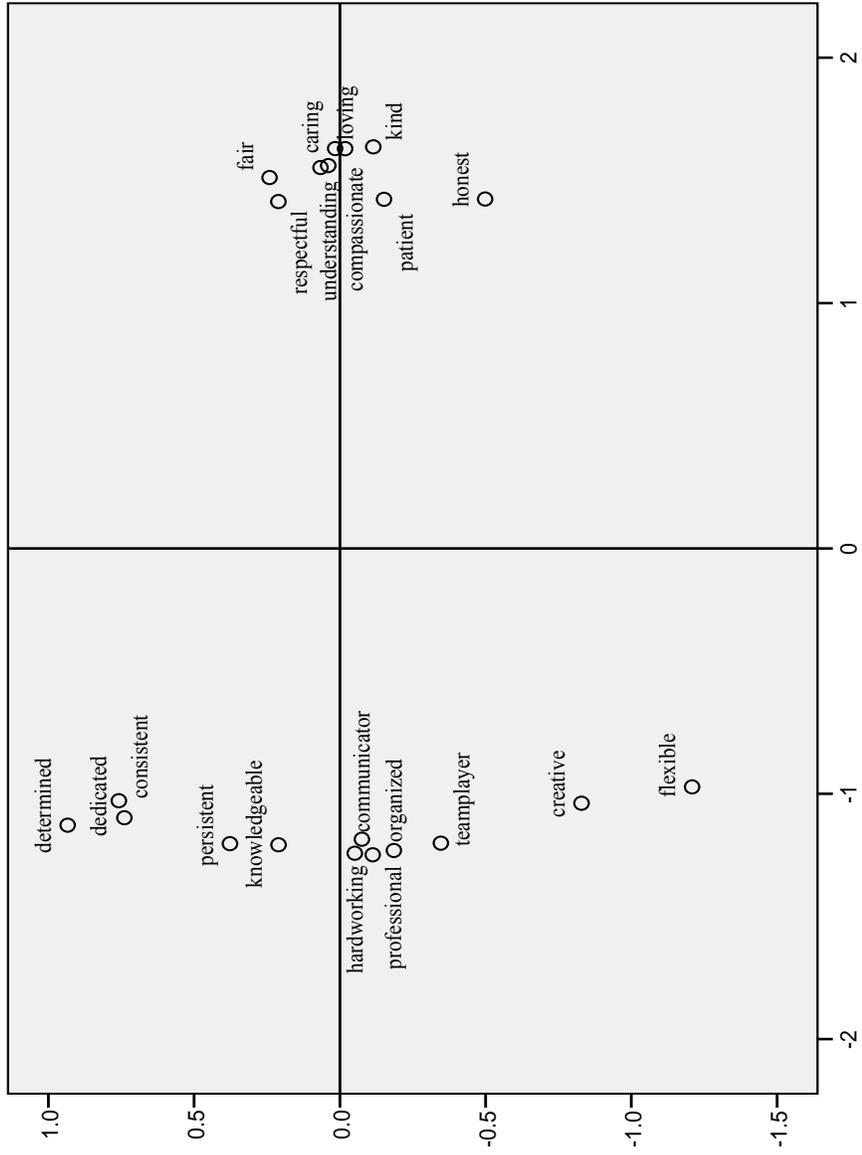
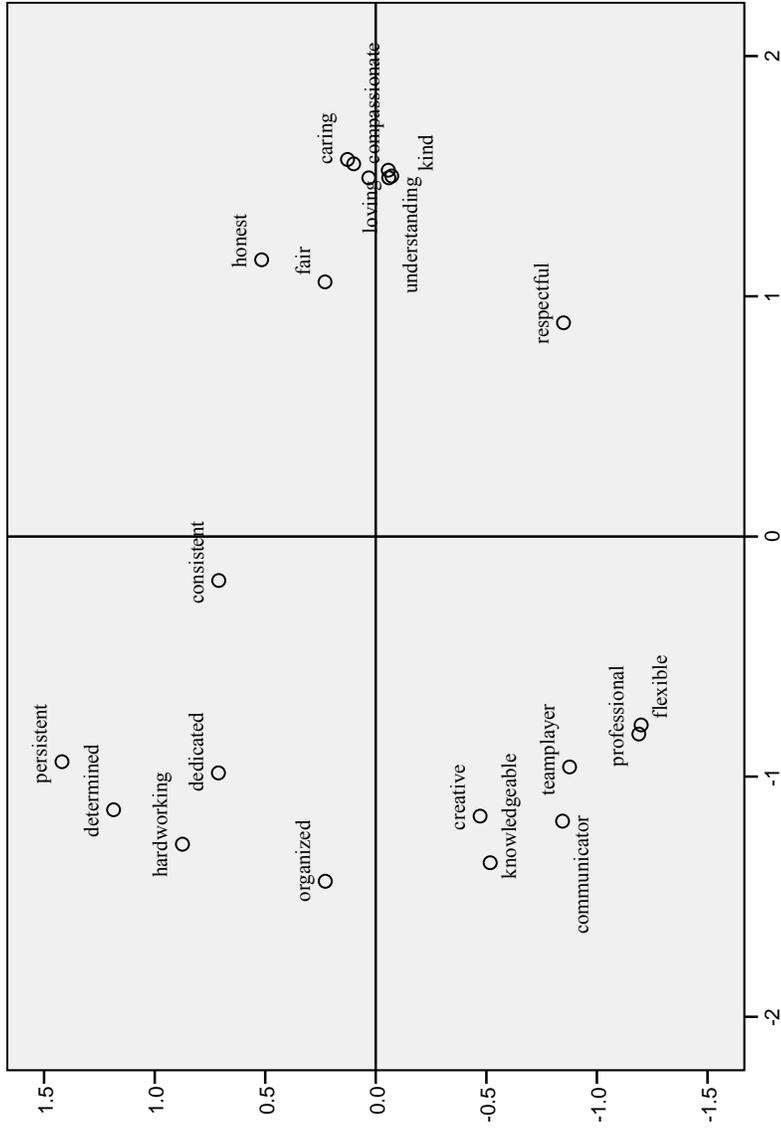


Figure 4.2

Multidimensional Scaling Plot of Suburban Teachers



Figures 4.3 and 4.4 are the multidimensional scaling plots of teachers whose highest earned degree is a Bachelors degree and teachers whose highest earned degree is either a Masters or EdS. It is worth noting that the multidimensional scaling plot for the teachers with a graduate degree is reversed when compared to the teachers without a graduate degree. Multidimensional scaling plots are generated through SPSS and other statistical software programs in order to get the juxtapositions of the variables correct, and are not concerned in the direction they are placed, therefore it is more important to view the plot based on the distances the variables are from one another rather than the direction along a dimension (Bernard, 2002). With that being said, it is apparent that the teachers without a graduate degree view the nine qualities of patient, loving, caring, understanding, compassionate, fair, kind, honest and respectful in closer proximity to one another than teachers with a graduate degree. As with the previous two multidimensional scaling plots, the presence or absence of a graduate degree has little effect on the positioning of the twelve qualities along the negative horizontal axis, but there are differences in the positions of the twelve qualities along the vertical axis.

Figures 4.5 and 4.6 are the multidimensional scaling plots of teachers who have taught ten years or less, and those teachers who have taught ten years or more. While the nine qualities of patient, loving, caring, understanding, compassionate, fair, kind, honest and respectful and the twelve qualities of knowledgeable, organized, dedicated, flexible, professional, communicator, persistent, creative, consistent, determined, hardworking and team player are different in their proximity to one another in the two different multidimensional scaling plots, the overall dispersion of the variables are very similar when compared to one another. As mentioned earlier, all of the six groupings of teachers classified the nine qualities and the same twelve qualities separate from one another, and these distinctions are observable in each of the multidimensional

scaling plots. However, it appears that the greatest difference in how the qualities are in proximity to one another is based more on school environment – inner city and suburban – than length of teaching or the absence or presence of a graduate degree.

Figure 4.3

Multidimensional Scaling Plot of Teachers with Bachelors as Highest Degree

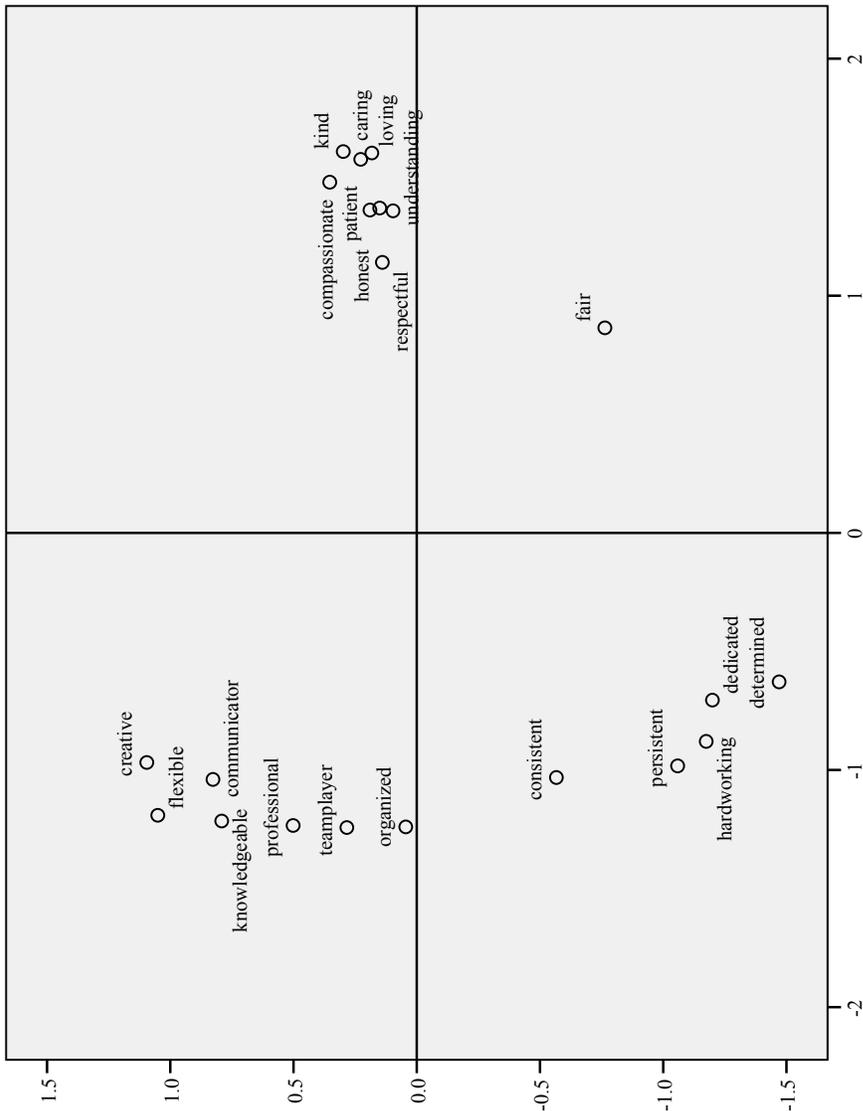


Figure 4.4

Multidimensional Scaling Plot of Teachers with Masters / EdS as Highest Degree

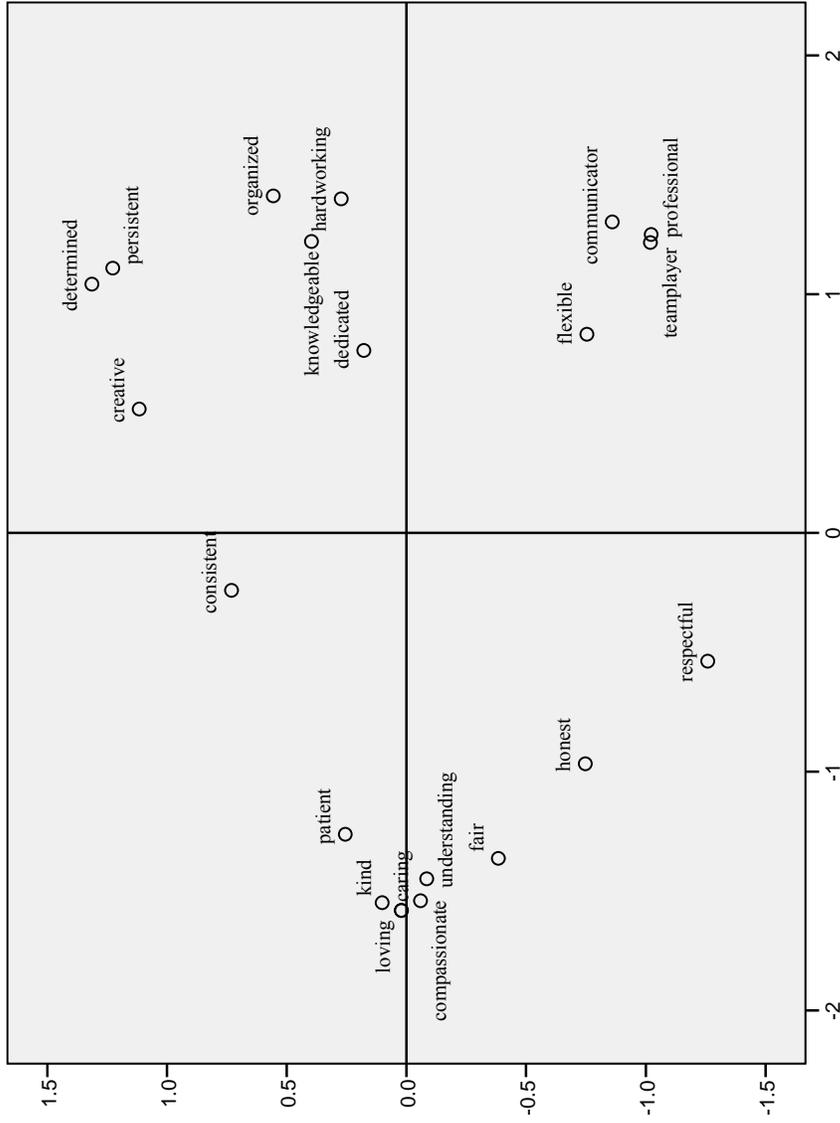


Figure 4.5

Multidimensional Scaling Plot of Teachers Who Have Taught Less Than 10 Years

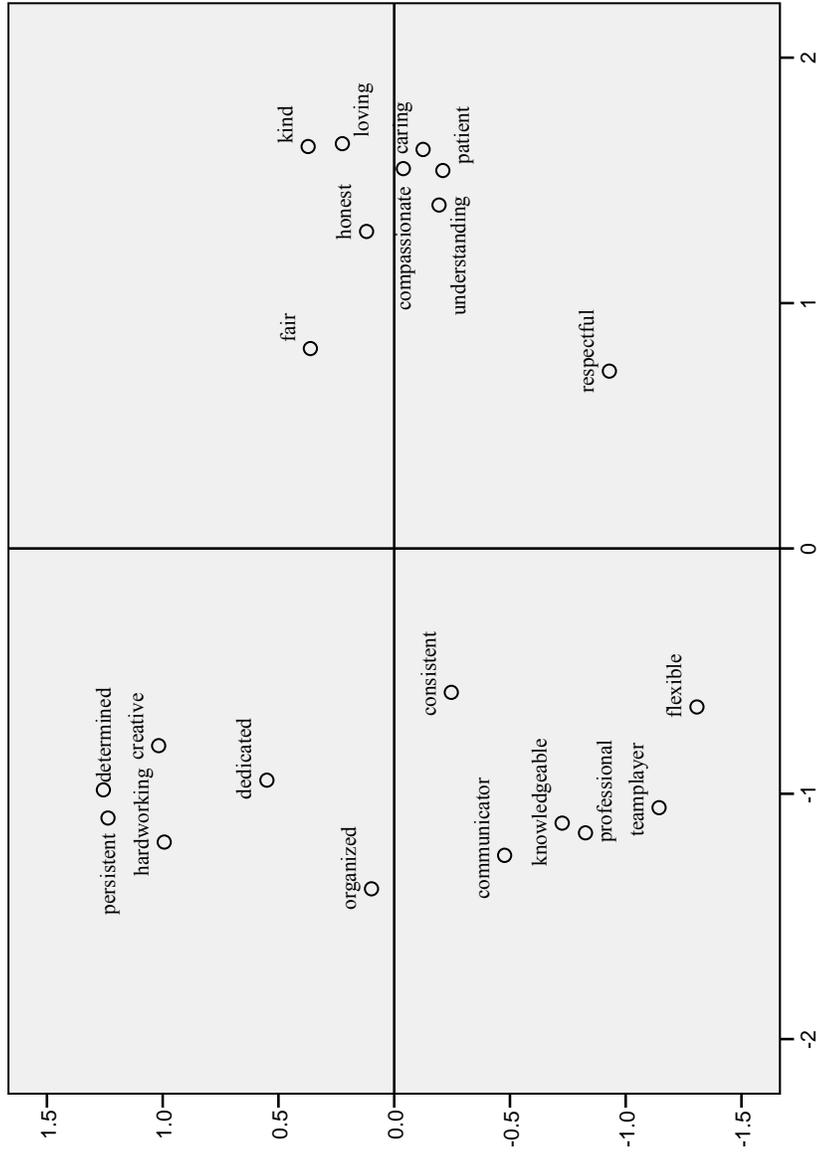
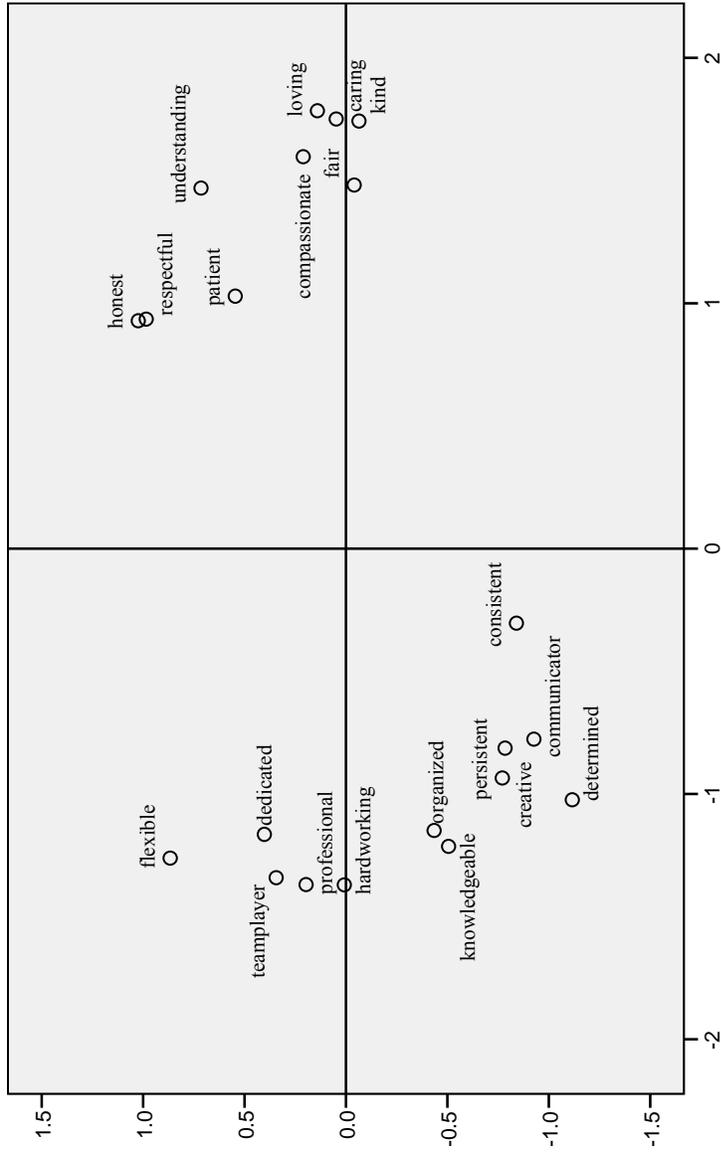


Figure 4.6

Multidimensional Scaling Plot of Teachers Who Have Taught 10 Years or More



Cluster Analysis

According to Aldenderfer and Blashfield (1984), “a clustering method is a multivariate statistical procedure that starts with a data set containing information about a sample of entities and attempts to reorganize these entities into relative homogeneous groups” (p. 7). While multidimensional scaling provides a map which graphically represents the relationship between the items, cluster analysis displays which items go together and in what order. In the current research, cluster analysis is used for the purpose of providing more detail of the nature of the relationship among the qualities of a good teacher. While multidimensional scaling demonstrates the psychological distance one quality is from another and provides understanding of the dimensions within the relationships of the qualities, cluster analysis provides more details concerning the order in which one quality was linked to another quality, and how the clusters of qualities of a good teacher ultimately are linked together and separated from one another. Multidimensional scaling found two distinct groups of nine qualities: patient, loving, caring, understanding, compassionate, fair, kind, honest and respectful; and twelve qualities of knowledgeable, organized, dedicated, flexible, professional, communicator, persistent, creative, consistent, determined, hardworking and team player.

Once a cluster of qualities is established, then that cluster is linked to other clusters, resulting in a graphical display called a dendogram. An average linkage dendogram displays “an average of the similarity of a case under consideration with all cases in the existing cluster and subsequently, joins the case to that cluster if a given level of similarity is achieved using this average value” (Aldenderfer and Blashfield, 1984, p. 40). Figures 4.7 and 4.8 display the cluster analyses of the qualities of a good teacher for both inner city and suburban teachers. Both

dendograms clearly reveal two separate clusters of nine and twelve qualities of a good teacher, but it appears that the inner city teachers took fewer steps to reach an agreement on the clustering of the nine qualities and twelve qualities are, than did the suburban teachers.

For example, the inner city teachers clustered ‘loving’, ‘caring’, and ‘kind’ together in fewer steps than did the suburban teachers did for the same three qualities. This pattern of linking one quality to another in earlier is demonstrated throughout the inner city teachers dendogram. The dendogram of the inner city teachers, along with their multidimensional scaling plot, graphically represents how closely and how quickly the inner city teachers view these nine qualities as one dimension of the qualities of a good teacher.

Figure 4.7

*Hierarchical Cluster Analysis Dendogram using Average Linkage (Between Groups)
Inner City Teachers*

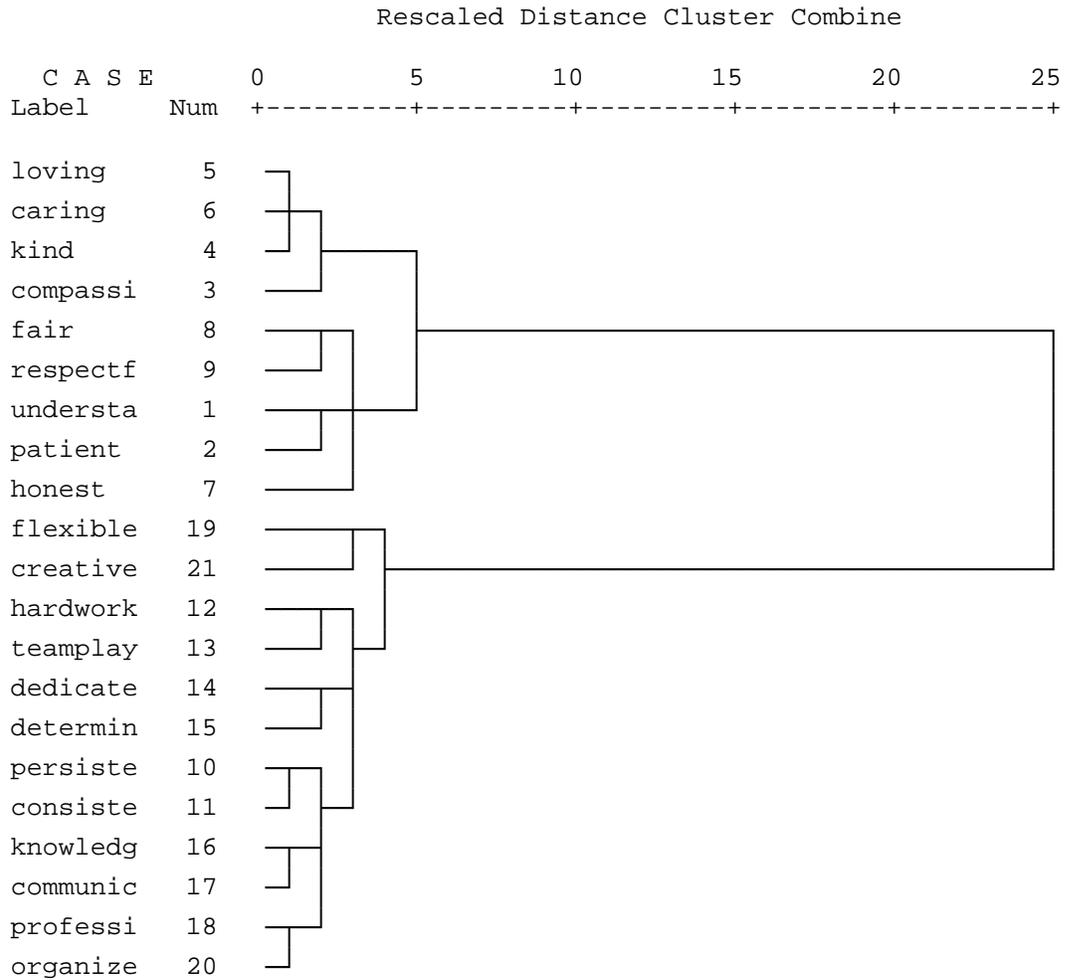
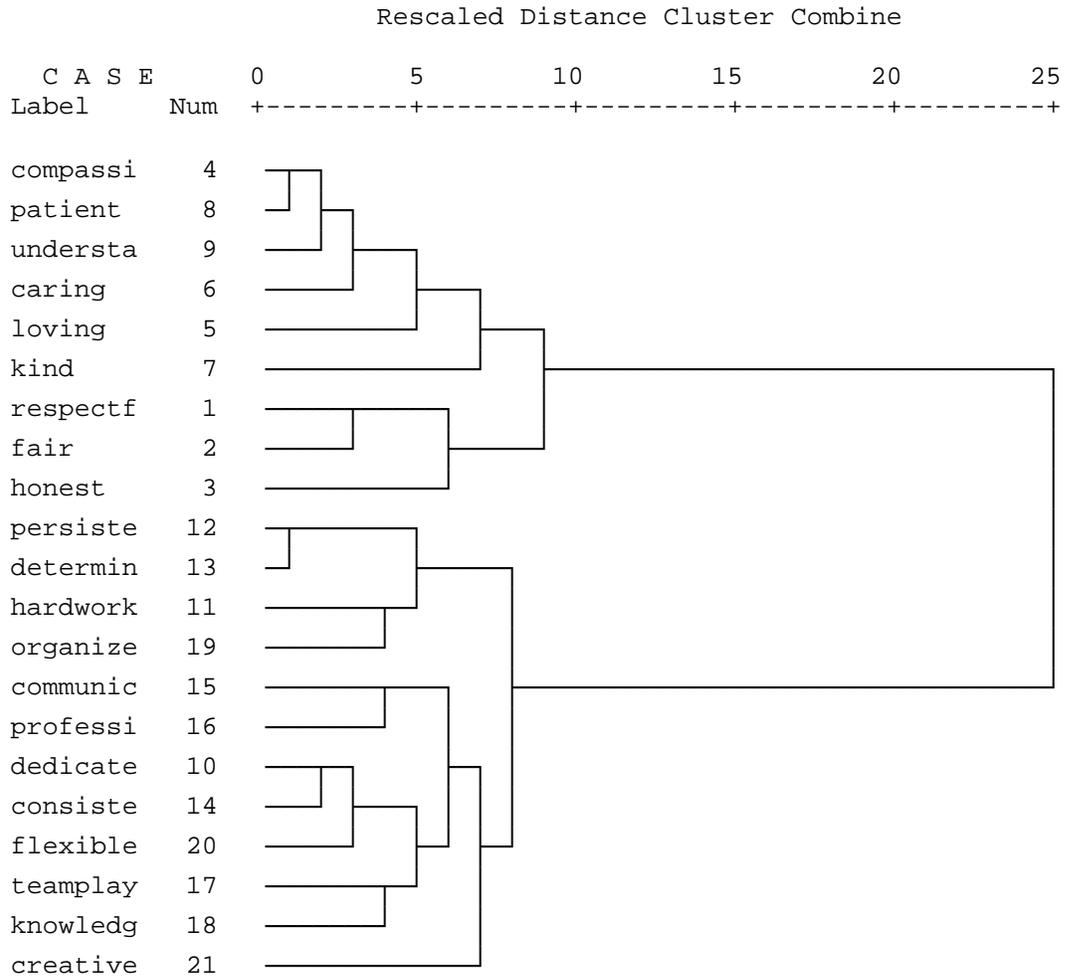


Figure 4.8

Hierarchical Cluster Analysis Dendrogram using Average Linkage (Between Groups)
Suburban Teachers



Comparing the cluster analyses of teachers who have taught less than ten years and those who have taught ten years or more (Figures 4.9 and 4.10), the two primary clusters of nine qualities and twelve qualities form at approximately the same distance and remain apart at roughly the same distance along the rescaled distance cluster combine. While a few of the smaller clusters differentiate between groups, each group has the same nine qualities and twelve

qualities respectively. Therefore it appears that the length of teaching experience does not have an effect on the decision-making process of clustering the qualities of a good teacher.

Figure 4.9

Hierarchical Cluster Analysis Dendrogram using Average Linkage (Between Groups) Teachers Who Have Taught Less Than 10 Years

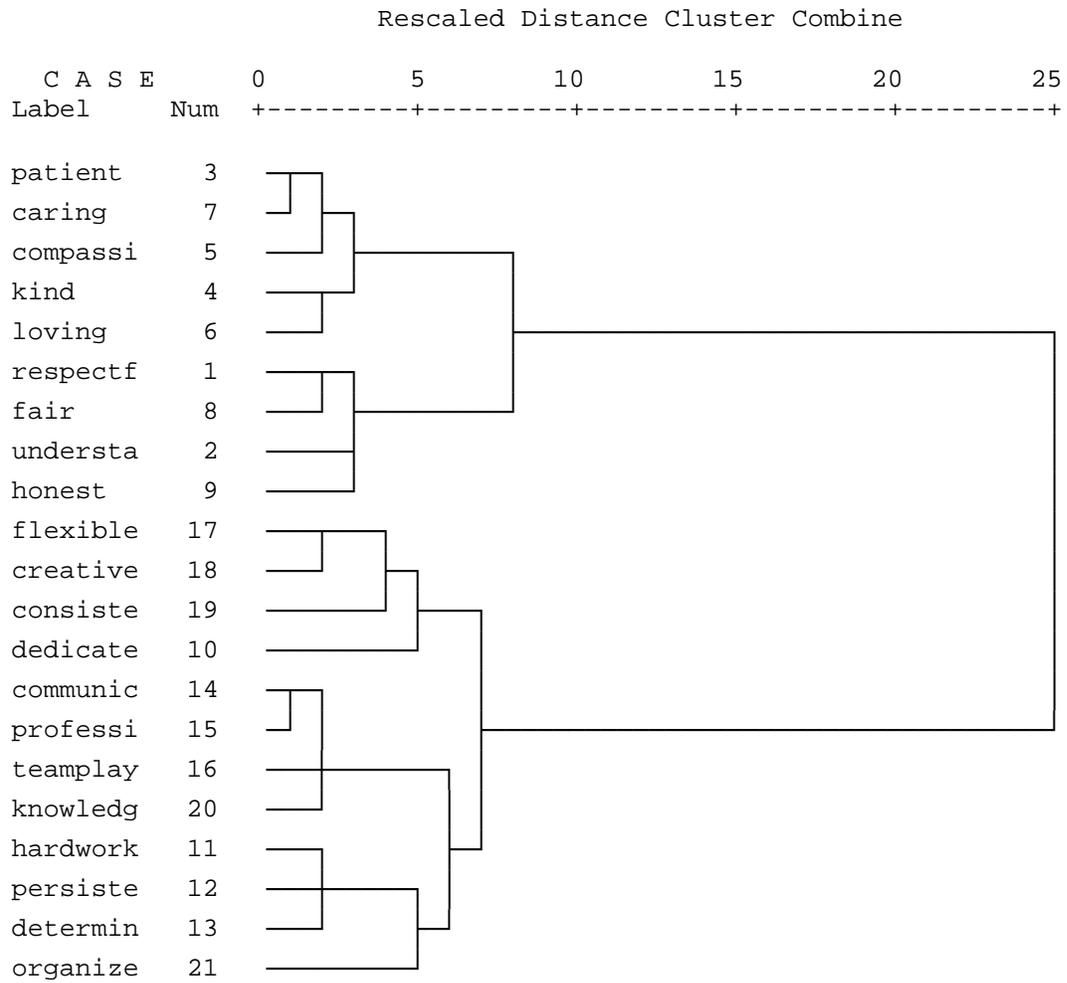
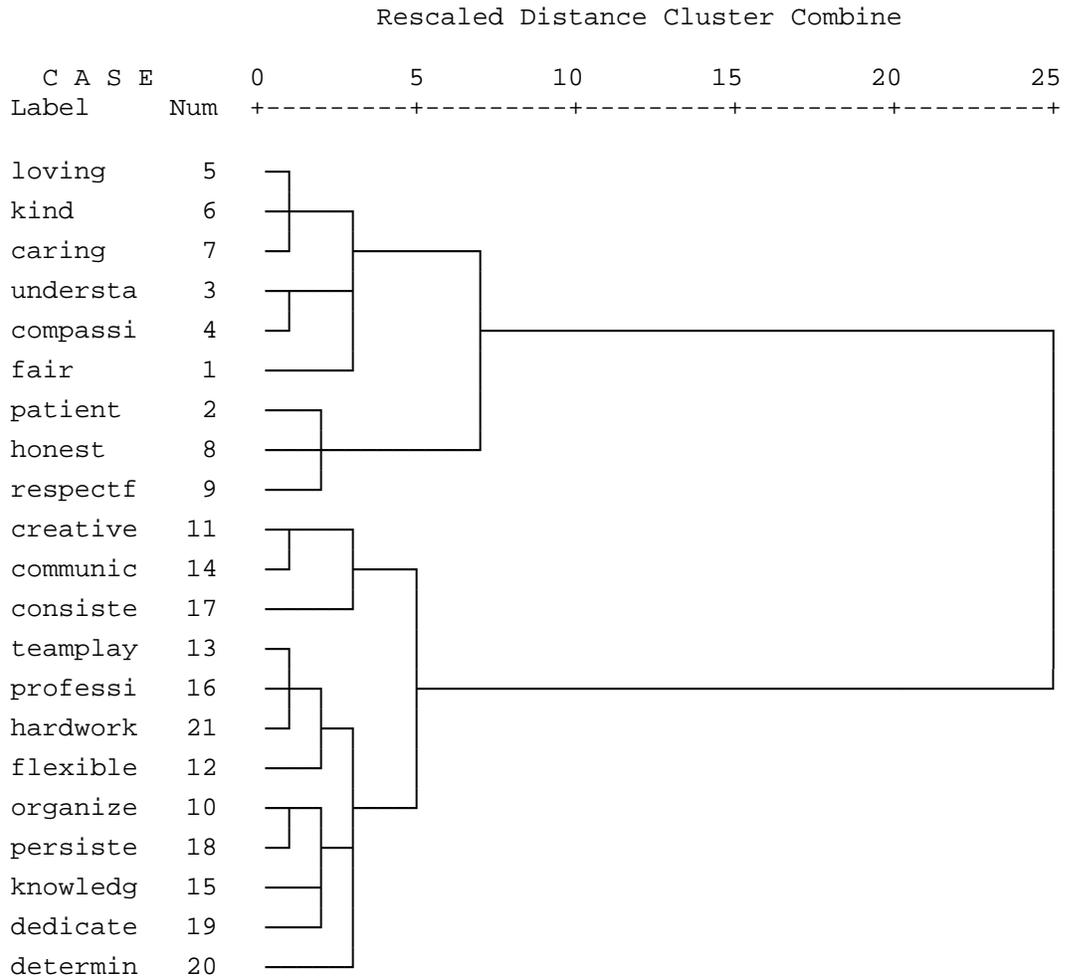


Figure 4.10

Hierarchical Cluster Analysis Dendrogram using Average Linkage (Between Groups)
Teachers Who Have Taught 10 Years or More



The cluster analyses of teachers whose highest earned degree is a Bachelors and teachers whose highest earned degree is either a Masters or EdS (Figures 4.11 and 4.12) do not indicate an overall difference in the clustering of qualities of a good teacher. While the order that certain qualities are clustered together is somewhat different between the two categories of teachers, overall it does not appear that a graduate degree has marked effect on the clustering of the qualities of a good teacher.

Figure 4.11

*Hierarchical Cluster Analysis Dendrogram using Average Linkage (Between Groups)
Teachers Whose Highest Earned Degree is a Bachelors*

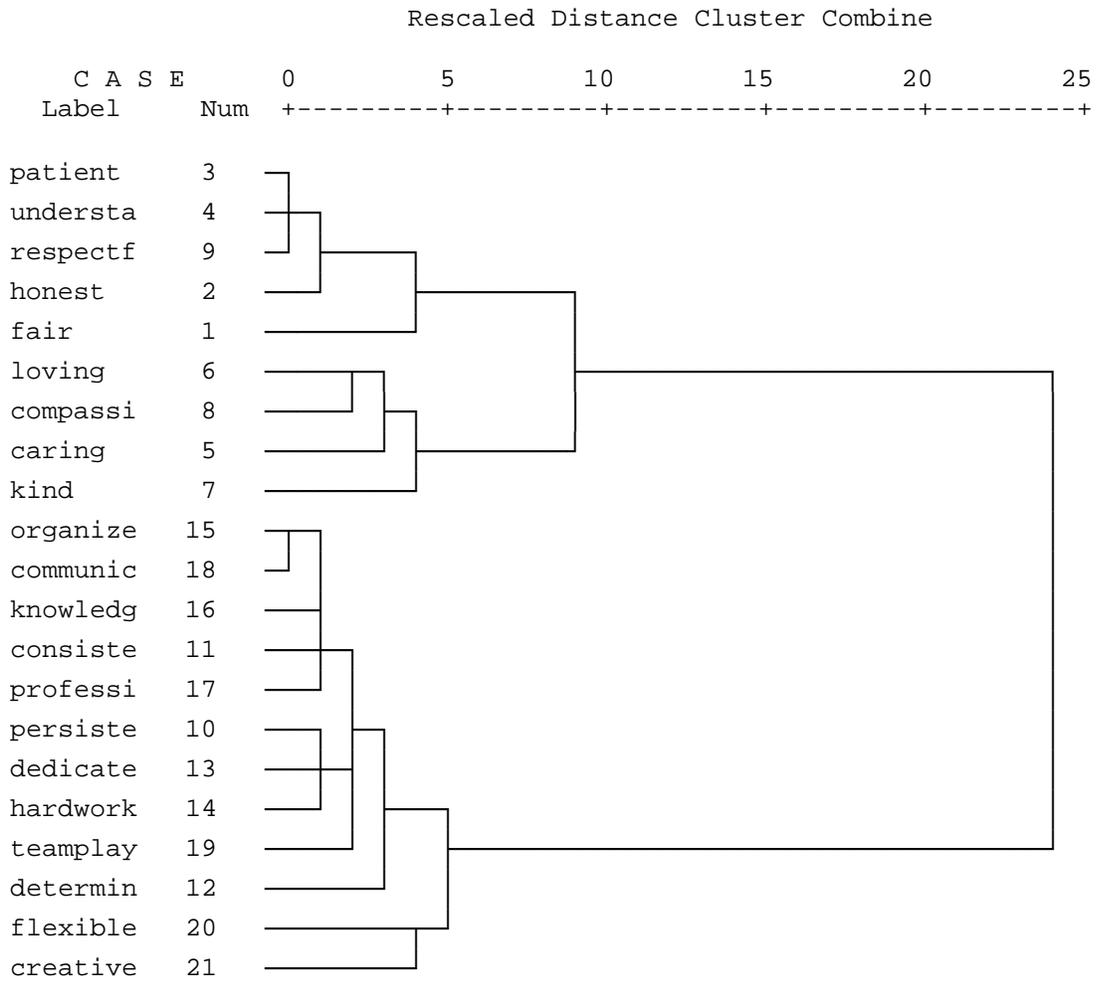
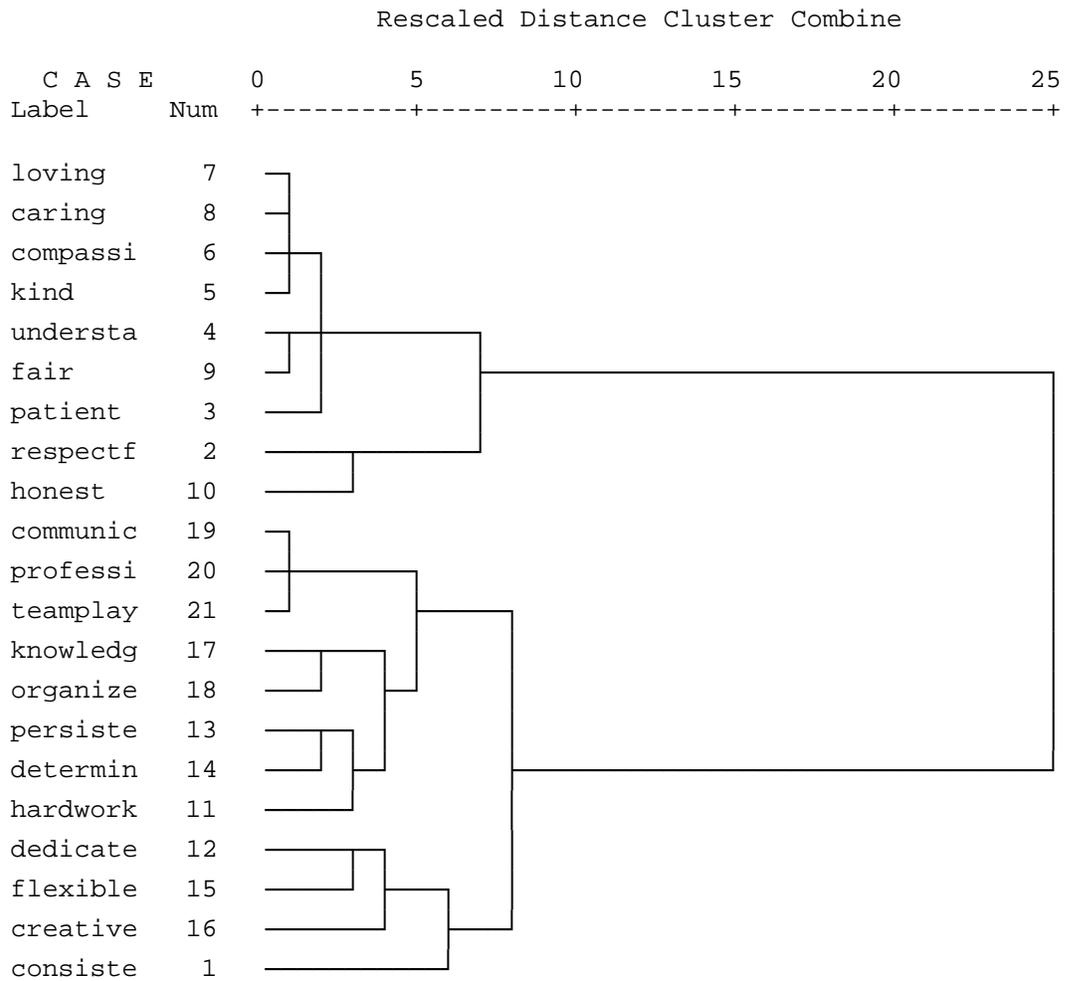


Figure 4.12

*Hierarchical Cluster Analysis Dendrogram using Average Linkage (Between Groups)
Teachers Whose Highest Earned Degree is a Masters or EdS*



As demonstrated through the multidimensional scaling plots and cluster analyses, nine of the qualities of a good teacher were consistently grouped together: patient, loving, caring, understanding, compassionate, fair, kind, honest and respectful. The researcher examined the labels provided by the subjects on websort.com for each of their pile sorts. For the qualities of patient, loving, caring, understanding, compassionate, fair, kind, honest and respectful a sample of the labels describing these qualities are: ‘attitude towards students’, ‘building

relationships/trust with students’, ‘classroom atmosphere’, ‘for optimal success in the classroom’, ‘for our students, be’ and other labels of a similar vein which all identified the qualities needed to work in the classroom with children.

For the twelve qualities of knowledgeable, organized, dedicated, flexible, professional, communicator, persistent, creative, consistent, determined, hardworking and team player a sample of the labels describing these qualities were ‘attitude for dealing with parents’, ‘attributes of a good employee’, ‘characteristics of a good administrator’, ‘characteristics of a good co-worker’ and ‘characteristics of a good staff member’ along with other categorical labels that were analogous (see Appendix A). Analyzing the pile sort labels in addition to the multidimensional scaling plots, it became apparent that two general categories contributed to the sorting of the qualities of a good teacher. Regardless of whether the teacher taught in a inner-city or at a suburban school, teachers identified the qualities as either child-centered, which means they viewed these qualities as essential for teachers inside the classroom, or adult-centered, which they viewed as being essential qualities to use outside of the classroom with other adults, such as parents, other faculty members, and administrators of the school system. Therefore, the child-centered qualities are: patient, loving, caring, understanding, compassionate, fair, kind, honest and respectful. The adult-centered qualities are: knowledgeable, organized, dedicated, flexible, professional, communicator, persistent, creative, consistent, determined, hardworking and team player.

Four Components of a Good Teacher

While each of the six categories of teachers conclusively classified the same nine qualities as child-centered, and the same twelve qualities as adult-centered, previous steps in clustering

resulted in deviations among the six categories in how both the child-centered and adult-centered were subdivided.

As seen in Table 4.9 four components are identified as comprising the child-centered and adult-centered qualities of a good teacher. The shaded components are distinguished by the next-to-last clustering in Figures 4.7-12. Qualities shaded in yellow are identified as comprising the ‘caring component’, as the qualities of ‘caring’ and ‘loving’ are central to the cluster. Qualities shaded in green are identified as the ‘equity component’, as ‘honest’ and ‘fair’ are central to the cluster. Therefore, the child-centered qualities are encompassed by the ‘caring’ and ‘equity’ components.

Additionally, the qualities of a good teacher shaded in blue are identified the ‘openness component’ as it primarily included the qualities of ‘creative’ and ‘flexible’. And finally, the qualities shaded in red are identified as the ‘interaction component’, as they include qualities associated with how a teacher presents herself or himself to her or his peers and the school community. As a result, both the blue and red shaded qualities comprise the adult-centered qualities of a good teacher.

Can any of the qualities of a good teacher identified through cultural domain analysis be classified as moral, and if so, what constitutes a moral quality? The nine child-centered qualities are divided into either an equity-based or care-based criteria. Several research studies have explored morality as based in both justice and care, and this presents itself in the clustering of child-centered qualities of a good teacher. Determining what is moral has recently included the orientation that gender brings to the discussion (Lapsley, 1996). The work of Kohlberg (1969) focused on a justice orientation to morality, while Gilligan (1982) emphasized that women bring a caring perspective to moral judgment. The question of whether morality is comprised of

justice or caring has been the topic of a multitude of inquiries. Walker (1984) conducted a meta-analysis of previous moral development research and found scarce evidence of gender differences in justice-oriented moral orientation. However, Jaffe and Hyde (2000) also conducted a meta-analysis and concluded that females scored higher than males on care-oriented moral reasoning, while males scored higher on justice-oriented moral reasoning.

As shown in Table 4.9, suburban teachers include ‘patient’ and ‘respectful’ as care-based qualities, while the inner city teachers view these as equity-based qualities, and only ‘honest’, ‘fair’ and ‘understanding’ are considered as equity-based by both categories of teachers. It appears that the presence of a graduate degree does not affect the clustering of child-centered qualities, while greater teaching experience allows for the inclusion of ‘fair’ as a care-centered quality rather than a equity-based quality.

It appears that inner city teachers view the openness-based qualities of creativity and flexibility as only a small portion of adult-based qualities, while suburban teachers view openness-based qualities as a more significant part of the adult-based qualities. It appears that obtaining a Masters degree increases the role of openness in adult-based qualities, while openness becomes a smaller part of adult-centered qualities as a teacher gains more teaching experience.

No qualities that can be classified as either care-based or justice-based (equity) are included among the adult-centered qualities of a good teacher. However, the child-centered qualities are both care-based and justice-based. Hence, cultural domain analysis demonstrates that morality is included in the qualities that constitute a good teacher, regardless of educational environment, educational experience, or the presence of a graduate degree. As demonstrated in Research Question 1 by the DIT-2 scores, there is not a significant difference in moral judgment

between inner city teachers and suburban teachers. However there appears to be a slight difference in what constitutes morality between the two categories. Inner city teachers emphasize equity or justice based qualities more so than suburban teachers, who tend to focus more on care-based qualities of a good teacher. Further discussion of the observation is found in Chapter 5.

To explore the discrepancy of why inner city and suburban teachers view what constitutes a quality of a good teacher, as being associated with either ‘equity’, ‘caring’, ‘openness’ or ‘interaction’ it became necessary to interview representative teachers of each group. Also, are there any differences in the life stories of these teachers that can provide evidence as to why inner city teachers prefer an ‘honest’ or justice-based approach to interacting with the children in their classroom and why suburban teachers favor a care-based approach to teaching in their classroom? Research question 3 explores the role of religion and faith as a motivation for teaching, but also allows for an opportunity to investigate differences between inner city and suburban teachers regarding their preference for either justice-centered or care-centered approaches to interact with their students.

Table 4.9

Cluster Analysis Comparison

Inner City	Suburban	Bachelors	Masters / Ed.S.	Taught < 10 years	Taught ≥ 10 years
loving	loving	loving	loving	loving	loving
caring	caring	caring	caring	caring	caring
kind	kind	kind	kind	kind	kind
compassionate	compassionate	compassionate	compassionate	compassionate	compassionate
patient	patient	patient	patient	patient	understanding
respectful	respectful	respectful	respectful	respectful	fair
understanding	understanding	understanding	understanding	understanding	patient
fair	fair	fair	fair	fair	respectful
honest	honest	honest	honest	honest	honest
creative	creative	creative	creative	creative	creative
flexible	flexible	flexible	flexible	flexible	consistent
dedicated	dedicated	dedicated	dedicated	dedicated	communicator
consistent	consistent	consistent	consistent	consistent	dedicated
communicator	communicator	communicator	communicator	communicator	flexible
team player	team player	team player	team player	team player	team player
knowledgeable	knowledgeable	knowledgeable	knowledgeable	knowledgeable	knowledgeable
professional	professional	professional	professional	professional	professional
persistent	persistent	persistent	persistent	persistent	persistent
determined	determined	determined	determined	determined	determined
hardworking	hardworking	hardworking	hardworking	hardworking	hardworking
organized	organized	organized	organized	organized	organized

- Caring Component
- Equity Component
- Openness Component
- Interaction Component

Cultural Consensus Analysis

When asking teachers to group the qualities of a good teacher, there is not a predetermined grouping in to which they are compared. In both the multidimensional scaling plots and the cluster analysis, the placement of each quality of a good teacher is based on the mean response from each of the teachers within the six groupings: inner city, suburban, teachers who taught for less than ten years, teachers who taught for more than ten years, teachers with a graduate degree, and teachers without the a graduate degree. However, the question arises whether all the teachers within a specific group cluster the qualities similarly or is there much

disparity between the teachers within a group as how to cluster the qualities of a good teacher? In other words, do all the inner city teachers appear to have a similar cultural domain in grouping the qualities of a good teacher? The same question can be asked of the other five categories of teachers, and this question can be answered through the use of cultural consensus analysis.

Cultural consensus analysis “estimates the culturally appropriate or correct answers to the questions and individual differences in cultural knowledge” (Weller, 2007). It also enables the researcher to assess the extent of knowledge possessed by an informant about a given cultural domain. Determination of consensus among a group is achieved by factor analysis, and is indicated when the eigenvalue ratios are above 3.00 (Bernard, 2002). This difference in eigenvalues (3.361) was only achieved by the inner city teachers, and not by any of the other five categories of teachers (Table 4.10).

This means that most of the inner city teachers have a similar view, or cultural domain, on how the qualities of a good teacher are grouped together. This finding was not unexpected as most of the inner-city teachers contributing to the cultural domain analysis work at the same elementary school. Participants in the other five categories did not teach at the same school, and the suburban teachers taught in two different school systems in addition to a private school.

Table 4.10 Cultural Consensus Eigenvalues

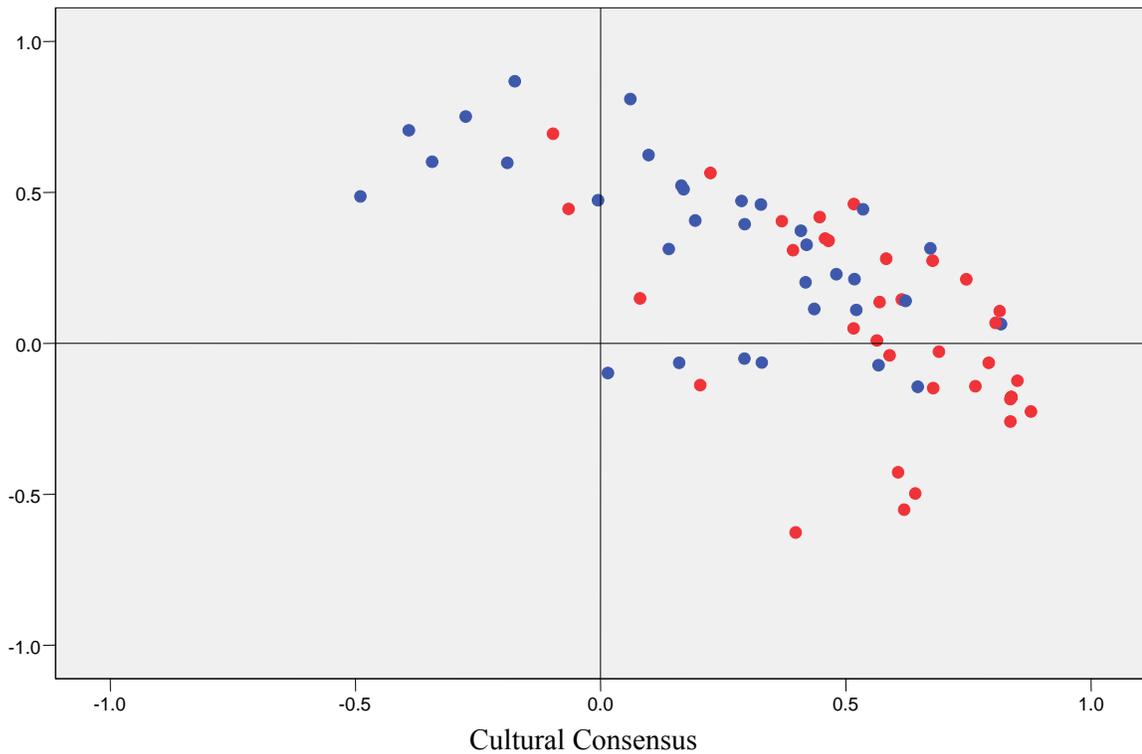
Initial Eigenvalues	Inner City	Suburban	Bachelors	Masters / Ed.S.	Taught < 10 years	Taught ≥ 10 years
Child-Centered / Adult-Centered	3.361*	1.610	2.594	1.447	1.668	1.857

**Indicates teachers closely aligned with the cultural consensus model for their group*

In order to view the contrast of inner city teachers and suburban teachers regarding cultural consensus, Figure 4.13 is provided. Figure 4.13 displays the combined cultural consensus plots of both inner city (red) and suburban (blue) teachers. Each dot represents an individual teacher, and the plot clearly shows that the red dots of the inner city teachers are in greater proximity to one another than the blue dots of the suburban teachers. As previously mentioned, all the inner city teachers worked at the same elementary school, while the suburban teachers worked at different elementary schools as well as different school systems. As none of the other groupings achieved cultural consensus, no other plots are provided.

Figure 4.13

Inner City (Red) / Suburban Teachers (Blue) Combined Cultural Consensus Plot



Rankings of the Qualities of a Good Teacher

In addition to grouping the qualities of a good teacher, teachers were asked to rank the qualities of a good teacher in order of importance. Table 4.11 provides the rankings by the various groups, and cells in the matrix which are shaded to indicate which component, based on cluster analysis, each quality is identified with, whether the caring component, the equity component, the openness component, or the interaction component.

Table 4.11 Rankings of Qualities of a Good Teacher Comparison

Rank	Inner City	Suburban	Bachelors	Masters / Ed.S.	Taught < 10 years	Taught ≥ 10 years
1	dedicated	loving	dedicated	dedicated	dedicated	dedicated
2	team player	dedicated	hardworking	professional	hardworking	professional
3	professional	hardworking	honest	hardworking	honest	hardworking
4	hardworking	honest	consistent	honest	professional	team player
5	honest	knowledgeable	team player	knowledgeable	consistent	honest
6	consistent	communicator	professional	consistent	organized	consistent
7	organized	patient	organized	team player	knowledgeable	organized
8	loving	consistent	creative	organized	loving	knowledgeable
9	fair	organized	loving	loving	team player	fair
10	creative	caring	knowledgeable	caring	communicator	loving
11	knowledgeable	professional	communicator	fair	creative	communicator
12	caring	creative	fair	patient	fair	creative
13	determined	flexible	determined	communicator	caring	caring
14	communicator	respectful	respectful	compassionate	respectful	respectful
15	respectful	fair	caring	respectful	determined	patient
16	compassionate	team player	persistent	creative	patient	flexible
17	persistent	compassionate	flexible	flexible	flexible	determined
18	flexible	kind	patient	determined	persistent	compassionate
19	patient	determined	compassionate	understanding	compassionate	persistent
20	understanding	understanding	understanding	persistent	understanding	understanding
21	kind	persistent	kind	kind	kind	kind

<i>Caring Component</i>
<i>Equity Component</i>
<i>Openness Component</i>
<i>Interaction Component</i>

Rankings of the qualities of a good teacher were achieved by weighting each quality with a regression factor score, and ranking the qualities from 1 to 21. Except for suburban teachers, every other group ranked 'dedicated' as their highest quality, with inner-city, Bachelors, and teachers who have taught more than ten years viewing 'dedicated' as an interaction-centered quality, while teachers with a graduate degree and those who have taught less than ten years viewing 'dedicated' as an openness-centered quality. All categories of teachers, except suburban, viewed 'kind' as a caring-centered quality as the least important quality of a good teacher. Overall, it appears that all the categories, except for the suburban teachers, view interaction-centered qualities as the highest rated component.

In order to establish how closely the different categories of teachers were correlated in their rankings of the qualities of a good teacher, Spearman's rank correlation coefficient was determined between each pairing of category rankings (see Table 4.12). Teachers who have taught less than ten years and teachers who have taught ten years or more have the highest correlation in their rankings (0.9610), followed by teachers with a Bachelors degree and teachers who have either a Masters degree or an Ed.S. degree (0.8377). Inner city teachers have the lowest correlation in their rankings, yet it is within the moderate range of correlation. In other words, by virtue of the lower correlation between categories it appears that school environment has the greatest impact on differences in the rankings of the qualities of a good teacher. Apparently the impact of teaching in the inner city has a stronger influence on differences in the perception of the qualities of a good teacher than length of teaching or graduate education. Conversely, the high correlation between participants who have a taught less than ten years and those who have taught more than ten years suggest that the length a person teachers does not appear to affect their agreement on the rankings of teacher qualities.

Table 4.12

Spearman ρ Comparison of Rankings

	Inner City Suburban	Bachelors Masters / EdS	Taught < 10 yrs Taught \geq 10 yrs
ρ	0.5792	0.8377	0.9610

Property Fitting Analysis

Multidimensional scaling and cluster analysis demonstrated that each of the six categories of teachers grouped the qualities of a good teacher along two dimensions: child-centered qualities, consisting of caring-centered and equity-centered qualities, and adult-centered qualities, consisting of openness-centered and interaction-centered qualities. However, examination of the rankings of the qualities of a good teacher shows that child-centered qualities are interspersed among the adult-centered qualities and there does not appear to be four distinct components of qualities. Therefore there is a question if teachers are using a different cultural domain to group the qualities of a good teacher from what they use to rank the qualities of a good teacher. In order to determine is indeed the case, property fitting analysis is the appropriate methodology to compare the groupings to the rankings.

Property fitting analysis is a regression-based technique for testing hypotheses about the attributes that influence judged similarity among items (Gravlee, 2005). Property fitting analysis performs a multiple regression using the coordinates used in multidimensional scaling as independent variables and the ranking of the qualities of a good teacher as the dependent variable, with the output of a r- square statistic (Model R). The Model R reveals whether the location on the multidimensional scaling plot map was related to rankings of the qualities of a good teacher. The higher the Model R, the closer the relationship, between the cultural domains

of grouping the qualities of a good teacher and the rankings of a good teacher. To indicate whether the ranking of the qualities of a good teacher influenced the grouping or clustering of the qualities of a good teacher on the pile sorting, the Model R needs to be 0.80 or greater. None of the six categories achieved this criterion, which indicates that each of the categories used a cultural domain in grouping the qualities of a good teacher different from the cultural domain used for ranking the qualities of a good teacher. In other words, the criteria of child-centered versus adult-centered qualities of a good teacher did not play a role in the ranking of the same qualities (Table 4.13).

Table 4.13

Property Fitting Analysis

	Inner City	Suburban	Bachelors	Masters / Ed.S.	Taught < 10 years	Taught ≥ 10 years
Model R	.441	.131	.552	.379	.463	.526

Research Question 3

Research question 3 asked: Do teachers of the underprivileged in urban schools, who have taught more than ten years, and teachers who have earned either a Masters or Educational Specialist degree speak of the role of religious faith or spirituality as a motivation for their teaching during their interviews than teachers who do not serve the underprivileged in suburban and private schools, those who have taught less than ten years, and whose highest earned degree is a Bachelors?

In selecting teachers for interviews, the primary focus was on inner city teachers, as compared to suburban teachers, as they were the only group that achieved cultural consensus with the cultural domain of qualities of a good teacher. In deciding which teachers to approach for the interviews, the decision was made based on which teachers most and least correlated to

the cultural consensus model for both inner city and suburban teachers. This criteria was used as the Life Story Interviews used for this research are time intensive, resulting in approximately ten hours of work per interview. By selecting teachers that were either highly correlated or had a low correlation to their respective cultural consensus models the researcher selected teachers that were both very similar and very dissimilar to their respective categories for the purpose of contrast.

Four inner city teachers were selected for the Life Story Interviews which had correlation to the inner city cultural consensus model of 0.918, 0.918, 0.918 and 0.916. Four inner city teachers who had the lowest correlation scores were invited by the researcher to participate in the Life Story Interview, however only one accepted the invitation, and she had a correlation of -0.68. Four suburban teachers with the highest correlation scores of 0.839, 0.700, 0.785 and .722 were invited to participate in the Life Story Interviews and all four accepted the invitation. Four suburban teachers with the lowest correlation scores of -0.012, -0.120, 0.038 and 0.181 to the suburban cultural consensus model were invited to participate in the Life Story Interview, and each accepted the invitation.

The coding procedure for the Life Story Interview states that moral steadfastness is a measure of moral depth, moral clarity, and moral continuity. McAdams (1995) defines moral depth as “the strength of a person's ideological convictions and the extent to which the participant framed his or her life story in such a way as to suggest that ideology was an especially significant factor or determining force”; moral clarity as “the overall coherence, consistency, and articulateness of the participant's expressed ideology”; and moral continuity as “the overall coherence, consistency, and articulateness of the participant's expressed ideology”. McAdams (1995) states “coders assess the degree of depth, clarity, and continuity in personal

ideologies, as manifested in the last two sections of the life-story interviews, on three corresponding 4-point scales, ranging from 0 (very low) to 3 (very high)”. The assessment of these criteria was made by the researcher, who also conducted the interviews.

In addition, to scoring the Life Story Interview, a narrative analysis of the Life Story Interview was conducted regarding the number of religious words used during the interview. Religious words selected for the narrative analysis are ‘God’, ‘faith’, ‘religion’, ‘Jesus’, ‘Christ’, ‘Lord’, ‘Christian’, ‘church’ and ‘Bible’. Each of the teachers professed their Christian faith, and no other faiths were mentioned during the interview.

Inner City Teacher 1

The first inner city teacher interviewed was a male special education teacher, and had a cultural consensus coefficient of 0.918 among inner city teachers. This teacher ranked 9th out of 10 places for the number of religious words used (11), tied for second out of three places for both moral depth (2 points) and moral clarity (2 points), and tied for first out of three places for moral continuity (3 points) for a total moral score of seven out of nine possible points.

During the Life Story Interview, the researcher asked whether he felt a sense of the transcendent or sacred, a sense of God or some almighty or ultimate force, or a feeling of oneness with nature, the world, or the universe. In providing his response he described a particular experience and how it related to his decision to go into teaching.

That would happen before I became a teacher. I was in college at the University of Alabama. I had to take college algebra and I was taking it the summer before I did my student teaching. I don’t know, of course back when I was in school they didn’t really identify children with special needs but I think I was LD in math. I had a lot of learning problems but this was college algebra. When I walked in summer school, I guess my face showed it, but I sat down beside this guy in class. He said what is wrong. I said what do you mean? He said I can tell by your face that something is wrong. I said, well I need this class to graduate. I am doing my student teaching in the fall but I am not going to do it if I can’t pass this class. I told him that I had a real difficult time in high school and I did

not feel my teacher was the best teacher or I was not understanding. He said, and I feel this was God, the ultimate intervention, and why I am a teacher today. He looked at me and said “I am not bragging on myself but I just got out of the Army, and I am really smart in math.” He did not know me from Adam, he had never laid eyes on me before. He said, “I will tutor you at the library twice a week.” And he gave me his phone number. “Call me. We are going to get you through this class and you are going to graduate and be a teacher.” And that was nothing but God. I mean people believe in angels and I believe he was an angel. I tried to call him after summer school and the phone was disconnected. I have never seen this guy ever in my life since then and I really feel it was a true intervention from God.

In addition, this inner city teacher did state that that his belief in God sustained him in remaining in the inner city schools. He stated that religion formed the basis of his morality, and that he viewed it as a necessity to model morality before his students because, in his belief, morality was not modeled by most of the parents of the students that he teaches.

I guess I would incorporate both my religion and morals. Religion would be that I always feel the presence of God. If I can't maintain in my life, either physically or emotionally, I give it to God. I just can't carry it by myself. A lot of people don't believe in God and I don't know how they get through it because for me personally I cannot function unless I give it to Him, to God, which I believe in. Morally - morals would be “do unto others as you would have them do unto you”. That is all said in the Bible, but it is also the Golden Rule in my profession, in school. I believe in that. I believe in being the best you can be, that may be another moral. Finishing what you start. There are a lot of good morals that I agree with, just being a good person. Treating others the way you want to be treated.

Back to treating others as you want to be treated. These children, they don't see that quality because they are not shown that quality. So it is very hard for them to treat others as they want to be treated because they don't know that. They have been treated this way and they think that is the way you treat others. So morally that would be the issue that I would see.

This particular inner city teacher had also taught in suburban schools, and stated that suburban teachers do not face the ethical dilemmas that inner city teachers face. When asked “Do you tend to have more ethical dilemmas with other teachers or parents or more with the children?”, he replied:

More with the children. The parents, a lot of them as I said, they don't know what is going on at school. You are lucky if you see them. Or there are some that are dedicated, that know what is going on, but they are few and far between compared to the suburban.

In order to deal with the moral dilemmas that he faces with his inner city students, he stated that a 'tough love' approach was necessary, and when asked why 'kind' was the lowest ranked quality of a good teacher among inner city students he stated:

There is a saying that is in inner city schools that I have never heard in suburban schools the years I taught there: "Don't smile before Thanksgiving." That is mainly because these kids will run over you. They will try to control your classrooms and you have to let them know who is in charge. So I think that is where the "Kind" came in - clear down at the bottom of the list in the inner city. It is not that we don't love them, but they have to know who is in charge.

Examining the results of his Life Story Interview reveals that this teacher, when compared to the other 11 teachers interviewed, revealed a higher than average moral continuity throughout his life story. His attitude toward personal responsibility and achievement was revealed in his discussions about his childhood up to the present. This teacher appeared to take his role as an educator for inner city children very seriously and often discussed the needs of the children and his responsibility to be more than just an instructor, but also a moral example for his students.

Total scores for the Life Story Interview for this and all the other teachers is found in Appendix B.

Inner City Teacher 2

The second inner city teacher interviewed had a cultural consensus coefficient of 0.916 among inner city teachers, ranked third among the 12 teachers in her use of religious words used (35) and tied for first among the 12 teachers for both moral depth (3 points) and moral clarity (3 points) and tied for second on moral continuity (2 points) for a total score of eight out of nine

points on the Life Story Interview. The teacher expressed the role of God in her becoming an inner city school teacher. She stated:

Being in the inner city school system, I guess I have been teaching for 15 years – I love my job, I love my children. They are like the reason I get up and come to work. It is not for the money. It is not for show-and-tell but I just really feel like God put something in me to give back to them. To tell the truth, I don't look at them as being in an inner city school because all young minds are open and ready to receive anything that you give them. Even though I am a physical education teacher, all on the same token, I feel as though I am a community leader. I am "auntie", I am "grandmamma", I am "Mom", I am "cousin". I have taken on so many roles and so many titles but the main thing is I stay focused and try to give everything I got in me to these children.

When asked to describe a turning point in her life, this inner city teacher commented on how she believed God rescued her from the lifestyle she led as a young adult. She stated:

I used to be out on the party scene – I mean drinking, hanging out and partying, partying, partying. I want to say that I gotten really intoxicated and it scared me to death and I literally passed out. I thought I was gone. When I came to and I saw that I was still here I was like "oh my God, I thank You, I thank You." Really looking back that could have been the turning point in my life, I said this is not for me. I just went on from there.

When asked about a positive adult memory, this inner city teacher once again spoke of the role of God in her life and her spiritual motivation to be an inner city teacher. She commented:

Positive memory as an adult is when I have gone to workshops and my responses to a lot of questions. I am always raising my hand to represent Barrett Elementary and people come to me and they say, "You know what I did not know you were a PE teacher." It seems to knock everybody off of their feet when I tell them I am a physical education teacher because they always say that "You can leave the gym, you have missed your calling, you belong in the classroom." I say "No, I don't belong in the classroom, I am where God wants me to be." But I do go into the classroom and teach and whatever. That is an impact. That is a major positive impact and it keeps me going on a daily basis.

The inner city teacher was asked to describe a spiritual experience of importance in her life and she related a story about her belief that God prevented her from physically expressing her anger toward another adult in the school. She stated:

A couple of years ago, right here at this school, a little boy was out of line. I remember there was this man in the building. He was in the hall. He ran up to me and jumped in my face. "Don't you put your hand on that child. You are not supposed to be yelling at these children." I was like "Excuse me." Just like this. "Excuse me, would you get out of my face?" I knew then that it was God in me. Because any other time I promise you I would have fought him. I knew that it was God in me because any other time I would have jumped him and thought nothing else about it. I would have jumped him and thought about the consequences of me not having a job afterwards.

At the conclusion of the Life Story Interview, the researcher asked this inner city teacher her thoughts about the role of morality in the school and specifically about moral dilemmas encountered with either adults or students. This teacher categorized morality in terms of prevention of inappropriate behavior rather than the promotion of ethical behavior. She stated:

Now, when it comes to PE, 9 times out of 10 everything has originated within the classroom or in the neighborhood. Okay? Then they bring it back. For some reason, they want to take the gym for the meeting ground to fight, to argue, or to start up from where they left off. I am keeping it real. I have had to deal with "Johnny said this about me. Johnny said this about my Mama." The first thing I say is "Johnny don't know your Mama". We have zero tolerance in PE. I really do. As a matter of fact, that is a rule. That is a rule. Why fight? Why argue? It does not get the problem solved. I can count on one hand the number of fights I have in the gym within a school year. I really can.

This teacher displayed higher than average moral depth and clarity when compared to the other 11 teachers. She readily admitted that her moral failings when she was a young adult, but accompanied her stories with religious insights that gave her mastery over her failings. Of all the teachers interviewed, her childhood was described as the most difficult, but she displayed the greatest positivity throughout her entire interview.

Inner City Teacher 3

The third inner city teacher interviewed was a female fourth grade teacher and she had a cultural consensus coefficient of 0.918 among inner city teachers, ranked sixth in the use of religious words (28), and tied for second in moral depth (2 points), tied for first in moral clarity (3 points) and tied for last place in moral continuity (1 point) for a total score of six out of nine points in the Life Story Interview. During the interview she was asked to describe a specific incident in her life where she felt a spiritual or mystical connection to God or an almighty force. She related this to her motivation to be a teacher by stating the following:

I used to go to church but I was not going as faithfully as I should have been and as on time as I should have been. When the church moved with a different pastor I also left. I did not form that relationship until I moved and I started to understand that this is where I need to be. I was going through some things trying to decide where I needed to be in life. I had not found a job yet. I was freshly married. I was trying to see what God wanted from me. What did He want me to do. When he placed me over there and fed me, in a sense, I was able to take that and get some perspective in my life. He said I could do plenty. I decided to go back to school, this is what I do. You better yourself as a professional, as an educator. When I started school at Alabama State, I did not get accepted the first time. Lord, You told me to continue the fight and always rely on You, but I did not get accepted, I could not figure that out. I applied again. Of course, I got accepted. I don't think that I got that foundation I don't think I could have picked myself up and moved on. Even just teaching period. I have been here at Barrett for 6 years and that requires a lot of faith and consistent praying. You don't have all of the things that you need and all of the resources. What do you do? You continue to pray and continue to stay fed in His Word. And love the children in spite of some of the things that they do, in spite of the parents what they may do. That is just life.

When asked about the role of religion and morality in her life, this teacher related it to her work as an inner city school teacher, specifically how she behaves as a teacher inside the classroom.

You have to believe in some form of God. I don't believe in but one. He tells me, "Bless Me even when nothing is going right. Remember Me when everything is going great in your life. Don't assume it is because of you. It is because of Me." Me knowing that and walking that path, it is just good. When I come into work, I am just pleasant and I am just glad to be here. Before I know it, it is 1:00 and I don't even see how it is 1:00 because I just got here. It really helps because if you don't know Him, just being at work is hard because everybody don't see your

vision. Everybody don't want to be on the path that you are on. Sometimes you just have to stand by yourself. You have to have faith in Him to know that it is going to be alright. It don't really matter The moral thing to me is "love yourself and love everybody else. Take care of you. When you treat others right, they will do right by you." People can always tell who is for them and who is not. If you carry yourself in a certain manner, they say "I can see the God in her". "I can see she is a genuine individual." "She has high ethics on living and high beliefs on how children should be treated, what children should have. How staff should be treated. How a school should be run in a way where all children are getting what they need."

At the conclusion of the Life Story Interview the researcher asked the teacher what was the role of morality in her role as a teacher. She reflected that morality infiltrates every day of the teacher's life in the classroom by stating:

The role takes place as soon as they walk in that door. The role of ethics, the role of the culture of your classroom, just your room by itself. That starts with the teacher. Whatever her ethics are, her views on school, on learning, on how children should get that best education – all of that starts on the first day. All of that is continuous. It is consistent throughout the entire year. While they are in the room, while they are in the hallway. From all of the teachers that are within the school also. If there is a good morale within the classroom, you will want that same morale to be throughout the school.

However the teacher did not believe that she is alone in emphasizing the role of morality within the inner city school, and views her fellow teachers as working together as a team to confront inappropriate behavior and to model appropriate behavior. This focus on collaboration between inner city school teachers was also stated by the three other inner city teachers who had a high correlation with the inner city cultural consensus model. When asked "Do you feel like you are doing that yourself or the whole school is helping you in trying to instruct these kids?" she responded:

It is the whole school. Well, I am not going to say the whole school. I am going to say it is about 65% of us who are trying because everybody won't see your vision, you see what I am saying? Everybody won't be on board on what you are trying to do.

This teacher spoke with clarity as to her role as a moral example for her students. While describing the challenges of working with few resources and discipline problems with her students, she did not appear to be overwhelmed by her circumstances, and reflected a positive affect. However, as the youngest of the inner city teachers interviewed, she revealed that she did not intend to stay in an inner city classroom, but was planning to pursue teaching at a college level or become a school administrator.

Inner City Teacher 4

Inner City teacher 4 was chosen because she had a very low correlation to the cultural consensus model of inner city teachers (-0.068), ranked ninth among the 12 teachers in use of religious words (17), and tied for first in moral depth (3 points), tied for last place in moral clarity (1 point) and tied for second place in moral continuity (2 points) based on the Life Story Interview. This teacher worked as an assistant principal in an inner city school but had worked as a teacher in the inner city classroom. When asked for her motivation to teach in the inner city she stated:

Well, I don't know if it was an actual motivation of "I need to work in Birmingham City" at that time. It was just where I got a job at the time, but since then – of course I could have moved and gone on - but my motivation has been that I think other systems such as the county and the prominent systems, not saying they don't have their issues too, I believe that it takes someone willing to be here. To try to do a better job. I think it is a little bit more difficult here in some aspects, not all aspects. My thing has always been "Well you can find anybody that can do that job" but you have got to have certain qualities and the motivation and caring about these particular children to be here.

When asked about her moral values, and if they relate to her faith, this teacher, like the other three inner city teachers who were highly correlated to the inner city cultural consensus model, quickly related her moral values to her faith and her role as an administrator at an inner city school. She provided the following:

Well I think that all goes together basically for me. I know for a lot of people it does not necessarily. My religion is very important to me but sometimes I do not do everything I should. I will be the first to say that. But it is important to me and I do know Who controls my life and that is what I try to keep in mind. I think I have a peace about me knowing that – that I do as long as I allow God to control it, He will. I think I try to be a very moral and ethical person. I have tried to teach my children that in just the small ways – okay, you find a dollar you need to try find out who it belongs to. You don't just stick it in your pocket. Don't even lie. That is a big issue with me. Not that I haven't. I try to make sure that my children understand that honesty is truly always – of course there are certain situations and you could debate that forever – but that we need to be honest and that is your character and that is who you really are. It is very important to me and that is what I have tried to instill in my children. And that is what I try to instill in the children here. You can't necessarily get into the religious aspect at school but I do try to instill you know to do unto others as you would – how would you feel if they did that to you? You have to stop and think about that before you do that because that puts you right on their level when you do that. Or whatever it is. A big issue as you know, of course, is fighting here at school and the parents tell the kids “If they look at you wrong or they touch you, you knock them out.” So I try to tell them “Look, I know there may be situations where you have to defend yourself because they live in a different world than we live in. I try to explain that. If I am at Walmart and somebody comes up and starts beating me, I am going to defend myself because I will have no choice. But if you are in school and there is an adult right there you can tell, you are the bigger person when you tell and let them handle it without getting into the fight if someone pushes you or something like that.”

When discussing the role of ‘team player’, which was ranked as the number two quality of a good teacher by inner city teachers, and was affirmed as an important quality by the other three teachers who had a high correlation with the cultural consensus model of inner city teachers, this teacher doubted the veracity of importance that other inner city teachers placed on being a team player. When asked ‘Why do you think the top four in inner city are adult-oriented values such as Team Player is number two here and it is number 16 in the suburban schools?’ she responded:

I think, right off the top of my head, that maybe inner city teachers are not always as good of a team player as they should be so they may rank it higher than they

need it. Or the ones that took the survey may feel like it is very important but maybe suburban teachers have always had to be team players and that does not stand out as so important because it is just natural to do them to do it. I think they ranked Team Player higher because probably the ones who took your survey in inner city are the ones who are team players and they wish the others were.

This teacher expressed the most doubt about the ranking of 'team player' as opposed to other rankings of qualities of a good teacher by inner city teachers. Within the various sections of the Life Story Interview her answers revealed a strong commitment to her own children, and often the questions were repeated in order for her to describe herself rather than her children. She revealed less positive episodes in her life and aspects of her work as an educator than the other teachers, thereby yielding the lowest positive affect score. Many of her answers to questions in the interview involved a description of her divorce, but included redemptive language, usually of a religious nature.

Suburban Teacher 1

The first suburban teacher interviewed had a correlation of 0.722 with the cultural consensus model of qualities of a good teacher for suburban teachers and taught fourth grade. She ranked last among the 12 teachers interviewed for use of religious words (8), and tied for last place in both moral depth (1 point) and moral clarity (1 point) and tied for first place in moral continuity (3 points) for a total score of five out of nine points. Unlike the inner city teachers and the first suburban teacher, this teacher did not speak of her religious faith as a motivation to become a teacher. She did proclaim to be a Christian and attends a Methodist church, but never directly associated religion with morality or teaching.

A fundamental element in this teacher's interview revolved around self mastery and personal responsibility, and she credited her achievements to her own hard work rather than a religious component. Of all the teachers interviewed, she spoke most frequently of her

accomplishments, especially in contrast to her rural childhood. Her belief in personal responsibility also involved her disdain for people, in her estimation, that do not exhibit personal responsibility, such as the unemployed.

Suburban Teacher 2

The second suburban teacher interviewed teaches third grade at a private Christian school and had the highest correlation (0.839) with the cultural consensus model of all suburban teachers. She tied for fourth among the 12 teachers in use of religious words (29) and tied for first place in moral depth (3 points), tied for second place in moral clarity (2 points) and tied for last place in moral continuity (1 point), for a total score of six out of nine points. This teacher spoke frequently of her Christian faith but did not relate it to her motivation to become a teacher, but viewed her job as a teacher to train her students in the Christian faith, but mainly focused on how her personal faith. She stated “I think that is really important for me as a teacher to have that steady kind of faith that I am exhibiting each day”. When asked about the need to work with other teachers and why ‘team player’ was ranked number 16 on the qualities of a good teacher list for suburban teachers, this teacher replied that she relied greatly on one particular teacher her first year at the school she currently teaches at but stated “I will occasionally ask other people down the hall “do you have this?” or “what did you do in this case?” but it is not nearly as often as with Monica”. Her need for other teachers was primarily for information, but she did not believe that teamwork with other teachers was essential in order to get through her day as a teacher at her current school.

Of all the teachers interviewed, this teacher was the most reticent in participating in the Life Story Interview. It became quickly obvious that she did not intend to reveal much about herself, and asked on numerous occasions to supplement her answers to the interview questions.

She did however speak with moral depth and her answers were often centered on empowerment and redemption from God. Of all the teachers interviewed she appeared to be the least familiar with the conditions of poverty and had no previous experience working with underprivileged children, nor had any intention to do so on either a professional level or as a volunteer. She was pregnant during the interview and stated that she would no longer be a teacher once she became a mother and would not consider returning to the classroom until her children were out of the home.

Suburban Teacher 3

The third of the suburban teachers interviewed had a correlation of 0.700 with the cultural consensus model of suburban teachers and taught the first grade. She ranked eighth among the 12 teachers in use of religious words and tied for first place in moral depth (3 points), moral clarity(3 points) and moral continuity (3 points) for a total score of nine out of nine points.

When describing her motivation to become a teacher, she described it as the vocation that God chose for her in while in college, mainly through her association with friends that were studying education. Many of her responses during the interview were associated with her own religious faith and how that related to her role as a teacher. However, when describing her future plans, she stated that wanted to become a wife and mother, and would leave the classroom if that did occur. It should be noted that this teacher previously taught at the same private Christian school that the previous inner city teacher taught.

When asked “Please describe in a nutshell your religious beliefs and values, if indeed these are important to you. Whether you are religious or not, please describe your overall ethical or moral approach to life”, she stated:

I must depend on Christ daily. He is my daily Bread. I need Him for everything I do whether it is being a teacher or a friend. I have to depend on Him. He is my

life. I am a tool to be used by Him and I want to be used by Him. Life is so short. I want to make the most of it and to be used by Christ.

The highest ranked quality of a good teacher among suburban teachers was ‘loving’, and when asked to explain why ‘loving’ was at the top of the list, she stated:

Like what I said before, love is laying down your life for others and sacrificing for others. Teaching is not about what I want, it can’t be. It is about what these children need to help them grow. I can’t think about what my needs are as much so I have to sacrifice my needs for their needs.

Suburban Teachers 4

The fourth suburban teacher interviewed had a correlation of 0.785 to the cultural consensus model of suburban teachers and taught first grade at a public elementary school. She ranked tenth among the 12 teachers for use of religious words and tied for first in both moral depth (3 points) and moral clarity (3 points) and tied for second place in moral continuity (2 points) for a total score of seven out of nine points. When asked about her motivation to become a teacher, this teacher did not mention the role of faith in her decision to become a teacher. When describing her decision to no longer major in music in college, she stated:

I would rather go into a profession that I know I want to stick with, especially spending all that money and having a twin brother and both of us being in college at the same time. I can’t afford to mess around for 4 years and then not do anything with this degree. After that I got a job working at a daycare at a Child Development Center. It was with ten 2 year olds and they did not tell me there was going to be ten 2 year old in that room. I went in there and I wondered who else was going to be in there with me. They told me they all need to be fed and those two are potty trained, the rest of them need to be changed. I will see you tomorrow, here is a trash bag. That was an interesting afternoon. It was really tough and I would not believe it because the director had also told me that I was going to be making more money and then come to find out I am going to be making minimum wage. That hit me all in the same day. Even though it was challenging, as you can imagine, being with ten 2 year old and not being around any babies before but at the end of the day I was like I think I can do this, I like this. After that I started getting activities together. I was like I really think I can do this. It was not just a job it was fun to me, so I looked forward to going to work those couple of hours and being around the kids. After that I knew I wanted to be a teacher.

When asked as to whether she had ever taught in the inner city, this teacher said “no”, but then began to relate about differences she noticed in her job and in the work of inner city teachers that she knew. She said:

But I know some teachers right now that work with inner city students and I think, I look at ‘Dedicated’, ‘Team Player’, ‘Professional’, ‘Hard working’ because it is hard to be, like to me, sometimes they don’t get as close with the parents and the students just because of the things that they are facing. Most of the time they don’t have as many resources. So they have all of these variables that play into, it is like Maslow’s hierarchy – they have all of these needs that they need to address before they can get to “Okay I am happy enough that I can go and be...” I just listen to some of my peers that are in the class with me and I hear them talk about their students and they never really get around to saying “I hug my student” or “I said this....”. They will say, “Oh, those students are so bad”. I don’t know. It is definitely a different setting. I think when you have so many outside stresses, you are not able to perform the job as much as you would like to because you have so many other stresses. I was about to say, is that making sense?

(Interviewer) Are you saying that because of the resources that you are afforded here that, for one, you don’t have to rely on other teachers as much to help you out?

Yes, because I have everything right here in my classroom. We have so much stuff that sometimes it is like, okay, I have too many resources. It is almost like that is too much help. And then you might have another teacher that is in a school that is totally opposite from this and they are like “Man, I wish that I had a room Mom.” I had somebody saying “what is a Room Mom?” I said, “You don’t have that?” “No. I do good just to have my parents come in at the beginning at the year so I can meet them, never the less having somebody come in and help out in the classroom.”

(Interviewer) Having the resources that you do, does that allow you maybe the freedom to exhibit ‘Loving’ and ‘Caring’ behaviors maybe at a higher rank than some of the inner city teachers?

I think so because I don’t have to wonder about this, I don’t have to go out and search for this. It is just right here. Whatever I don’t have, I know I can get it. There are some teachers, you know, they may not be able to do a simple project just because they don’t have any more paper and they are “I am tired of paying for it out of my own pocket.” It is different. It is really different. I don’t think that outside stresses should play a factor in how you approach your students, but it does. It is kind of like if somebody made you angry and you go and meet with somebody else, you might be a little more snippy than you would normally. I

think it is the same with them. They sometimes just have a lot put on them. The students come to school and they have more issues. I don't know. I guess – it is hard to say because even here, at this school, I think a lot of people are under the misconception that our kids don't have problems. "Well they shouldn't have any, look at their parents, look at how much they make." But I am like "But you don't understand, they are still kids. Their parents are still human. They still have problems." Some problems you would not even dream that they would have. So their problems may not be the same as yours, like my kids may not come in hungry whereas they might in and not have supplies. There are just various problems that you are met with but I would say it shouldn't. But I think with them, they have to depend more on each other just because of what they don't have. You know?

(Interviewer) Do you have to, at the beginning of the year, kind of establish that you are the boss in the classroom or is that kind of recognized by the students and you don't have to be the stern disciplinarian?

See that whole approach there just would not work for me. With me, I do a lot of modeling and I make it plain what is acceptable and what is not acceptable. If you just stay consistent, the first time you tell them "hey if you do this one more time" if you just follow through on what you say, then the kids get it. They understand "she really means it" because they have seen it in action. I think so many people, at the beginning of school, I am not saying you should be buddy-buddy- with your students because I do act professionally so that they know that "she is the teacher" but it is not so professional that I can't go play checkers with them or play football or teach them how to play freeze tag or something like that. Because I spend a lot of time with my students that way. I get to know them, that respect is established

Recognizing the inequality of material resources afforded suburban teachers over inner city teachers, this teacher believes that this contributes to inner city teachers relying on each other as 'human resources' more so than suburban teachers rely on each other. As mentioned earlier inner city teachers ranked 'team player' number two in their rankings of qualities of a good teacher, while suburban teachers ranked 'team player' number 16. This teacher offered the theory that suburban teachers are provided a multitude of resources from outside of the classroom. These resources come primarily in two means – material resources provided by their board of education such as computers, reading aids, and art supplies; and parental resources who see themselves as assisting the teacher in the task of educating their child. Interviews with the

inner city teacher reinforce the point as inner city teachers frequently remarked about the lack of material resources provided to them by their school system and lack of parental involvement and support from the parent of their students. Faced with these shortages, it is not surprising that inner city teachers rely on each other and need to be a 'team player' to a greater extent than suburban teachers need to be a 'team player'.

Suburban Teacher 5

The fifth suburban teacher interviewed had the most teaching experience of any teacher interviewed but also had a negative correlation with the cultural consensus model for suburban teachers (-0.120). She taught gifted students at a public elementary school and tied for fourth among the 12 teachers in use of religious words, and tied for first in both moral depth (3 points) and moral continuity (3 points), and tied for second in moral clarity (2 points) for a total score of eight out of nine points. While expressing her Christian faith throughout the interview, this teacher did not indicate that her faith served as a motivation to become a teacher. She stated

I chose education - really as a child I never thought about being a teacher. I loved school only for the social aspect of it. I was a slightly above average student. I could have done a lot better but did not apply myself. Really not until my junior and senior year of high school did I really become interested in school. I had some really influential teachers, at that point, and was at the point where you start thinking about careers.

When asked to offer her opinion concerning the differences in the rankings between inner city teachers and suburban teachers on qualities of a good teacher, this teacher immediately stated, without a mention of 'team player' by the interviewer:

I would imagine that inner city teachers had to depend a lot more on each other because it is very difficult. You would probably have to have somebody who had your back from time to time. It probably does not happen too often in suburban schools unless you are talking about a parent who is out to get you for whatever reason. I would imagine that in inner city you would need that camaraderie with your co-workers because you probably would not get much of it with your parents. In suburban schools, we generally have a relationship with almost all of

our parents. They come and they are interested and they want to know. They communicate with us well. Inner city parents tend not to do that or poor parents did not and I would assume that it would probably be similar. Mainly because they just did not have the time or they did not know to do that

During the interview this teacher focused primarily on the positive aspects of her life and while mentioning some negative moments, she did not dwell on them in much detail. She stated that she was nearing retirement and that she would move to another state to be near her extended family. Although she did describe a failed romance as a young adult and that she has always been single, she stated that this provided her opportunities to teach overseas and that she intended to do so in her retirement with a Christian mission organization.

Suburban Teacher 6

The sixth suburban teacher interviewed had a cultural consensus coefficient of 0.038 and taught second grade at a public elementary school. Based on her responses during the Life Story Interview, she ranked seventh among the 12 teachers interviewed on use of religious words (25), and tied for second place in moral depth (2 points), tied for last place in moral clarity (1 point) and tied for second place in moral continuity (2 points) for a total score of five out of nine points.

The teacher often described the importance of her Christian faith and when asked if that contributed to her becoming a teacher she stated:

I really think so because I have compassion and you have to have compassion. Because if you don't you will turn into a grumpy person. Teaching should not be the profession for you because if you can't relate to people – if you are a teacher you relate to the parents, to the students, you relate to other co-workers. I know that at a typical job you relate to co-workers, but in teaching you see community leaders that come to your school, everybody that you come in contact with. If you don't have compassion like what's their story and you can't relate to them, then you shouldn't be a teacher. You shouldn't be here. You need to be an accountant and sit in a room and look at a computer.

After the Life Story Interview was concluded, the teacher was asked whether she had taught at an inner city school. She stated she had not, but had assisted a friend of hers who taught

in the inner city and made the following observation about the sense of community within the inner city school:

One thing I have noticed about inner city schools that is not the way suburban schools is how co-workers treat each other. I have seen that at so many schools. For example, my mother's school is a Title I school. It is not inner city but they do have lower income children. A lot of lower income. A lot of strugglers. The teachers at the inner city school, to me, not everybody's experience maybe but my experience – I have seen them get along together like they go out to each other as a grade level. Even if they don't be BFF with that person but they have a community that they are in it together. I can be honest. At this school I do not see that except for one grade level and that is Kindergarten.

When asked if the teachers at her suburban elementary school had the same sense of community among the teachers and interacted together outside of class, she stated:

No, not even at school. I mean there are nine of us on the second grade hallway. That is a lot of teachers. But we can still be like "hey, how is your week going?" It is not like that with everybody. I am not talking about one person. It is kind of split up.

Based on her Life Story Interview, this teacher did not rank either remarkably high or low in any of the various categories assessed by the interview. She did not initiate descriptions about the role of either faith or morality in her current work as a teacher, and when asked about these subjects directly by the interviewer, she did not provide substantive information, and only mentioned denying a parent to speak about ghosts during Halloween,

Suburban Teacher 7

The seventh suburban teacher interviewed had a correlation 0.181 with the suburban cultural consensus model of qualities of a good teacher and taught as an ESL teacher in a suburban elementary school. She ranked second among the 12 teachers in religious words used (44) and tied for first place in moral depth (3 points), moral clarity (3 points) and moral continuity (3 points) for a total score of nine out of nine points. This teacher taught 11 years in inner city schools and nine years in suburban schools and provided valuable information about

both school environments. Her motivation to become a teacher was based primarily on the influence and interaction of close family members who were teachers rather than a spiritual motivation. She also stated that she moved to different cities as a child and that has provided her compassion for new students who arrive at school.

Her description of her inner city teaching experience was generally described as “difficult”. She stated:

I regret that there were such hard times but I learned a lot from working in the inner city. I do see how it affected me as a person. There are a lot of take-aways from that experience. I do not mean to say that every moment was hard. I had some great friends that worked with me there that we had been in graduate school. As time went on the racial prejudice got worse and we were the minority. It was sort of a reverse discrimination kind of thing. I think being in four different schools I never felt like I was part of any school, just kind of an island.

When asked to describe why ‘loving’ was ranked as the number one quality of a good teacher among suburban teachers, and number eight among inner city teachers, she stated:

In the suburbs, the parents the parents are bringing their children to school, they are communicating with the teacher and, through all that, they are basically saying “I want you to love my child”. The emphasis is on that. One time, in the inner city, I had about thirty parent conferences scheduled at one of my schools. I only had one parent come and he was so drunk I could hardly sit across the table from him. I had a Mom who was murdered and was thrown out of the car and was found in the middle of the interstate. I had kids that I read about several years involved in all sorts of crimes. We had shootouts on our playgrounds. I taught in some rough areas.

While describing her experience as an inner city teacher, she shared a story that involved the interaction of faith and morality by stating:

Working in the inner city gave me so many insights. I had a supervisor who asked me to lie to some parents about getting some equipment to get them off her back. She said that we had not even ordered the equipment. I said that I respected her position and her authority but that went against what I can do as a Christian. That is a higher law. I cannot tell them that this came in. Her response to me was something I will never forget “Then I will do it. I will tell them the biggest, boldest faced lie you have ever seen and I will be the first one sitting in the front of church on Sunday.” I told her that is something between her and the Lord. Those are the kinds of things that permeated so much of that

world but I think it is a survival tactic. I am not really trying to judge because that is the way they grew up.

Assessment of the Life Story Interview reveals this teacher to rank high among her peers in a caring behavior and valuing unity and togetherness. While she described her time teaching in the inner city as difficult, she also stated how that experience made her more sensitive to the needs of ESL students who were increasing in number at her suburban school. Of all the teachers interviewed she was the most open about sharing her personal struggles, and that in turn contributed to a higher score in negative affect.

Suburban Teacher 8

The last of the suburban teachers interviewed ranked first among the 12 teachers interviewed for use of religious words used (55), and tied for first in both moral depth (3 points) and moral clarity (3 points) tied for second in moral continuity for a total score of eight out of nine points. In describing his motivation for becoming a teacher, he stated:

I went to college and I tried to pick up a field where I could make a difference and where I could sometimes be an encourager to those kids that don't understand why they are going through the hard times and don't understand why they go through the things that they can. And I can be an encouragement to them. Sometimes not being able to come out and profess my faith, but to still be that encouragement and hopefully they will see, he is different, why? When they ask me that "why?" question, then I can share my faith and tell them. So that has probably been the thing that has always been a bright spot in my life.

An additional motivation for this teacher to become a physical education teacher specifically involved his high school football coach. He recalls:

He was a great Christian man, a great mentor. He invited the seniors over once a month to his house to eat and to share Bible study and kind of share his testimony and how God had been working in his life. It really impacted me and it really made me want to give back in the way that he had given. So I guess you could say that the reason I am in coaching and the reason I am in teaching is because of him, because I want to give back to the kids in the way that I was given to and mentored.

At the conclusion of the Life Story Interview the teacher was shown the results of the rankings of the qualities of a good teacher and asked to comment on differences between the sense of community among suburban and inner city teachers. He stated:

I think all of the teachers here in _____ and _____ and _____ are very autonomous. I think they are very qualified, they are very smart, they are very intelligent. All of us can carry out and can our job by ourselves. Maybe that is it. Maybe we don't need help like that because we can all do our job by ourselves.

Of all the suburban teachers interviewed, this teacher spoke most frequently of his religious faith and his role as a teacher. The theme of empowerment was frequently expressed in terms of either empowerment through his faith practices or through the faith practices of other Christians. While acknowledging limitations in expressing his faith with students in a public elementary school, he revealed that he volunteers with middle school and high school students within his church in an effort to be an influence on them.

Summary of Life Story Interviews

While the Life Story Interview did not reveal substantial differences between inner city and suburban teachers, teachers' responses to the differences in the rankings of the qualities of a good teacher did reveal an interesting observation. When asked about the higher rankings of adult-centered qualities of inner city teachers as compared to suburban teachers, the inner city teachers who were highly correlated to the cultural consensus model of the inner city teachers stated that teachers in the inner city must work closely together in order to survive the demands of the inner city classroom. This unity of which the inner city teachers described was also mentioned by many of the suburban teachers, who commented that they did not have the unanimity with their fellow teachers that the inner city teachers experienced.

In Research Question 2, it was observed that inner city teachers preferred a justice-centered approach in classroom interaction with students and suburban teachers preferred a care-

centered approach. Discussions with each group of teachers during and after provided the researcher insight as to why this may be the case. As mentioned throughout the interviews the inner city teachers stated that they faced more opposition from their students within the classroom and from parents outside of the classroom. The inner city teachers expressed the need to establish control within their classrooms due to a perceived lack of discipline within their students. In addition, inner city teachers stated the need to set a moral example for their students more so than the suburban teachers. In doing so, the inner city teachers imply that exhibiting justice-centered qualities demonstrates strength and authority to the students more so than care-centered qualities that may be interpreted as a sign of weakness by their students.

As mentioned in the discussion of Research Question 2, the child-centered qualities were indicative of the moral aspects of justice and care, and the adult-centered qualities lacked a moral component. When asked to describe a moral conflict they experienced as a teacher, both inner city and suburban teachers mentioned conflicts with both students and adults, however both categories of teachers mentioned the need to present themselves as moral examples to their students and no teacher mentioned the need to be a moral example among other adults.

Research Question 4

Research question 4 asked: Do teachers of the underprivileged in urban schools, those who have taught more than ten years, and teachers who have earned either a Masters or Educational Specialist degree score higher on the Quest Score of the Religious Life Inventory than teachers who do not serve the underprivileged in suburban and private schools, those who have taught less than ten years, and whose highest earned degree is a Bachelors? In addition, are there any significant correlations between the Quest Scale and scales on the DIT-2? The Quest scale measures how much an individual's religion involves "an open-ended, responsive dialogue

with existential questions raised by the contradictions and tragedies of life” (Batson, Schoenrade and Ventis, 1993, p.169)

A one-way ANOVA was conducted on Religious Life Inventory Quest Scale to determine significant differences between elementary teachers in the inner city and suburban Schools on the Quest Scale $F(1,61) = 1.859, p = .178$, revealing no significant difference. (Tables 4.14 and 4.15).

Table 4.14

Descriptive Statistics for Inner City and Suburban Teachers – Religious Life Inventory

		N	Mean	St. Dev.	Effect Size
QUEST	Inner City	31	52.516	12.619	0.1706
	Suburban	31	48.258	11.964	
	Total	62	50.387	12.382	

Table 4.15

ANOVA for Inner City and Suburban Teachers – Religious Life Inventory

	Groups	Sum of Squares	df	Means Squared	F	Sig.
QUEST	Between Groups	281.032	1	281.032	1.859	.178
	Within Groups	9071.677	60	151.195		
	Total	9352.710	61			

Furthermore, a one –way ANOVA was conducted to determine significant differences between teachers who taught in the classroom less than ten years and those who have taught ten years or more. The ANOVA for the Quest Scale $F(1,60) = 1.881, p = .175$ revealed no significant difference based on educational experience (Tables 4.16 and 4.17).

Table 4.16

Descriptive Statistics for Teachers who have Taught 10 Years or Less and Teachers who have Taught 10 or More Years – Religious Life Inventory

		N	Mean	St. Dev.	Effect Size
QUEST	< 10 yrs.	25	48.000	11.683	-0.1770
	>10 yrs.	36	52.389	12.690	
	Total	61	52.389	12.381	

Table 4.17

ANOVA for Teachers who have Taught 10 Years or Less and Teachers who have Taught 10 or More Years – Religious Life Inventory

	Groups	Sum of Squares	df	Means Squared	F	Sig.
QUEST	Between Groups	284.199	1	284.199	1.881	.175
	Within Groups	8912.556	59	151.060		
	Total	9196.754	60			

Finally, a one-way ANOVA was performed for the Quest Scale on Religious Life Inventory to determine significant differences between teachers whose highest earned degree was either a Bachelors or a Educational Specialist (Ed.S.) or Masters. The Quest Scale revealed higher scores for the Masters level teachers in contrast to the Bachelors level teachers resulting in a significant difference between the two categories of teachers $F(1, 60) = 7.460, p = .008$ (Tables 4.18 and 4.19).

Table 4.18

Descriptive Statistics for Teachers who have a Bachelors as their Highest Degree and Teachers who have a degree beyond a Bachelors (Ed.S. or M.A.) – Religious Life Inventory

		N	Mean	St. Dev.	Effect Size
QUEST	Bachelors	19	44.474	13.125	-0.3430
	Masters or Ed.S.	42	53.357	11.113	
	Total	61	50.590	12.381	

Table 4.19

ANOVA for Teachers who have a Bachelors as their Highest Degree and Teachers who have a Graduate Degree (Ed.S. or M.A) – Religious Life Inventory

	Groups	Sum of Squares	df	Means Squared	F	Sig.
QUEST	Between Groups	1032.374	1	1032.374	7.460	.008*
	Within Groups	8164.380	59	138.379		
	Total	9196.754	60			

* Indicates significance at $p < 0.05$

Therefore, only one of the conditions examined with the scales of the Religious Life Inventory achieved statistical significance. It appears that a significant difference is achieved on the Quest Scale between teachers whose highest degree is a Bachelors versus those teachers who either have earned a Educational Specialist degree or a Masters degree either in education or their specialized field.

Although the Quest scores only differed by categories formed by their educational levels, it still may be that some combination of factors both associated with the teaching setting, experience and degree might contribute to our understanding of the Quest scores. Thus, a multiple regression analysis was conducted in order to predict outcomes on the Quest Scale of the Religious Life Inventory based on educational environment, teaching experience, and a graduate degree. This analysis tested whether a combination of these factors account for a significant difference in Quest Scale scores. There is only a significant difference on the Quest Scale predictor between highest earned degree (Bachelors or either Masters or Educational Specialist (Table 4.20).

Table 4.20

*Multiple Regression and ANOVA for Religious Life Inventory
Comparison of Religious Life Inventory Scores with DIT 2 Scores – Spearman Correlation
Coefficient*

Dependent Variable	Predictor: Inner City vs. Suburban	Predictor: Taught < 10yrs. vs. Taught ≥ 10 yrs.	Predictor: BA vs. MA/EdS degree	All Three Predictors
QUEST	$p = .372$	$p = .524$	$p = .028^*$	$r^2 = .091$ $p = .106$

Understanding the relationship between religiosity and moral judgment provides valuable insight into the moral identity of inner city elementary teachers, as well as the other five categories of teachers examined for this research. Spearman correlation coefficients were determined for the six categories of teachers; comparing their Quest Scale scores with their DIT-2 scores.

For elementary inner city school teachers there is no significant correlation between Quest Scale scores and any of the DIT-2 scores (Table 4.21). However the direction and magnitude of the relationships are consistent with previous relationships between measures of moral judgment and religious variables (Walker, 2004).

Table 4.21
*Correlations of DIT-2 and Religious Life Inventory Scores – Inner City Teachers
Pearson Correlation Coefficient r*

		Pscore	Pers Inter	Main Norm	N2 score	Human. Liberal	Con. Tran	U score	ReliOrt DIT-2
Quest	r	.172	-.058	-.202	-.022	.105	-.240	.040	-.230
	Sig	.401	.778	.323	.914	.610	.239	.848	.258
	N	26	26	26	26	26	26	26	26

Unlike the inner city teachers, who did not indicate significant relationships on the Quest scale, suburban teachers revealed significantly negative relationship between the Quest scale and the Maintaining Norms scale ($r = 0.480$, $p = 0.009$), and the Religious Orthodoxy scale ($r = 0.534$, $p = 0.003$). In demonstrating a preference for the Maintaining Norms and Religious Orthodoxy scales emphasize a certitude involving moral judgments, the suburban teachers indicate a significant aversion to accepting a questioning position regarding matters of religion (Table 4.22).

Table 4.22

*Correlations of DIT-2 and RLI Scores – Suburban Teachers
Pearson Correlation Coefficient r*

		P	Pers Inter.	Main Norm	N2	U	Rel Orth	HumLib	ConTran
Quest	r	0.35	0.083	-.480**	0.243	-0.158	-.534**	0.041	-0.141
	Sig	0.06	0.669	0.008	0.205	0.412	0.003	0.831	0.466
	N	29	29	29	29	29	29	29	29

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

Teachers with the less teaching experience had a significant negative relationship with the Maintaining Norms Scale on the DIT-2 ($r = -0.631$, $p = 0.002$), while the teachers with more teaching experience had a significant negative relationship with Religious Orthodoxy ($r = -0.434$, $p = 0.012$) (Tables 4.23 and 4.24) This suggests that the greater the score on the Quest scale, the stronger the negative influence it has on moral judgment concerning social issues for less experienced teachers, while for teachers with more teaching experience there is a greater negative influence on bioethical issues from a religious perspective.

Table 4.23

Correlations of DIT-2 and Religious Life Inventory Scores – Teachers Who Have Taught Less Than 10 Years - Pearson Correlation Coefficient r

		P	Person Int	Main Norm	N2	U	RelOrth	HumLib	ConTran
Quest	r	.426*	0.278	-.631**	0.154	-0.372	-0.299	0.229	-0.384
	Sig	0.048	0.21	0.002	0.494	0.088	0.176	0.305	0.078
	N	22	22	22	22	22	22	22	22

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

* Correlation is significant at the 0.05 level (2-tailed).

Table 4.24

Correlations of DIT-2 and Religious Life Inventory Scores – Teachers Who Have Taught 10 Years or More - Pearson Correlation Coefficient= r

		P	Pers Inter	Maint Norm	N2 score	U Score	RelOrt	Human Liberal	Con Trans
Quest	r	.201	-.140	-.224	.140	.180	-.434*	.019	-.063
	Sig.	.263	.438	.210	.438	.316	.012	.918	.727
	N	33	33	33	33	33	33	33	33

* Correlation is significant at the 0.05 level (2-tailed).

The amount of education a teacher has appears significantly to relate to different scales on the DIT-2 (Tables 4.25 and 4.26). For teachers with a Bachelors as their highest earned degree, there is a significant negative relationship with the Consolidation / Transition scale ($r = -0.565, p = .015$) and teachers with either a Masters or EdS had a significant negative correlation with Religious Orthodoxy ($r = -0.376, p = 0.022$). It appears that the more education a teacher has, the greater the negative relationship a questioning attitude toward issues of faith has on bioethical beliefs. Also, the less education a teacher has, the more a questioning attitude toward issues of faith, the more transitional and less consolidated an individual becomes in their moral judgment.

Table 4.25

Correlations of DIT-2 and Religious Life Inventory Scores – Bachelors Degree
Pearson Correlation Coefficient= *r*

		P	Person Int	Main Norm	N2	U	Rel Orth	Hum Lib	Con Tran
Quest	<i>r</i>	0.261	0.203	-0.433	-0.079	-0.115	-0.365	0.409	-.565*
	Sig	0.295	0.419	0.073	0.755	0.65	0.136	0.092	0.015
	N	18	18	18	18	18	18	18	18

* Correlation is significant at the 0.05 level (2-tailed).

Table 4.26

Correlations of DIT-2 and Religious Life Inventory Scores – Masters /EdS
Pearson Correlation Coefficient= *r*

		P	Person Int	Main Norm	N2	U	Rel Orth	Hum Lib	Con Tran
Quest	<i>r</i>	0.221	-0.146	-0.241	0.165	0.07	-.376*	-0.027	-0.042
	Sig	0.188	0.39	0.152	0.328	0.64	0.022	0.873	0.803
	N	37	37	37	37	37	37	37	37

* Correlation is significant at the 0.05 level (2-tailed).

Summary of Results

The purpose of this research is to investigate the moral identity of inner city elementary school teachers. The research starts from the premise that teaching in the inner city is a moral act of social justice. If that is correct, what components contribute to the moral identity of inner city school teachers? Based upon previous research as discussed in Chapter Two, moral judgment, religiosity, and personality are elements which contribute to moral identity. In addition, cultural domain analysis was utilized to examine what qualities constitute a good teacher. The control group for this research was suburban teachers working within the same county and neighboring county as the inner city teachers. In addition to school environment, length of teaching experience and the presence of a graduate degree were considered as independent variables.

Research into moral judgment, using the Defining Issues Test 2, indicated no significant differences between inner city and suburban teachers regarding scales of moral judgment on the DIT-2. Additionally, there was no significant difference in DIT-2 scores based on teaching experience or whether a teacher had a graduate degree or not. In fact, based on educational level, teachers for this research were higher in preconventional moral reasoning, higher in conventional moral reasoning and lower in postconventional moral reasoning when compared to other adults who have taken the DIT-2.

Cultural domain analysis revealed that all teachers, regardless of school environment, length of teaching, or presence of a graduate degree, classify the same qualities of a good teacher as either child-centered, which involves interaction with students in the classroom, or adult-centered, which involves interaction with other teachers, administrators, and parents. However, only the inner city teachers achieved cultural consensus among themselves, meaning inner city teachers share a cultural domain on the qualities of a good teacher, and they appear to arrive at this consensus quicker than suburban teachers as demonstrated through cluster analysis. When asked to rank the qualities of a good teacher in order of importance, property fitting analysis revealed those inner city teachers, as well as the other categories of teachers, did not use the same cultural domain in ranking the qualities of a good teacher as they did in grouping the same qualities.

Inner city and suburban teachers with the highest and lowest correlations to their respective cultural consensus models were selected to be interviewed using the Life Story Interview, a narrative personality assessment. There was not a significant difference in the personality scores between inner city and suburban teachers, nor was there a difference in the religious motivation for inner city and suburban teachers entering education as a profession.

Teachers from both categories mentioned religion as a motivation for entering education as well as teachers from both categories not speaking of religion as a motivation for entering education as a profession.

However, when asked to comment on the rankings of the qualities of a good teacher, an appreciable difference was noted by the researcher. Based on the Spearman ranking correlation coefficient for inner city and suburban teachers (0.5792), there is a moderate difference in the rankings of the two categories, with inner city teachers preferring adult-centered qualities of good teacher more than suburban teachers. When asked to explain why, the inner city teachers indicated the importance of working with other teachers to educate all the children of the school. Rather than seeing their own student as their only responsibility to teach and discipline as do the suburban teachers interviewed, the inner city teachers interviewed for this research viewed all the children in the school as their responsibility to teach and discipline. The suburban teachers stated that they were not lacking in material resources for their classroom and were generally self-sufficient. Conversely the inner city teachers spoke of their lack of material resources and stated that they needed the community of other teachers within their school to assist in the teaching of their own students. This bond among inner city teachers was also mentioned by the suburban teachers as well.

Religiosity was measured using the Religious Life Inventory, and no significant differences occur between inner city and suburban on the Quest Scale. Additionally, length of teaching experience did not affect a significant difference on the Quest Scale on the Religious Life Inventory. However, teachers who had either a Masters or Educational Specialist degree scored significantly higher on the Quest scale when compared to teachers who did not have a graduate degree.

The correlation between religion and morality was investigated by comparing DIT-2 scores with the Quest Scale. Using Spearman's test of correlation, numerous significant correlations were found between the scores on the two assessments. There were no significant correlations between Quest scores and DIT-2 scores for inner city teachers, however there is a significant negative correlation between the Quest scale and the Maintaining Norms scale ($r = 0.480$, $p = 0.009$), and the Religious Orthodoxy scale ($r = 0.534$, $p = 0.003$). Teachers with the less teaching experience had a significant negative correlation between the Quest Scale and the Maintaining Norms Scale on the DIT-2 ($r = -0.631$, $p = 0.002$), while the teachers with more teaching experience had a significant negative correlation between the Quest Scale and Religious Orthodoxy ($r = -0.434$, $p = 0.012$). For teachers with a Bachelors as their highest earned degree, there is a significant negative correlation between the Quest Scale and the Consolidation / Transition scale ($r = -0.565$, $p = .015$), and teachers with either a Masters or EdS had a significant negative correlation between the Quest Scale and Religious Orthodoxy ($r = -0.376$, $p = 0.022$).

Two-way ANOVAs were analyzed using educational environment (inner city vs. suburban), educational experience (taught less than ten years vs. taught ten years or more) and the presence or absence of a graduate degree as fixed factors, and DIT-2 and Religious Life Inventory scores as dependent variables. There were no significant differences based on the data obtained in this research.

CHAPTER 5

DISCUSSION

This research study focuses on whether there is a difference in the moral identity of teachers who serve underprivileged students in the inner city and teachers who serve more affluent students in the suburbs. By utilizing both quantitative and qualitative methods, and focusing on the role of moral judgment, religiosity, and personality, an understanding of the multifaceted concept of moral identity was achieved. As demonstrated in Chapter Four, two hypotheses were not confirmed, and two hypotheses were partially confirmed.

Observations Concerning DIT-2 Scores

Research Question 1 asked whether there would be significant differences in DIT-2 scores (P scores, N2 scores, Consolidation /Transition scores, and Utilizer scores) between the six categories within the three dimensions researched in this study: educational environment (inner city or suburban); educational experience (taught less than ten years or taught more than ten years); and educational level of teachers (Bachelors as highest earned degree or either a Masters or Educational Specialist degree).

While a significant difference was not observed between any of the categories, teachers who have taught less than ten years scored highest on the P score, while teachers whose highest earned degree is a Bachelors scored the lowest P score; and the greatest between group difference in P scores, although not significant at $p = .468$, was between teachers who taught less than ten years and teachers who taught ten years or more. This observation suggests further research into the impact of teaching experience in the classroom upon postconventional moral judgment, and if this trend of more experience is represented in other vocational fields.

The Personal Interest schema, in which the individual focuses upon their own interest rather than the interest of social systems, was highest among inner city teachers, and the greatest gap in Personal Interest scores was between inner city teachers and suburban teachers. While there is no difference in the Personal Interest scores between teachers with a Bachelors degree and teachers with either a Masters or an Ed.S, there appears to be a slight increase in Personal Interest scores the longer a teacher stays in the classroom. This finding contradicts the researcher's hypothesis that inner city teacher are less influenced by their own personal interest than suburban teachers. However it is unclear as to whether the school environment itself contributes to moral judgment stage preference or that the school environment attracts teachers who already have a predetermined preference for moral judgment stages.

The Maintaining Norms schema holds that maintaining the social order takes precedent over personal interest, and is associated with Stage Four in Kohlberg's stages of moral development. Suburban teachers scored the highest Maintain Norms score, while inner city teachers scored the lowest Maintain Norms score. This is not surprising in light of the political atmosphere of the suburban area surveyed for this study, which is heavily Republican in representation in both county and state governments. Also there is a slight increase in Maintaining Interest scores as teachers teach ten years or more. This view is understandable since teachers who teach longer are more financially invested in the school system through retirement plans and have been associated with the community in which they teach longer than teachers who have taught less than ten years. Also, teachers who have a Masters or EdS degree have a lower mean Maintaining Norms score than teachers whose highest degree is a Bachelors, which is consistent with previous research associating higher education with lower Maintaining Norms scores (Kaplan, 2006).

The Utilizer score, which provides a correlation of moral judgment and plan of action to complete that moral judgment, was only slightly higher for inner city teachers than suburban teachers, but not significantly. Teachers who taught ten or more years also had a slight, but not significant, higher Utilizer score than did teachers who taught less than ten years, and this was expected in Research Question 1. As a teacher gains experience in the classroom, it is expected that they become more efficient in correlating their judgment and actions. While teachers with more teaching experience had higher Utilizer scores, teachers with either a Masters or Ed.S degree had lower Utilizer scores than teachers with only a Bachelors degree, which is unexpected from Research Question 1.

The Consolidation / Transition score is a developmental phase indicator which assesses the “variance accounted for in a participant’s item ratings by the item’s stage assignment” (Thoma, 2006). In other words, it is a measure of how much an individual demonstrates a definite preference for particular stage-based items on the DIT2, or shows little preference for the various stage-based items on the DIT2. While none of the group pairings demonstrated a significant difference in Consolidation / Transition scores, suburban teachers demonstrated stronger consolidation in the Personal Interest schema, the Maintaining Norms schema, and the Postconventional (P score) schema, with preference for Maintaining Norms (stage 4), than did the inner city teachers. A stronger schema consolidation for suburban teachers may be explained by the relative stability of the school environment and the surrounding community. For example, a common remark from the suburban teachers is that children do not frequently move in and out of the community, and hence the classroom and they can rely on parents to assist with their child’s education both in homework assignments and in class activities. Conversely, the opposite is frequently mentioned by the inner city teachers. It cannot be stated with certainty that the

stability of the suburban school environment causes greater consolidation in moral schema preference, however this observation suggest further research.

The N2 score is based on the P score and then adjusts the P score based on the participant's ability to discriminate between postconventional items and lower stage items, and is positively adjusted with higher discrimination. Unexpectedly, the highest N2 scores were achieved by both teachers who have taught for less than ten years and those whose highest degree is a Bachelors. This is especially surprising when compared to P-scores, which had teachers with either a Masters or EdS scoring above teachers with a Bachelors degree. Consistent with their P- score, suburban teachers scored higher on the N2 than did inner city teachers, which is opposite of what was predicted in Research Question 1. This finding is surprising in that it is often assumed that experience in the classroom would contribute to opportunities to develop moral judgment.

Based on this research, there does not appear to be a significant difference in moral judgment between inner city and suburban teachers, and contrary to prediction in Research Question 1, inner city teachers achieved lower postconventional scores than did suburban teachers. Occasionally, as demonstrated by the interview with Inner City Teacher One, a teacher enters the inner city classroom with the goal of assisting lower income students both in their academic and moral development, attempting to counteract oppressive influences such as poverty, crime, and lack of parental involvement. However, this research found that this teacher is the exception rather than the rule.

While ethnicity was not an independent variable for this study, most of the inner city teachers who participated in this research attended the same inner city schools that were researched for this study. It is not unreasonable to deduce that familiarity with an inner city

school system as a child may be a facilitating factor in the decision of where to teach, however further research is needed to substantiate this observation.

Observations Concerning Cultural Domain Analysis

The use of cultural domain analysis within the field of moral psychology is atypical to the discipline. While the DIT-2 and the Religious Life Inventory restricts the parameters and choices available to the subject, cultural domain analysis is conducive to individual interpretation and is only limited by the responses to the primary query, which for this study was ‘What are the qualities of a good teacher?’

Examining the multidimensional scaling plots of each of the six groupings for teachers – inner city, suburban, teachers who have taught less than ten years, teachers who have taught for ten years or more, teachers whose highest degree is a Bachelors, and teachers whose highest degree is either a Masters or Eds – reveals a striking consistency of grouping qualities as either child-centered or adult-centered. The child-centered qualities were those used within the classroom: honest, loving, fair, caring, respectful, compassionate, patient, understanding and kind, are comprised of both equity-centered and care-centered components. The adult-centered qualities were those used by teachers outside the classroom: dedicated, team player, professional, hardworking, consistent, organized, creative, knowledgeable, determined, communicator, persistent and flexible, and are composed of both openness-centered and interaction-centered components.

Of particular interest is the discovery that the same nine child-centered qualities (honest, loving, fair, caring, respectful, compassionate, patient, understanding and kind), and same twelve adult-centered qualities (dedicated, team player, professional, hardworking, consistent, organized, creative, knowledgeable, determined, communicator, persistent and flexible) were

consistently categorized in the same manner regardless of school environment, teaching experience, or educational achievement. Previous research shows that poverty affects children's intelligence, which affect teaching practices (Brooks-Gunn, Klebanov, Duncan, 1996); how the inequality of resources between inner city and suburban schools result in lower standardized test scores and graduation rates (Roscigno, Tomaskovic-Devey, Crowley, 2006); and the lack of preparation for teaching in the inner city (Yeo, 1997). Citing these differences, it would be expected that inner city and suburban teachers view the qualities of a good teacher quite differently from one another. Although all the categories shared the same general cultural domain regarding the grouping of qualities, only the inner city teachers achieved cultural consensus regarding the grouping of qualities among the teachers, and this is illustrated through the multidimensional scaling (see Figure 4.7). As mentioned in Chapter 4, the inner city teachers were the only group of the six teacher categories analyzed for this research that came from the same elementary school. This observation suggests that further research is needed into analyzing the cultural domains of other individual schools to determine if cultural consensus is achieved, and to what extent does cultural consensus contributes, either positively or negatively, to the academic performance of the students. In other words, does cultural consensus among the teachers act as a unifying force that puts all the teachers on 'the same page' and promotes a consistent message to the students? However, what is the effect of cultural consensus when the cultural consensus promotes a message which does not promote student development? These questions provide a foundation for further analysis of the influence of cultural consensus within the school setting.

In property fitting analysis, a correlation is determined based on the pile sort groupings and the rankings of the qualities of a good teacher. In other words, to what extent did the cultural

domain used for grouping of qualities contribute to the cultural domain used for ranking of the qualities in terms of importance? As shown in Table 4.9, none of the six categories of teachers were highly correlated in their cultural domains of groupings and rankings. A possible explanation for this low correlation is the methodology used for the grouping of the qualities of a good teacher. Using websort.com, the teachers were afforded the freedom to group the qualities of a good teacher without being observed by the researcher. Traditionally, the pile sort technique is performed in the presence of the researcher, who inquires as to the motivation for the groupings performed by the subject (Bernard, 2002). Due to time constraints on both the researcher and the teachers, this was not done and teachers were allowed to make their pile sorts on websort.com, which meant they were not observed and could create rather basic groupings with little reflection as to the reason they grouped the qualities as they did. Future research using websort.com must consider the cost of reduced information provided by the subjects for the convenience of the researcher in gathering information.

Moral Qualities of a Good Teacher

Cluster analysis demonstrated that four components constitute the cultural domain of the qualities of a good teacher. The child-centered dimension of qualities, which are described as qualities used by teachers in their classroom activities with children, are composed of equity-centered qualities and care-centered qualities. Additionally, the adult-centered dimension of qualities, which are described as the qualities needed by teachers as they work with other faculty members, administrators and parents, are composed of openness-based and interaction based components.

As described in chapter four, current research describes morality in terms of both justice and compassion (Jaffe and Hyde, 2000; Walker, 2004). These terms are equivalent to the

concepts of equity and caring, the components of the child-centered dimension of qualities of a good teacher. This research demonstrates that inner-city emphasize the equity component in their interactions with children, while the suburban teachers accentuated the caring component in their classroom teaching. The preference for equity-centered qualities by inner city teachers is understood through the interviews conducted in Research Question 3, with inner city teachers who were highly correlated to their cultural domain. These inner city teachers stated that due to the behavioral problems often seen in their students, there is an overriding need to establish and maintain order in the classroom, and their belief is that their students respond best to equity-centered qualities, especially early in the school year, which then allows them to demonstrate care-centered qualities to their students later in the school year. It is not being claimed that this is the only template used by inner city teachers, only by those interviewed for this research.

The presence of the equity-centered and care-centered components identifies that morality is present in the cultural domain of elementary school teachers, regardless of educational environment, educational experience or obtaining a graduate degree. The DIT-2 scores in Research Question 1 did not show a significant difference between any of the teacher categories. The scores were in fact below the norms based on educational degrees according to the DIT-2 manual (Bebeau & Thoma, 2003).

Cultural domain analysis demonstrates the presence of morality-centered qualities in describing the qualities of a good teacher. Regardless of whether a teacher taught in the inner city or in the suburbs, both sets of teachers viewed child-centered qualities in primarily moral components of both equity and caring. However, inner city teachers emphasized the equity component over the caring component, and suburban teachers emphasized the caring component over the equity component. One possible explanation for these differences is that the teaching

environment is a determining factor in the predominance of whether equity-centered or care-centered qualities are emphasized in the classroom. Alternatively, teachers drawn to different educational settings may bring with them a different view of teacher qualities.

However, it is important to note that adult-centered qualities of a good teacher are not comprised of justice and caring components, but of components that emphasize how a teacher professionally interacts with other teachers, administrators and parents, and their openness to new ideas. When ranking the qualities of a good teacher in order of importance, inner city teachers viewed interaction-based qualities as more important than suburban teachers. The interviews conducted in Research Question 3 provide some insight into these disparate views. The inner city teachers mentioned that it is important that they work in community with other teachers in their schools in order to face the challenges of teaching in the inner city. The deficiency of material resources and lack of parental support requires that each inner city teacher view their fellow teachers as a resource to assist in educating and disciplining their students. Suburban teachers have both the material resources and parental support they need, and as one suburban teacher stated, “everything I need to teach I have in this classroom, and if I don’t have it I can get it”. Because of this abundance of resources, suburban teachers are not required to rely on each other as much as inner city teachers are in order to be an effective teacher. It should not be concluded that inner city teachers are less moral than suburban teachers because they rated caring-centered and equity-centered qualities lower than suburban teachers did, but only that inner city teachers emphasis interaction-based adult-centered qualities more so than suburban teachers as a means to endure in the inner city classroom.

Observations on the Role of Faith and Religion as a Motivation for Teaching

In observing the role of faith and religion as a motivation for entering education, there is no discernable difference between inner city and suburban teachers, based on the Life Story Interviews. Both inner city and suburban teachers spoke of how their faith and religion served as a motivation to become a teacher, and if not stated overtly as a motivation, both inner city and suburban teachers discussed how their faith sustained them in their decision to remain a teacher.

Both Inner City Teachers 1 and 4 did not attend the same school system in which they currently teach, and as European Americans, they do not represent the majority of the students at their school, which are African Americans. While Inner City Teacher 1 was closely aligned with the cultural consensus model of inner city teachers and Inner City Teacher 4 was not, neither stated that their faith or religion served as a motivation to become an inner city teacher, but rather provided them moral guidance and spiritual strength to remain in their positions within their schools.

Inner City Teachers 2 and 3 spoke of being rescued by God from a negative and unproductive lifestyle and viewed teaching as a means to serve God within their community. Both of these teachers are African American, were highly correlated with the cultural consensus model of inner teachers and were former students in the school system they currently serve as teachers. Their experiences as children and adolescents gave them an empathy toward their students not expressed by the European American teachers, however they both were as critical of the parents as the other two inner city teachers.

Of the four inner city teachers and eight suburban teachers interviewed with the Life Story Interview, only Suburban Teacher 1 did not mention the role of faith and religion as either a motivation for a becoming a teacher or a sustaining factor in remaining a teacher. As revealed

through the Life Story Interviews, religion is important in the lives of both suburban and the inner city teachers researched for this study. The seven suburban teachers and four inner city teachers who taught in public schools did not appear concerned about speaking of their faith in during the Life Story Interviews, yet accepted the fact they could not in order to comply with school system regulations. Unlike Inner City Teachers 2 and 3, none of the suburban teachers spoke of being rescued from a negative and unproductive lifestyle by God.

Family and friends who were teachers appear to be more of a motivating factor in becoming a teacher than religion and faith. Faith and religion appears to be more of a sustaining factor for teachers to remain as educators rather than a motivation to become an educator, and both suburban and inner city teachers equally speak of the sustaining power of their faith to remain in teaching. While religion and faith did not appear to differentiate inner city and suburban teachers, the role of community did appear to contribute as a factor to remain an inner city teacher.

Inner City Teachers 1, 2 and 3, who were highly correlated with the cultural consensus model of inner city teachers, spoke of the importance of working with the other teachers in their school in order to become an effective inner city school teacher. Inner City Teacher 4, who had a low correlation with the inner city cultural consensus model, did not believe that working with other teachers was an important factor in order to remain an inner city teacher. Inner City Teachers 1,2, and 3 related stories of how they believed all the students in their inner city school were their responsibility to teach, regardless of whether the student was in their classroom or not. These three teachers saw each student in the school as their own student, and did not consider it inappropriate to discipline a student that was not in their classroom. This sense of community effort was surprisingly displayed by the physical education teacher who devised physical

activities to teach math concepts to her students. When asked about the community within their schools, the suburban teachers stated that interaction between teachers was limited to the younger teachers asking the more experienced teachers for advice in teaching activities and discipline issues. In fact, some of the suburban teachers remarked that they were jealous of the sense of community displayed by inner city teachers both during school and outside of school.

Therefore, it does not appear that faith and religion is a significant motivation for becoming a teacher, but can serve as a sustaining factor in remaining a teacher regardless if it is in an inner city or suburban school. However, a willingness to become part of the community of teachers within an inner city school does appear to contribute to the motivation to remain as an inner city school teacher. This was not predicted by the researcher, but this observation may be the most salient feature discovered through this research and provides an important foundation for further research for understanding the motivation for a teacher to remain in the inner city classroom.

Observations Concerning Religious Life Inventory Scores

Research Question 4 asked ‘Do teachers of the underprivileged in urban schools, those who have taught more than ten years, and teachers who have earned either a Masters or Educational Specialist degree score higher on the Quest Score of the Religious Life Inventory than teachers who do not serve the underprivileged in suburban and private schools, those who have taught less than ten years, and whose highest earned degree is a Bachelors?’ The Quest Scale on the Religious Life Inventory measures “the degree to which an individual’s religion involves an open-ended, responsive dialogue with existential questions raised by the contradictions and tragedies of life” (Batson, Schoenrade, and Ventis, 1993, p. 169).

There was no significant difference in Quest scores between inner city and suburban teachers, and teachers who have taught ten years or less and teachers who have taught 10 or more years. However, there was a significant difference ($p = 0.008$) in the Quest scores of teachers whose highest earned degree is a Bachelors and those teachers whose highest earned degree is either a Masters or an EdS, with a positive relationship between Quest scores and years of education. As graduate studies encourage students to question accepted answers and explore alternative solutions, individuals who score high on the Quest Scale are considered less dogmatic on questions of faith and religion. This does not mean that these individuals never arrive at a conclusion concerning matters of faith, but that they are willing to explore and accept uncertainty within their faith.

As mentioned in their Life Story Interviews, inner city teachers are faced with more tragedies within the life of their students than their suburban counterparts. Not surprisingly, inner city teachers scored higher on the Quest scale, yet not significantly, than the suburban teachers.

In addition to observing differences in the Quest scores, the researcher examined the relationship of DIT-2 scores upon Religious Life Inventory scores. Not surprisingly, those below the mean on the DIT-2 Religious Orthodoxy scale for all teachers were significantly higher on the Quest Scale than those above the Quest scale mean. Also, teachers who scored below the mean on the Quest scale scored significantly higher on the Maintaining Norms scale, which is a measure of the conventional moral judgment, thereby affirming the accepted order of society.

The tension between faith and doubt is ever-present within the Christian community and is reflected in the negative relationship between Quest and Religious Orthodoxy scores. As described by the suburban teachers, who scored higher on Maintaining Norms than inner city teachers ($p = .197$), there is relative stability within the suburban elementary schools researched

for this study. In contrast, the inner city teachers describe their classrooms as gaining and losing students throughout the school year, and having students describe the conflict in their homes. Some of the inner city teachers expressed frustration in not being able to solve the problems faced by students outside of the classroom, and perhaps this contributes to the inability to discern the answers to difficult questions.

An interesting observation concerning the relationship of DIT-2 and Religious Life Inventory is as teachers become more consolidated in moral stage development (Consolidated /Transition score) there is a significant increase in the Internal scale on the Religious Life Inventory. This relationship of personal faith and moral consolidation represents the balance of faith and morals as opposed to the tension between Religious Orthodoxy and Quest scores. A question for further research is whether personal faith is dependent upon moral consolidation or moral consolidation is dependent upon personal faith. What one professes to believe about their faith during the peace of a worship service may often contradict the judgment one makes during a moral dilemma.

The relationship between faith and moral judgment development is further demonstrated by the negative relationship between Personal Interest scores on the DIT-2 and the Internal score on the Religious Life Inventory. Teachers who were above the mean on Personal Interest, characteristic of preconventional reasoning, scored significantly lower on the Internal score, which is a measure of personal faith. This finding suggests that as personal faith in God increases, the tendency to focus moral judgments based on what is best for you as opposed to society decreases.

As demonstrated through this research, the more important religious faith is for teachers, there is a decreased tendency to make moral judgments based on self interests (Personal

Interests) and a greater tendency to make moral judgments based on societal interests (Maintaining Norms). However if one begins to question conventional answers to issues of faith, resulting in higher Quest scores, the less conventional one becomes in matters of societal moral judgments.

Observations Concerning Research Methodology

A limitation of this research is regarding the power of the individual hypotheses research studies, particularly regarding Hypotheses 1 and 4, which examined DIT2 scores and Religious Life Inventory scores respectively. With the DIT-2, (see Tables 4.1, 4.3, 4.5), all the effect sizes are categorized as small, which would require larger sample sizes in order to detect a significant difference in DIT2 scores (Cohen, 1988). Additionally, two of the effect sizes for the Quest Scale are considered small (tables 4.14 and 4.16), while the Quest Scale effect size for teachers either with or without a graduate degree (table 4.18) is considered between the small and medium range (Cohen, 1988). According to Runyon, Coleman and Pittenger (2000), 60 subjects for each of the six teacher categories were needed in order to boost the power of both the DIT2 and Religious Life Inventory to .80 effect sizes, which is approximately twice the sample size for the current research.

Another concern regarding this research is the lack of interaction between the researcher and the teachers during the pile sorting activity. In traditional field work the researcher would be present during the actual pile sorting and would inquire of the subject the reason for placing a particular item or in this case a quality of a good teacher, with another quality of a good teacher. While the technology of websort.com affords the researcher access to a larger number of subjects in a shorter amount of time, the cost to the researcher is a lack of personal contact with the subjects and the ability to ask follow-up questions regarding sorting decisions.

In deciding to conduct narrative interviews with teachers, the researcher chose depth over breadth of information from teachers which were either high or low in correlation to the cultural consensus models for inner city and suburban teachers. In order to fully utilize the Life Story Interviews with selected teachers, individual appointments were made at the convenience of the teacher; the interviews were conducted, averaging about an hour each; transcription of the interview was performed; and scoring of the interview was done according to the template of the Life Story Interview. It is estimated that each interview resulted in about 10 – 12 hours of work. In order to pursue further research in this area of study the researcher will need to train assistants to conduct and score the interviews so that a greater number of inner city teachers may be interviewed.

Final Observations

The focus of this research was to investigate the moral identity of inner city school teachers. Inner city teachers were compared to suburban teachers regarding moral judgment through the DIT2, religiosity using the Religious Life Inventory, personality in the narratives of the Life Story Interview, and qualities of a good teacher using cultural domain analysis. While this research does not claim to have exhaustively investigated the concept of moral identity, substantial quantitative and qualitative analysis of the moral identity of inner city elementary teachers was accomplished and provides a deeper understanding of those who choose to serve underprivileged students.

Do teachers of the underprivileged view themselves as moral agents because of a sense of purpose in overcoming the effects of poverty and ignorance? Based on DIT-2 scores, inner city teachers do not exhibit significantly greater moral judgment than suburban teachers, nor do they exhibit significantly greater beliefs and practices of religiosity than suburban teachers. While

there may be inner city teachers who are moral exemplars and see their role as battling the injustices of poverty and oppression, the teachers interviewed using the Life Story Interview appear to view themselves as part of a community – working together with other like-minded teachers to provide guidance and direction for their students.

In fact, the inner city teachers who participated in this study are below average in their postconventional reasoning than the average adult, suggesting that the concept of social justice is not an overriding motivation or concern in their work with underprivileged students. But the fact remains that they are in under-resourced, overcrowded classrooms instructing students with difficult home lives, while most teachers choose not to do so.

While no significant differences were found between inner city and suburban teachers regarding moral judgment, religiosity, or personality, cultural domain analysis revealed a cultural consensus among inner city school teachers that was unique among the six categories of teachers researched for this study – inner city teachers, suburban teachers, teachers who have taught less than ten years, teachers who have taught ten years or more, teachers whose highest earned degree is a Bachelors, and teachers whose highest earned degree is either an Masters or EdS. Although all six categories labeled the qualities of a good teacher as primarily child-centered or adult-centered, inner city teachers were in greater agreement with one another on how the qualities of a good teacher were aligned with each other.

Nevertheless, as evidenced by the cultural domain analysis, inner city teachers were inconsistent in the way they grouped the qualities of a good teacher as compared to their ranking of qualities representing a good teacher. This response pattern suggests that a different criterion was used in the grouping of the qualities of a good teacher than was used in the ranking of qualities of a good teacher. In other words, Figures 4.1 and 4.7 show that when the inner city

teachers were asked to place the 21 qualities of a good teacher into different categories, they were culturally consistent with each other in determining that nine qualities were child-centered and the other twelve qualities were adult-centered. However, Table 4.11 shows that when inner city teachers were asked to rank the 21 qualities of a good teacher in order of importance to them, the nine child-centered qualities were intermingled with the twelve adult-centered qualities, showing that inner city teachers used a different decision making process, or cultural domain, to decide the ranking of the qualities as opposed to the clustering of the qualities. This difference in cultural domains of grouping and ranking was confirmed through property fitting analysis (Table 4.13).

It was through the interviews with selected teachers that the researcher began to gain insight into the ranking of the qualities. As indicated in Table 4.12, the rankings of the inner city and suburban teachers were on moderately correlated ($\rho = 0.5792$), while the rankings of the teachers based on highest earned degree and years of teaching were highly correlated, $\rho = 0.8377$ and $\rho = 0.9610$, respectively. Table 4.11 shows that inner city teachers ranked the adult-centered, interaction-based qualities higher than the suburban teachers. When asked about the ranking differences at the conclusion of the Life Story Interviews, most teachers commented on the disparity the ranking of 'team player' on the inner city rankings (#2) and on the suburban rankings (#16).

The four inner city teachers who participated in the Life Story Interview viewed themselves as being part of a team with their co-workers who were not interviewed, and stated that they relied on each other to succeed in the classroom. The eight suburban teachers who participated in the Life Story Interview saw their co-workers who were not interviewed as convenient sources of advice rather than being essential for success in the classroom. While they

cannot control the amount of resources provided to them by their school district, or the amount of support received from parents, inner city school teachers can determine how well they work together and support one another.

When this research began, it was the intention of the researcher to discover how the individual moral identity of inner city teachers was created, and what made them distinct from other teachers who did not teach in the inner city. Do inner city teachers possess a higher level of moral judgment, a greater desire to live out their religious faith, or more determination to practice social justice than suburban teachers? Based upon this research, it does not appear that inner city teachers are significantly different in moral judgment, religiosity, or have a greater sense of social justice than do suburban teachers.

It was the impression of this researcher that inner city teachers should be more developed in moral judgment, religiosity and social justice than their suburban counterparts in order to face the challenges of teaching inner city students that are present both inside and outside the classroom. In addition, it was the contention of the researcher that if inner city teachers did not enter the classroom with more development in these areas, experience in teaching in the inner city would lead to greater development in moral judgment, religiosity and social justice practices. But this does not appear to be the case.

However, based on cultural domain analysis, inner city teachers are different from suburban teachers in their cultural domain of the qualities of a good teacher and understanding of the importance of interaction and community among teachers.

With this being said, what are the implications of this research upon teacher education? As an instructor of educational psychology classes at the undergraduate level, the emphasis is upon preparing the individual student to become a teacher, regardless of the educational

environment that they one day hope to enter. Other than a few group projects for presentation in class, students are expected to produce individual work that will be evaluated by the instructor. The challenges presented before the students are expected to be accomplished individually, and group projects are designed to promote interaction among the students, but are rarely at the level of challenge that are beyond the individual abilities of the students, At the end of the semester, all projects and tests are completed and individual grades are distributed by the instructor.

But in the inner city classroom, many students come to school bearing the scars of poverty and oppression – hunger, crime and violence. Facing these challenges with much fewer material resources than their suburban counterparts, inner city teachers are expected to educate their students to achieve the same standards as suburban students within the same the same time period, While most suburban teachers promote their students to the next grade with the assurance that their students have achieved the standardized goals for the school year, inner city teachers face the moral challenge of whether to promote a student into the next grade level that has not meet standardized goals or face another year of challenges with the same student. While in college, the teacher was expected to finish all work by the end of the semester. But in the inner city classroom, the teacher is face with the realization that their students did not reach the expected levels of performance by the end of the school year. While in college, education classes did not prepare the teacher to face challenges that are beyond their individual abilities.

Teaching in the inner city in a manner that successfully overcomes the effects of poverty and oppression is not obtainable by an individual teacher, and yet being an individual teacher is how students are prepared by their colleges of education to become a teacher. Not only is ours a result – focused society, we expect and are expected to witness the results ourselves, not

considering that our participation in an activity may only serve to progress toward the goal, rather than completing the goal.

No individual teacher can overcome the effects of poverty and oppression within the inner city. Nor can a community of teachers within an inner city school be expected to change the effects of poverty and oppression within a generation. Just as generations of poverty and oppression have created the conditions of the inner city, it will take more than one generation of students to bring alter the conditions of the inner city. It will also take more than one generation of teachers to bring change to the inner city.

Many of the teacher interviews mentioned attitudes toward teaching in the inner city. During the life story interviews the inner city teachers spoke of the challenges of violence and abuse facing their students and how their goals for their students and their teaching must be adjusted downward. In order to overcome the challenges that students bring to the classroom, the inner city teachers emphasized the need to rely on each other as a resource. Comments were made describing how teachers support one another in discipling the students and how they assist in the instruction of classes that are not their own, In fact, many of the suburban teachers who were familiar with teaching in the inner city commented on the sense of community that exists among inner city teachers but lacking within their own suburban schools. Suburban teachers interviewed for this research indicated that being a team player with the other teachers in their school and seeing themselves as part of a community of teachers is not essential for their work. It appears that the material resources made available for the suburban teachers and lacking in the inner city teachers, were compensated by the camaraderie demonstrated by the inner city teachers who teach in the face of adversity together.

This belief of suburban teachers not needing assistance from other teachers to perform their duties raises questions as to whether teachers are being prepared in colleges of education to teach under adverse conditions. As college students, teachers were taught to perform independently of one another for purposes of evaluation. While this is not in itself wrong, and appears to be adequate for teaching in the suburbs, this type of teacher preparation does not address the overwhelming challenges facing inner city teachers, those teachers interviewed for this research who had taught in the inner city spoke of children witnessing murders and other forms of crime. It is therefore not surprising that even the most well-intentioned of teachers who enter the inner city classroom feel inadequate as a teacher. Some inner city teachers come to the realization that in order to succeed in the classroom, they must rely upon their fellow teachers. However, not all who strive to make a difference in the lives of inner city students are able to transition from an individualistic approach to teaching to a communal approach to teaching.

The teacher, as moral agent, stands at the nexus of societal change when entrusted with the education of underprivileged children. By gaining a greater understanding of the impact of cultural context of school setting and longevity in the profession, the education of future teachers may be impacted in order to provide more effective teachers for the underprivileged.

Teachers who commit their professional lives to educating underprivileged children are a precious commodity to our society and the multiplication of such teachers is essential for addressing many of the problems which propagate in contemporary urban society and affect society as a whole. Understanding the moral judgment and motivation for enduring to teach in challenging conditions will assist in the education of future teachers in colleges of education as they seek to prepare the next generation of teachers.

Underprivileged children in our urban centers deserve compassionate, caring, and professional teachers who view their endeavor as a moral calling on the front lines of promoting social justice. It is my hope that this research will contribute to the understanding and education of such teachers.

This research provides insight into the moral identity of individuals who choose to engage in the lives of underprivileged children who come to school from environments that are affected by poverty, violence, addiction and absent parents. While not all inner city students face these challenges, most do to some extent or another. Gaining understanding of inner city teachers' morality, motivation, cultural domains, personality and faith is a small step in recognizing the magnitude and importance their acts of social justice provide to the oppressed and underprivileged of our society. It is this researcher's hope that insight gained from this research and others to come will be of support to inner city teachers in both their preparation to educate and their decisions to remain in the inner city classroom.

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APPENDIX A

Category Titles Generated During Pile Sorting for Child-Centered Qualities

1. Attitude towards students
2. Building relationships/trust with students
3. Character qualities
4. Characteristics of a loving teacher
5. Characteristics of a successful teacher
6. Characteristics of an empathetic person
7. Demeanor
8. Emotional qualities
9. Feeling
10. For our students, be...
11. Helps students thrive
12. How students should see their teacher
13. Important qualities for a teacher in relation to students
14. Love
15. Lover of People
16. Mother
17. Qualities a teacher must possess to be successful in the classroom.
18. Qualities a teacher must possess to be successful with his/her students.
19. Qualities of good parents
20. Qualities of the Heart
21. Relating to children
22. Relating to students
23. Servant-heart...always putting other above herself
24. Teacher With a Heart
25. Teachers towards students

Category Titles Generated During Pile Sorting for Adult-Centered Qualities

1. Administrator
2. As an employee
3. Attitude for dealing with parents
4. Attributes of a good employee
5. Career driven
6. Characteristics of a committee member
7. Characteristics of a good administrator
8. Characteristics of a good co-worker
9. Characteristics of a good staff member
10. Characteristics of an achiever
11. Characteristics of an educated person
12. Co-worker
13. Collaborating with peers

14. Easy to work with...willing to do whatever is needed
15. Effective leaders
16. Expert
17. Faculty/staff relations
18. For our colleagues, be...
19. Go getters
20. Goal oriented
21. How parents should see a teacher
22. How teachers should view themselves
23. Important qualities for teacher in relation to colleagues and administrators
24. Important qualities for teacher in relation to parents
25. Keys to being a team player
26. Leadership Qualities
27. Perseverance
28. Qualities a teacher must possess for his/her peers.
29. Qualities of a good employee
30. Qualities of a Strong Leader
31. Qualities of the Mind
32. Relating to peers
33. relationships with co-workers
34. skills for working with others
35. Teacher Qualities used with coworkers
36. Teachers towards coworkers
37. These people don't give up
38. Traits Needed for Good Relationships with Peers
39. Traits Needed for Good Relationships with Students
40. Treatment for co-Workers
41. Work ethic

APPENDIX B

The Life Story Interview

Introduction

This is an interview about the *story of your life*. As a social scientist, I am interested in hearing your story, including parts of the past as you remember them and the future as you imagine it. The story is selective; it does not include everything that has ever happened to you. Instead, I will ask you to focus on a few key things in your life – a few key scenes, characters, and ideas. There are no right or wrong answers to my questions. Instead, your task is simply to tell me about some of the most important things that have happened in your life and how you imagine your life developing in the future. I will guide you through the interview so that we finish it all in about two hours or less. Please know that my purpose in doing this interview is not to figure out what is wrong with you or to do some kind of deep clinical analysis! Nor should you think of this interview as a “therapy session” of some kind. The interview is for research purposes only, and its main goal is simply to hear your story. As social scientists, my colleagues and I collect people’s life stories in order to understand the different ways in which people in our society and in others live their lives and the different ways in which they understand who they are. Everything you say is voluntary, anonymous, and confidential. I think you will enjoy the interview. Do you have any questions?

A. Life Chapters

Please begin by thinking about your life as if it were a book or novel. Imagine that the book has a table of contents containing the titles of the main chapters in the story. To begin here, please describe very briefly what the main chapters in the book might be. Please give each chapter a title, tell me just a little bit about what each chapter is about, and say a word or two about how we get from one chapter to the next. As a storyteller here, what you want to do is to give me an overall plot summary of your story, going chapter by chapter. You may have as many chapters as you want, but I would suggest having between about 2 and 7 of them. We will want to spend no more than about 20 minutes on this first section of the interview, so please keep your descriptions of the chapters relatively brief.

[The interviewer should feel free to ask questions of clarification and elaboration throughout the interview, but especially in this first part. This first section of the interview should run between 15 and 30 minutes.]

B. Key Scenes in the Life Story

Now that you have described the overall plot outline for your life, I would like you to focus in on a few key scenes that stand out in the story. A key scene would be an event or specific incident that took place at a particular time and place. Consider a key scene to be a moment in your life story that stands out for a particular reason – perhaps because it was especially good or bad, particularly vivid, important, or memorable. For each of the eight key events we will consider, I ask that you describe in detail what happened, when and where it happened, who was involved, and what you were thinking and feeling in the

event. In addition, I ask that you tell me why you think this particular scene is *important* or significant in your life. What does the scene say about you as a person? Please be specific.

1. High point. Please describe a scene, episode, or moment in your life that stands out as an especially positive experience. This might be *the* high point scene of your entire life, or else an especially happy, joyous, exciting, or wonderful moment in the story. Please describe this high point scene in detail. What happened, when and where, who was involved, and what were you thinking and feeling? Also, please say a word or two about why you think this particular moment was so good and what the scene may say about who you are as a person.

2. Low point. The second scene is the opposite of the first. Thinking back over your entire life, please identify a scene that stands out as a low point, if not *the* low point in your life story. Even though this event is unpleasant, I would appreciate your providing as much detail as you can about it. What happened in the event, where and when, who was involved, and what were you thinking and feeling? Also, please say a word or two about why you think this particular moment was so bad and what the scene may say about you or your life. [*If the participants balks at doing this, tell him or her that the event does not really have to be the lowest point in the story but merely a very bad experience of some kind.*]

3. Turning point. In looking back over your life, it may be possible to identify certain key moments that stand out as turning points -- episodes that marked an important change in you or your life story. Please identify a particular episode in your life story that you now see as a turning point in your life. If you cannot identify a key turning point that stands out clearly, please describe some event in your life wherein you went through an important change of some kind. Again, for this event please describe what happened, where and when, who was involved, and what you were thinking and feeling. Also, please say a word or two about what you think this event says about you as a person or about your life.

4. Positive childhood memory. The fourth scene is an early memory – from childhood or your teen-aged years – that stands out as especially *positive* in some way. This would be a very positive, happy memory from your early years. Please describe this good memory in detail. What happened, where and when, who was involved, and what were you thinking and feeling? Also, what does this memory say about you or about your life?

5. Negative childhood memory. The fifth scene is an early memory – from childhood or your teen-aged years – that stands out as especially *negative* in some way. This would be a very negative, unhappy memory from your early years, perhaps entailing sadness, fear, or some other very negative emotional experience. Please describe this bad memory in detail. What happened, where and when, who was involved, and what were you thinking and feeling? Also, what does this memory say about you or your life?

6. Vivid adult memory. Moving ahead to your adult years, please identify one scene that you have not already described in this section (in other words, do not repeat your

high point, low point, or turning point scene) that stands out as especially vivid or meaningful. This would be an especially memorable, vivid, or important scene, positive or negative, from your adult years. Please describe this scene in detail, tell what happened, when and where, who was involved, and what you were thinking and feeling. Also, what does this memory say about you or your life?

7. Wisdom event. Please describe an event in your life in which you displayed *wisdom*. The episode might be one in which you acted or interacted in an especially wise way or provided wise counsel or advice, made a wise decision, or otherwise behaved in a particularly wise manner. What happened, where and when, who was involved, and what were you thinking and feeling? Also, what does this memory say about you and your life?

8. Religious, spiritual, or mystical experience. Whether they are religious or not, many people report that they have had experiences in their lives where they felt a sense of the transcendent or sacred, a sense of God or some almighty or ultimate force, or a feeling of oneness with nature, the world, or the universe. Thinking back on your entire life, please identify an episode or moment in which you felt something like this. This might be an experience that occurred within the context of your own religious tradition, if you have one, or it may be a spiritual or mystical experience of any kind. Please describe this transcendent experience in detail. What happened, where and when, who was involved, and what were you thinking and feeling? Also, what does this memory say about you or your life?

Now, we're going to talk about the future.

C. Future Script

1. The next chapter. Your life story includes key chapters and scenes from your past, as you have described them, and it also includes how you see or imagine your future. Please describe what you see to be the next chapter in your life. What is going to come next in your life story?

2. Dreams, hopes, and plans for the future. Please describe your plans, dreams, or hopes for the future. What do you hope to accomplish in the future in your life story?

3. Life project. Do you have a project in life? A life project is something that you have been working on and plan to work on in the future chapters of your life story. The project might involve your family or your work life, or it might be a hobby, avocation, or pastime. Please describe any project that you are currently working on or plan to work on in the future. Tell me what the project is, how you got involved in the project or will get involved in the project, how the project might develop, and why you think this project is important for you and/or for other people.

D. Challenges

This next section considers the various challenges, struggles, and problems you have encountered in your life. I will begin with a general challenge, and then I will focus in on three particular areas or issues where many people experience challenges, problems, or crises.

1. Life challenge. Looking back over your entire life, please identify and describe what you now consider to be the greatest single challenge you have faced in your life. What is or was the challenge or problem? How did the challenge or problem develop? How did you address or deal with this challenge or problem? What is the significance of this challenge or problem in your own life story?

2. Health. Looking back over your entire life, please identify and describe a scene or period in your life, including the present time, wherein you or a close family member confronted a major *health* problem, challenge, or crisis. Please describe in detail what the health problem is or was and how it developed. If relevant, please discuss any experience you had with the health-care system regarding this crisis or problem. In addition, please talk about how you coped with the problem and what impact this health crisis, problem, or challenge has had on you and your overall life story.

3. Loss. As people get older, they invariably suffer losses of one kind or another. By loss I am referring here to the loss of important people in your life, perhaps through death or separation. These are *interpersonal* losses – the loss of a person. Looking back over your entire life, please identify and describe the greatest interpersonal loss you have experienced. This could be a loss you experienced at any time in your life, going back to childhood and up to the present day. Please describe this loss and the process of the loss. How have you coped with the loss? What effect has this loss had on you and your life story?

4. Failure, regret. Everybody experiences failure and regrets in life, even for the happiest and luckiest lives. Looking back over your entire life, please identify and describe the greatest failure or regret you have experienced. The failure or regret can occur in any area of your life – work, family, friendships, or any other area. Please describe the failure or regret and the way in which the failure or regret came to be. How have you coped with this failure or regret? What effect has this failure or regret had on you and your life story?

E. Personal Ideology

Now, I would like to ask a few questions about your fundamental beliefs and values and about questions of meaning and morality in your life. Please give some thought to each of these questions.

1. Religious/ethical values. Consider for a moment the religious or spiritual aspects of your life. Please describe in a nutshell your religious beliefs and values, if indeed these are important to you. Whether you are religious or not, please describe your overall ethical or moral approach to life.

2. Political/social values. How do you approach political or social issues? Do you have a particular political point of view? Are there particular social issues or causes about which you feel strongly? Please explain.
3. Change, development of religious and political views. Please tell the story of how your religious, moral, and/or political views and values have developed over time. Have they changed in any important ways? Please explain.
4. Single value. What is the most important value in human living? Please explain.
5. Other. What else can you tell me that would help me understand your most fundamental beliefs and values about life and the world? What else can you tell me that would help me understand your overall philosophy of life?

F. Life Theme

Looking back over your entire life story with all its chapters, scenes, and challenges, and extending back into the past and ahead into the future, do you discern a central theme, message, or idea that runs throughout the story? What is the major theme in your life story? Please explain.

G. Reflection

Thank you for this interview. I have just one more question for you. Many of the stories you have told me are about experiences that stand out from the day-to-day. For example, we talked about a high point, a turning point, a scene about your health, etc. Given that most people don't share their life stories in this way on a regular basis, I'm wondering if you might reflect for one last moment about what this interview, here today, has been like for you. What were your thoughts and feelings during the interview? How do you think this interview has affected you? Do you have any other comments about the interview process?

Coding Procedure for The Life Story Interview

1. Early Advantage
 - a. Family Blessing: subject describes him or herself as having received a special advantage, blessing or positive identification
 - i. Examples include having a special talent, assuming a unique and highly valued role, or being the long-awaited or favored child
 - ii. Score of 1 for its presence
 - iii. Score of 0 for its absence.
 - b. Childhood Attachments: subject reconstructed attachment to
 - i. Mother
 - ii. Father
 - iii. Grandparents
 - iv. Siblings
 - v. Friends–School
 - vi. Church–Religion, in either secure or insecure terms

- vii. For each of the six domains:
 1. Score of 0 was given for anxious–ambivalent or avoidant attachment, in which the participant expressed considerable negativity or conflict in the given childhood domain.
 2. Score of 1 was given for intermediate, mixed, or vague responses that appeared to be neither especially secure nor insecure, or decidedly both.
 3. Score of 2 was given for secure attachment in the domain, wherein the participant expressed considerable feelings of trust, confidence, and interpersonal connection to the given person(s) (e.g., father or siblings) or institution (e.g., church–religion)
 4. If no information on the given domain was included in the interview, then the participant received a score of 1 for attachment in that domain.
- c. Helpers Versus Enemies: an indication of the extent to which other people in the story were described as caring and kind (helpers), or neglecting and oppositional (enemies).
 - i. The coders read through the opening life chapters section of each interview to identify the number of specific incidents in which the participant explicitly described a helper or an enemy. Helpers were nonrelatives in the story who assisted, aided, taught, advised, or influenced the participant in an especially positive way. By contrast, enemies were people in the story who aimed to block the participant's aspirations and goals or whose actions were described by the participant as extremely detrimental to the participant's well-being, as in characters described as abusive, hurtful, hateful, or deceitful. Total helpers and enemies counts were divided by the number of typed lines constituting the participant's life chapters section, to correct for differences in protocol length.
- 2. Suffering Of Others
 - a. Coders read through the life chapters section, earliest memory, and significant childhood memory, to identify any incidents in which the participant (as a child) expressed sympathy, empathy, or awareness with regard to the suffering of other people. Targets of the participant's concern might include the handicapped, mentally ill, elderly, sick, disabled, economically disadvantaged, or any of a number of other groups or individuals who might require special care or help
 - b. Coders provided a single score for each interview based on a simple 3-point scale, with a score of 2 indicating an explicit description of at least one specific and important encounter with other people who require special care, a score of 1 for minimal evidence, albeit vague, of an awareness of the special needs of others as a child, and a score of 0 for no awareness expressed.
- 3. Moral Steadfastness
 - a. Coders assess the degree of depth, clarity, and continuity in personal ideologies, as manifested in the last two sections of the life-story interviews (sections dealing with values and beliefs), on three corresponding 4-point scales, ranging from 0 (*very low*) to 3 (*very high*).

- b. For depth, the coders assessed the strength of a person's ideological convictions and the extent to which the participant framed his or her life story in such a way as to suggest that ideology was an especially significant factor or determining force.
- c. For clarity, the coders assessed the overall coherence, consistency, and articulateness of the participant's expressed ideology.
- d. For continuity, the coders assessed the extent to which the participant's story suggested that beliefs and values endured over time.
 - i. A high score for continuity was given for accounts in which the participant emphasized the extent to which his or her past and present beliefs were continuous with, connected to, or meaningfully related to each other. Therefore, a participant who said that her or his beliefs changed significantly over time might still score high on continuity if she or he could document how these changes suggested an underlying continuity and predictability in perspective. By contrast, low scores on ideological continuity suggested that the person's values and beliefs were not predictable in the long run.

Coding Autobiographical Episodes for Themes of Agency and Communion

In coding an account for themes of agency and communion, the scoring unit is the episode itself. Each episode is coded for the presence (score +1) or absence (score 0) of eight different themes, four under the heading of agency and four under the heading of communion.

Agency Themes

- (1) *Self-Mastery* (SM),
- (2) *Status/Victory*(SV)
- (3) *Achievement/Responsibility* (AR)
- (4) *Empowerment* (EM).

Communion Themes

- (5) *Love/Friendship*
- (6) *Dialogue* (DG)
- (7) *Caring/Help*(CH)
- (8) *Unity/Togetherness* (UT).

The coder must determine whether or not the story contains evidence of each of the eight themes. If evidence exists for the theme in the episode, then the theme receives a score of +1 for the corresponding episode. If no evidence exists, the theme receives a score of 0 for that episode. A theme is scored only once per episode.

Theme scores may then be summed across agency and across communion categories within an episode, to provide summary scores for agency and communion respectively. Thus, the highest possible score for agency or communion for a given episode would be “4.” The lowest score would be “0.”

The coding system for agency and communion is a conservative scheme. The scorer should not give a point (+1) for a given theme in a given episode unless there is clear and explicit proof of the theme's existence in the episode. The scorer should be careful not to read anything into the literal description of the account. The scorer should avoid clinical inferences and extensions beyond the written or spoken word.

SELF-MASTERY (SM)

The story protagonist strives successfully to master, control, enlarge, or perfect the self. Through forceful or effective action, thought, or experience, the protagonist is able to strengthen the self, to become a larger, wiser, or more powerful agent in the world. A relatively common expression of the theme involves the protagonist's attaining a dramatic *insight* into the meaning of his or her life. The insight may be seen as a transformation in self-awareness or a leap forward in self-understanding that entails the realization of new goals, plans, or missions in life -- a significant insight into one's *identity*. Another relatively common expression of SM involves the protagonist's experiencing a greatly enhanced sense of *control* over his or her destiny in the wake of an important event (e.g., divorce, death of a loved one, reaching a life milestone). Other examples of SM typically show up in accounts in which the individual reports that he or she felt "strengthened" by an important event, or in which a person explicitly says that the experience provided him or her with a feeling of *power*.

Examples of SM through "insight":

- A man comes into contact with the spiritual dimensions of his life at a weekend retreat designed to stimulate psychological growth.
- A man accepts the awful truth that he is indeed an alcoholic.
- A subject responds that her most important goal in life is the attainment of wisdom, which she describes as "the re-creation of myself as a better person."
- A woman comes to see her life's mission as being an artist. She quits her job, sets up a studio, and strives to actualize her dream.
- A young man experiences a religious conversion which provides him with new insight into his own life.
- A middle-aged man realizes that he is being exploited by his current employer. He breaks away from the firm and embarks upon a new line of work, more in keeping with his life goals.
- A woman comes to the conclusion that she has wasted 20 years of her life in a desperate drive for material well-being. She decides to dedicate her life to helping others.
- Inspired by reading Freud, a young man comes to the realization that he wants to be a psychotherapist.
- After a near-death experience, a man comes to a new understanding of the quality of life. He pledges to slow down, enjoy his family more, take everything one day at a time.
- After the death of his son, a man changes his "philosophy of life."

Examples of SM through "control":

- A woman reports feelings of deep satisfaction in being able to manage the pain of labor during childbirth. She is able to master the self by controlling her own pain.
- A divorce frees up a woman to take control of her own life and the life of her son.
- A man feels SM by sticking to a regimen of weight-lifting and dieting; SM is experienced by controlling (and perfecting) the body.
- A drug addict kicks the habit; takes control of his life.
- A woman argues with her doctor about the method by which she will give birth to her first child. She wins the argument and is able to have the child “naturally,” with minimal assistance from medical technologies. She is thus able to control the situation and control her own bodily processes in accord with her image of herself as a powerful agent.
- A young White woman defies her family’s objections and marries a black man.
- A student is able to control his raging emotions in confronting a professor about a perceived injustice in class. The student prevails in convincing the instructor of his point of view, showing that controlling the self can reap significant external benefits.
- Though a highly disciplined regimen of reading and study, a professor continues to improve her mind and enlarge her understanding of her chosen field of study.

Other examples of SM:

- A married couple go through tremendous hardships in their first year of marriage, experiencing the death of both sets of parents. They emerge from this period strengthened and better able to cope with life’s problems.
- A musician experiences a sense of power or mastery during a performance.
- An army recruit feels “strong” after finishing basic training.

STATUS/VICTORY (SV).

The protagonist attains a heightened status or prestige among his or her peers, through receiving a special recognition or honor or winning a contest or competition. The implication in SV is that status or victory is achieved via a vis others. There is always an interpersonal and implicitly competitive context in SV. Typically, the person “wins.” There is victory or triumph. SV refers to significant recognition, especially prestigious honors, and various kinds of victories over others. Simply “doing a good job,” getting good grades, or successfully achieving a goal is not enough to score for SV.

Some examples:

- A young woman is elected homecoming queen.
- An actor wins a coveted lead part in an upcoming play.
- A student graduates from college with special honors (e.g., magna cum laude).
- A person receives an award for outstanding achievement.
- The quarterback completes a crucial pass, which gives his team the victory in the football game.
- A musician receives a standing ovation.
- A professor is honored at a party for receiving tenure at the university.
- An aspiring writer is granted admission to a prestigious graduate program.
- A swimmer wins a race.
- A lawyer wins a case.

- A person is granted an important position or awarded a prestigious job.
- A high school student gains admission to a good university.
- A student wins a scholarship or grant.

ACHIEVEMENT/RESPONSIBILITY (AR).

The person reports substantial success in the achievement of tasks, jobs, instrumental goals, or in the assumption of important responsibilities. The protagonist of the story feels proud, confident, masterful, accomplished, or successful in (1) meeting significant challenges or overcoming important obstacles concerning instrumental achievement in life or (2) taking on major responsibilities for other people and assuming roles that require the person to be in charge of things or people. Most often these accomplishments and responsibilities would occur in achievement settings, such as school or work, rather than in more personal settings, such as with reference to spiritual or romantic goals. Rather than “winning” (as under SV), this category requires that the protagonist strive to do things, produce things, or assume responsibilities in such a way as to meet an implicit or explicit standard of excellence.

Examples of AR:

- A student works hard to perfect a short story for a class assignment. He spends hours polishing word choice, getting the imagery right, and so on.
- An executive meets his annual goals for the company.
- A young boy builds a tree house, and he is very proud of his accomplishment.
- A student masters a class on computer programming.
- A secretary takes over an office and turns it into a model of efficiency and productivity.
- After having their first child, a couple now realizes the significant financial responsibilities they have assumed.
- A woman endeavors to interact with her colleagues in a “healthy and productive manner.” Here the explicit reference to being productive in the workplace qualifies the response for AR.
- A woman describes her movement from college to graduate school: “I was able to settle down and become focused and to become productive in a much more real way than up until then. I had always produced a lot of stuff academically; I’m also the kind of person who is constantly productive with something, or at least I used to be that way. I would have six projects going on at once.” But now she was able to become more focused on one project at a time, which enhanced her productivity.
- A father reflects: “You’re the head of the family and you’re responsible for a lot more than you were before. It’s a real maturing experience.”
- A group of young adults builds a community in the wilderness: “We were building a community. We were really working with our muscles, you know, passing buckets of cement.”
- A man is accustomed to failing, but he achieves success in an important business venture, building his confidence.
- An author publishes her first short story.
- A middle-aged mother reflects on her children, who have recently left for

college. She decides that she has done an “excellent job” as a caregiver. Even through this is an interpersonal rather than instrumental task, the writer explicitly couches it in achievement terms -- as a job well done.

- A pilot completes his first solo flight.
- Studying a foreign culture for many years, an anthropologist comes up with a new way of seeing the culture, solving an intellectual problem which she had puzzled over for a long time.
- First day on the job, a nurse confronts a difficult assignment, but she is successful in completing the task.
- At the age of 65, a man runs in his first marathon.
- A young man is kicked out of his house by his parents. He struggles to survive, but eventually he becomes “a successful and responsible adult.”
- A woman is proud of her college achievements -- in academics as well as in clubs and associations on campus.
- A man reports after his divorce: “I challenge myself to the limit academically, physically, and on my job. Since that time I have accomplished virtually any goal I set for myself. I have never been happier.”
- A woman reports after her divorce: “In order to survive financially and support these children, I decided to enroll in a graduate program in counseling psychology at a major university. I was accepted and began the program with great determination . . . I felt the failure of marriage was reversed by the success of completing a graduate degree through years of difficult and intellectually stimulating study.”

EMPOWERMENT (EM).

The subject is enlarged, enhanced, empowered, ennobled, built up, or made better through his or her association with *someone or something larger and more powerful than the self*. The self is made even more agentic by virtue of its involvement with an even more powerful agent of some sort.

In EM, the empowering force is usually either (1) God, nature, the cosmos, or some other manifestation of a larger power in the universe; or (2) a highly influential teacher, mentor, minister, therapist, parent, grandparent, or authority figure who provides critical assistance or guidance for the individual. Some examples of EM:

Many religious experiences qualify, as when a person reports that God or some larger force was made manifest to him or her, putting the individual in touch with a larger power of some kind: “Never in my life had I seen such beauty and glory as I did in that moment. Truly it was the Lord’s greatness that gave us that brief mystical beauty of nature.”

Certain experiences of empowerment in nature may qualify: On a camping trip in Wisconsin, “we decided to walk around the lake one afternoon. The paths were busy, but not so much as to keep us from noticing the small details of nature. The path was challenging, very rocky. The pine smelled so beautiful. The lake seemed powerful but not frightening. We drank from a fresh water spring. The water was so clear. I was filled with a combination of joy, excitement, self-confidence, and peacefulness about the

future. The feeling swelled throughout my body. I felt as if I was about to fly or spin with joy.”

- A psychotherapist helps a person gain insight into life. (May also score for SM.)
- A person feels empowered by contact with a guru or spiritual guide.
- After the birth of her niece, a woman experiences a feeling “that life is a force that will go beyond our time on this earth.” (Here the empowering force is some kind of life force itself.)
- A young Jewish girl feels empowered -- given an adult status -- by her Bat Mitzvah.
- A man believes he has communicated with his dead sister, in a shadowy, mystical experience. Paranormal experiences like these -- rarely reported in our data -- suggest a kind of empowerment, in that the protagonist is given special access to unusual or supernatural powers.

Themes of Communion

Communion encompasses psychological and motivational ideas concerning love, friendship, intimacy, sharing, belonging, affiliation, merger, union, nurturance, and so on. At its heart, communion involves different people coming together in warm, close, caring, and communicative relationships.

LOVE/FRIENDSHIP (LF).

A protagonist experiences an enhancement of erotic love or friendship toward another person. LF refers primarily to love and friendship between peers, as in heterosexual or homosexual relationships and same-sex as well as opposite-sex platonic friendships. It does *not* include tender feelings of nurturance or caring as experienced in parent/child relationships. In terms of such dimensions as age and status, therefore, lovers and friends are typically relative equals.

In order to score for LF, the experience must be centrally about the development of love or friendship in a particular relationship. This holds even if the relationship eventually declines or ends. What is key is that the protagonist experiences love or friendship in the event described. Consequently, an account in which a man says he was in love with a woman but the relationship eventually terminated would still count for LF, because the love was mentioned. However, an account in which a husband focuses on how his marriage was ending would not score for LF because he has not talked about the love he felt for his wife at one time. Simply having fun or enjoying oneself in the presence of a lover or friend does *not* qualify for LF.

Examples of LF:

- Two friends feel that they grow emotionally closer to each other after spending time together on a vacation.
- A man proposes to a woman. (Or vice versa.)
- A woman describes her marriage to a wonderful man as the high point of her life.
- A man marvels at the love and commitment his wife has given him over the past 40 years.

- A woman is strongly attracted to a man in her class. He finally asks her out.
- A couple reflects on their happy honeymoon.
- A college student takes a friend to a formal dance: “I went to the formal with my friend, Melissa, even though she had a boyfriend. I felt incredibly happy during the slow dance with her. As I held her close and tight, I felt her acceptance and happiness with me. We felt truly comfortable and happy with each other, as friends. Even though there was no direct romantic relationship between us, I sense a mutual true love.”
- A person remarks on a good friendship he has experienced.

DIALOGUE (DG).

A person experiences a reciprocal and noninstrumental form of communication or dialogue with another person or group of others. DG usually takes the form of a conversation between people. The conversation is viewed as an end in itself (justified for its own sake) rather than as a means to another end. Thus, such instrumental conversations as “interviews” or “planning sessions” do *not* qualify for DG because they are undertaken for noncommunal reasons (e.g., to obtain information or make plans). Furthermore, highly contentious or unpleasant conversations -- such as hostile arguments or exchanges in which people do not seem to be listening to each other -- do *not* qualify for DG.

In order to score for DG, a conversation need not be about especially intimate topics, though of course it may be. A friendly chat about the weather, for example, would qualify for DG. What is important to note is that the communication between the protagonist and other characters in the story is reciprocal (mutual), nonhostile, and viewed as an end in itself rather than a means to an instrumental end. Note also, that conversations for the express purpose of helping another person (e.g., providing advice, therapy) *do* qualify for this theme.

Examples of DG:

- “We sat across from each other and tossed ideas back and forth, ideas of what we thought the plays were about.”
- “Sara and I had been writing letters to each other all summer.”
“We drank a carafe of wine and had a memorable conversation about love and parents.”
- “My peak experience was both a time of sadness and joy. Sadness because my friend told me she had cancer. Joy because we had opened up to each other and it was a beautiful experience.”
- “My mother and I talked in depth about the problems my brother was having. I felt like so much of who I have become is like my mother. I felt warmth and closeness when we said good-bye.” (also scores for LF).
- Sometimes a communication can be nonverbal, as in this example of DG: “She did not have to say a word. I knew instinctively what she meant.”

7. CARING/HELP (CH).

The individual reports that he or she provides care, assistance, nurturance, help, aid, support, or therapy for another, providing for the physical, material, social,

or emotional welfare or well-being of the other.

Examples of *being helped* (being cared for, being the object of nurturance) do *not* score for CH. Some of these, indeed, would qualify for EM under Agency, in that a strong outside force (e.g., a therapist) may serve to empower the subject.

Examples of CH:

- Many accounts of childbirth score for CH, as well as accounts of adoption. In order to score, the subject must express a strong emotional reactions of love, tenderness, care, nurturance, joy, warmth, or the like in response to the event.
- Accounts of taking care of children as they grow up, meeting their needs and looking after them during difficult times, typically score for CH.
- Accounts of providing needed financial support, as in the role of the family breadwinner.
- Providing assistance or care for spouses, siblings, parents, friends, coworkers, and colleagues. Mere technical assistance, however, does not qualify for CH.
- An emotional quality of caring must accompany the assistance, which is usually associated with providing counseling or therapy concerning life problems or interpersonal difficulties.
- Developing empathy for other people, even if it is not acted upon in a given event, scores for CH. In one example, a woman describes reading a particular novel when she was a girl and developing an empathic attitude toward impoverished and oppressed people as a result.

UNITY/TOGETHERNESS (UT).

Whereas the communal themes of LF, DG, and CH tend to specific particular relationships between the protagonist and one or a few other people, the theme of Unity/Togetherness captures the communal idea of being part of a larger community. In UT, the protagonist experiences a sense of oneness, unity, harmony, synchrony, togetherness, allegiance, belongingness, or solidarity with a group of people, a community, or even all of humankind.

A common manifestation of this theme involves the protagonist's being surrounded by friends and family at an important event (e.g., a wedding, graduation), experiencing strong positive emotion because a community of important others have joined him or her at this time. However, there are many other manifestations of UT, as well.

Some examples:

- "I was warm, surrounded by friends and positive regard that night. I felt unconditionally loved." This scores for UT, but not for LF in that no particular friendship or love affair is specified.
- A young woman describes a camping experience with a number of friends and acquaintances. The emphasis is on the closeness to the group rather than the development of any particular love affair or friendship.
- Some accounts of weddings may qualify for both LF and UT. The developing love relationship between spouses provides evidence for LF while the wedding's bringing together of many friends and family members may provide evidence for UT.

- Examples of being accepted, cherished, or affirmed by friendship, family, or other social groups qualify for UT.

Coding Narrative Accounts of Autobiographical Scenes for Redemption Sequences

A redemption sequence is a particular narrative form that appears in some accounts of significant scenes in a person's life story. In a redemption sequence, a demonstrably "bad" or emotionally negative event or circumstance leads to a demonstrably "good" or emotionally positive outcome. The story plot moves from a negative to a positive valence, bad leads to good. Therefore, the initial negative state is "redeemed" or salvaged by the good that follows it.

Redemption is a common theme in both classic and contemporary narratives. In life story research, redemption sequences can be detected in a wide range of accounts that people provide, from their reconstructions of the past events, to their characterizations of what may happen in their lives in the future.

The current coding scheme is based on research into the form and content of particular life-story scenes. A scene is a circumscribed event or episode in a life story, situated in time and place, and containing particular characters and action. In our research on life stories, we have focused mainly on the following kinds of scenes: life story "high points" (sometimes called "peak experiences"), life story "low points" (sometimes called "nadir experiences"), life story "turning points," "earliest memories," "significant childhood scenes," "significant adolescent scenes," "significant adult scenes," "decision scenes" (an episode in which the protagonist made a major life decision), "morality scenes" (an episode in which the protagonist confronted a moral dilemma), and a catch-all category that we call "significant other scenes" (in response to the question: "Describe one other important scene in your life story"). For each scene, the subject describes what happened, who was there, what he or she was thinking and feeling, and what the meaning of the scene might be in the context of his or her overall life story (e.g., "what does the scene say about who you are or who you were?"). These descriptions can be collected through life-story interviewing or through openended questionnaires in which respondents write down or type out their accounts. Each narrated scene is coded as a whole. Thus, the coding unit for redemption sequences is the narrated account of one scene (e.g., a high point, a turning point, an earliest memory).

The redemption sequence coding scheme consists of four theoretically derived thematic categories:

1. Redemption imagery

Redemption Sequences

2. Enhanced agency
3. Enhanced communion
4. Ultimate concerns.

The Prime Test: Redemption Imagery

In scoring a particular narrative account of an autobiographical scene for redemption, the coder must first determine the presence or absence of redemption imagery. If the scene

contains redemption imagery, then it receives a score of +1, and the coder continues to look for the presence or absence of each of the three subcategories (enhanced agency, enhanced communion, ultimate concerns) in that particular scene. If the scene does not contain redemption imagery, then it receives a score of 0 and no further subcategory scoring is done for that scene. Thus, if the scene scores 0 for redemption imagery, all redemption scoring of that scene ends, and the coder moves to the next scene.

The essential characteristic of redemption imagery is the movement in the story from a demonstrably negative to a demonstrably positive scene. We may call the negative or bad element of the sequence “A” and the positive or good element of the sequence “B”. Thus: A --> B

The coder must first determine if there is a negative A state, scene, or situation in the account. Negative scenes are often described in terms of the protagonist’s emotional state -- he or she may have felt fear, terror, sadness, grief, anguish, guilt, shame, humiliation, anger, distress, or any of a large number of explicitly negative affective states. Also relevant would be physical pain, injury, and sickness. In other cases, the author may not explicitly describe a negative feeling, but the event itself is an especially negative one -- e.g., death of a friend, divorce, major failure, poverty, addiction, broken relationship, being fired from one’s job. The coder should consider a negative A state to be established if the respondent describes a scene in which he or she experienced significant negative affect or pain or if the respondent describes a scene that itself is so negative that it would most assuredly produce negative affect or pain for most any person experiencing it. The coder should be relatively conservative here.

Minor setbacks (e.g., misplacing one’s purse, waiting in line, getting a less-than-stellar grade on an exam) and mild negative states (e.g., feeling nervous at the beginning of a competitive event, feeling uncertain about one’s skills, lacking direction in life) should not count for A. The event needs to be demonstrably negative. Especially negative scenes are often described in life story low points and turning points, but they can occasionally appear in most any kind of account, including even high points.

Once a negative A state has been determined, then the question of what, if anything, follows that state must be asked. For redemption imagery to be scored, the negative A state must lead to an especially positive scene or state. Positive states are often indexed by positive emotions, such as feelings of joy, happiness, excitement, satisfaction, love, and the like. But they can also be indicated by certain especially positive cognitive results, such as increased understanding of self-insight, and by descriptions of events that themselves would likely elicit positive feelings in most people (e.g., close relationships, victory, reconciliation, healing, growth, learning).

The positive state of B that follows the negative A state does not need to be as positive as the A state was negative. For example, the death of one’s father is a very negative scene. The fact that the father’s death ultimately led to an enhanced feeling of self-confidence on the part of the respondent is definitely a positive outcome (B), even though its strength or robustness is less, in absolute terms, than the death itself. Or to put it simply, a very dark cloud can still leave a faint silver lining, and such a sequence would score for redemption.

Therefore, redemption sequences occur when some kind of positive outcome follows a negative event, even if that positive outcome pails in comparison to the intensity of the negative event. Still, the B state must be demonstrably positive. The author must explicitly describe a state that involves positive emotional or cognitive resolution, or one that is itself so positive as to produce such a result in most people. The coder should not make undue inferences about what the respondent means. The respondent needs to describe clearly a move from a negative A to a positive B.

The movement from A to B can take one of two forms. A may cause B (in the respondent's view) or A may merely immediately precede B in time. In the first case, A leads to B by virtue of causation. A is the event or factor whose prior occurrence to B is the reason that B occurs. For instance, the death of one's spouse (A: bad) may cause a person to gain insight into his own life (B: good). Or a divorce (A) may eventuate in improvement of one's relationships with one's children (B). Or an especially painful delivery (A) produces a healthy baby (B). (Note the delivery did not have to be "painful" to eventuate in the baby, but the delivery itself still would be viewed as "causing" the baby to be born.) These events are constructed as causal narratives; B would not have occurred if A had not "caused" it.

In the second case, A need not cause B but merely precede B immediately in time. For example, a losing season (A: bad) is followed immediately by a championship season (B: good). Or a depressive episode (A) is followed immediately by winning the lottery (B). In these instances, the author is not trying to suggest that A caused B. Instead, A and B are juxtaposed in such a way that a very positive event follows on the heels of a very negative one. The link is temporal, but not necessarily causal. It is important to note that by "temporal," we are referring to chronological time in the plot of the narrative itself. B must follow A in the temporal scheme of the story. As an example of the contrary, consider a respondent who describes a bad experience in his life that occurred at age 30 and then proceeds to go back to incident in childhood that is contrastingly positive. Even though the positive event followed the negative one in the telling of the story, the positive event occurred in time long before the negative event occurred. Thus, such an account would not code for redemption imagery. The content of A ---> B that makes up a redemptive sequence ranges widely. Common examples, though, fall into the categories of sacrifice, recovery, growth, learning, and improvement.

Below are examples of each of these five common types ("S" designates subject):

Sacrifice. A character in the story willfully accepts or endures an extremely negative A in order to provide a benefit of B. Typically B is a benefit for another, though the self may also benefit. Thus, A is viewed as something of a sacrifice for the good inherent in B.

Examples:

- pain of delivery ---> birth of beautiful baby
- difficult years working in a low-paying job ---> money saved enhanced child's education
- S leaves husband because he wants her to have abortion, poverty ensues ---> joy of loving son

Recovery. The person successfully obtains a positive state again after losing it, as in healing, survival, regaining, recuperating, etc. Typically, A is a physical (injury, illness) or psychological (depression, trauma) condition and B is the healing outcome.

Examples:

- illness ---> cure
- depression ---> regained positive outlook on life
- near-fatal injuries ---> surprising recovery
- alcoholism ---> successful treatment
- severe anorexia ---> therapist “saved my life”

Growth. A negative experience leads to psychological or interpersonal growth, fulfillment, actualization, strengthening, individuation, etc. Most often, B is a personal/psychological benefit that results for the person from the occurrence of A.

Examples:

- death of father ---> brings family closer together
- injury ---> S learns to be self-sufficient
- S is lonely as a child ---> because of this S feels he/she more resilient as an adult
- unhappy employment situation ---> S quits and finds independence, fulfillment
- depression ---> initiated personality change
- panic attack ---> self-understanding
- failed love affair ---> S becomes more assertive
- mother’s death ---> S feels closer to her now
- episode of anger and crying about father’s death ---> S no longer stutters, decreased anxiety
- ran away from home, felt bad ---> S gained personal strength
- divorce ---> developed better relationships with children
- got fired from job ---> comes to see self as a “whole person”
- sexual philandering, drunkenness, fear had AIDS ---> S started taking responsibility for life
- death of grandson ---> S re-prioritizes life
- family stress and pressure ---> S puts life in perspective, come to value friendships more
- S is threatened by angry mob ---> becomes more self-confident, resilient
- husband has affair ---> S feels enhanced “strength of ego”
- fight with mother-in-law ---> S experiences personal growth
- illness, radiation therapy ---> S experiences better self-understanding
- drugs, dereliction ---> S moves to new place, changes name, “got life together”
- uncle dies ---> S experiences greater empathy for others
- near-death experience ---> S sheds self-centered qualities
- illness forces S to end career ---> S takes up painting and finds the “love and passion” of life
- miscarriage ---> S now appreciates “the little things in life”
- S feels he is arrogant and hypocrite ---> S becomes humbler, happier

Learning: A person gains new knowledge, wisdom, skills, etc. from a negative event. Whereas growth generally refers to psychological or interpersonal benefits, learning refers to benefits that are more instrumental and less concerned with issues of personal and interpersonal adjustment. Of course, the two types overlap somewhat.

Examples:

- father is dying ---> father gives sage words of advice
- S is worn out at work, exhausting work load ---> S realizes life needs more balance
- family poverty means S cannot go to the prom ---> learns lessons about honesty, money
- severe criticism from co-workers ---> S becomes better employee
- frustrations on job ---> S learns patience
- tough neighborhood, fights ---> “but I learned a lot”
- near-death experience ---> learned to fear death no longer
- turmoil in school ---> S learns new perspectives
- mother-in-law hates S ---> S learns how to be a good mother-in-law as a result
- S is unhappy, quit school ---> S learns value of hard work to achieve goals

Improvement (and other). This is something of a catch-all category for the many examples that do not fit into the four types about but in which a bad situation containing negative affect becomes a better situation containing positive affect.

Examples:

- bad job ---> new, better job
- S experiences a period of chaos in life ---> S experiences happiest time in life
- infertility ---> a child is born (similar to recovery type)
- very bad marriage ---> very good marriage
- S experiences job insecurity, doubts ---> S wins award for excellence
- girlfriend is depressed about her family ---> S proposes marriage, which lifts her mood
- miserable about unemployment ---> stranger gives S a tip, which leads to a good job
- divorce, anger ---> S becomes successful in order to prove her own worth to ex-spouse
- death of brother, bad grades at school ---> “things then picked up,” better grades, S is happy
- hated school --> began liking it
- fight and injury ---> S becomes friends with his opponent
- S is a terrible student ---> summer reading program enhances confidence
- very bad year at college ---> S ends up getting grades of “A”
- S is terrified of public speaking ---> S improves speaking ability, experiences success
- husband is cold, distant ---> S gets help, counseling, marriage improves
- lonely, depressed ---> S experiences conversion to Christianity, feels ecstatic
- S drifts into drugs ---> S joins track team and gains direction and purpose in life, stops drugs
- unwanted pregnancy ---> S gets life focused, she becomes thankful for pregnancy
- S is stuck in low-level job ---> S gets promoted and becomes very successful

The Subcategories

- Enhanced Agency
- Enhanced Communion
- Ultimate Concerns.

For enhanced agency, score +1 if the transformation from negative to positive in the story produces or leads to an additional enhancement of the protagonist's personal power or agency, if it builds self-confidence, efficacy, or personal resolve, or if it provides the protagonist with insight into personal identity. The author must explicitly state that enhanced agency was a result of the redemptive sequence.

For enhanced communion, score +1 if the transformation from negative to positive in the story produces or leads to an additional enhancement of the protagonist's personal relationships of love, friendship, family ties, and so on. The author must explicitly state that the enhanced communion was a result of the redemption sequence.

These two subcategories -- enhanced agency and enhanced communion -- function as "bonus points" for redemption sequences. They are points that are added on to an account that already scores for redemption imagery. However, the coder should use the bonus points sparingly.

The rule of thumb is that each of these two sub categories can be scored +1 only if it is expressed as a direct result of the move from negative to positive states. In other words, once an A --> B sequence has been detected (score +1 for redemption imagery), then the coder looks for additional benefits that go beyond the original redemptive move. For example, an account may score for redemptive imagery by virtue of a young man's move from drug addiction (A) to recovery (B). The "good" outcome is the recovery from drug addiction. If in addition to this good outcome, the young man also experiences enhanced friendship or love, then the account gets an extra point for the subcategory of enhanced communion. These two subcategories are value added. They enable the coder to give occasional extra points for accounts that provide multiple benefits or aspects to the good outcome (B) that follows the negative state (A).

By contrast, an account in which a young woman's experience of loneliness (A) is followed by an experiences of deep-felt love (B) would not score for the extra point of communion enhancement because the actual move that makes for the redemptive imagery itself (which is, of course, scored) is itself a move from loneliness (no communion) to love (communion). There is nothing to "add" -- the redemptive imagery category capture it all.

Thus, the subcategories of enhanced agency and enhanced communion are only added to the score when the minimal content that produced the redemptive imagery to begin with leaves behind other, associated content suggestive of additional agentic or communal benefits in B.

For ultimate concern, score +1 if the transformation from negative to positive involves confrontation with or significant involvement in fundamental existential issues or ultimate concerns. The event brings the protagonist face-to-face with death, God, and or religious/spiritual dimensions of life. A point is added for this subcategory because of our belief that redemptive accounts that include such content have a more powerful and personally meaningful quality to them than do other kinds of redemptive accounts.

Total Scores

The coder simply adds up the scores from the prime test and three subcategories for each scene account. Thus scores for a single scene range hypothetically from 0 to 4. The most common score, by far, is 0. Total subject score is the sum of all scene scores.

Coding System for Contamination Sequences

In some ways, a contamination scene is the opposite of a “redemption scene,” in which bad turns to good. However, the opposition is not exact. In redemption scenes, the initial bad state or event leads to a good state or event, but the good does not typically undo or erase the bad. For example, a narrator describes the death of her mother, a bad event, followed by her family becoming closer, a good event. Her mother is still dead, and death is bad, even though the family becomes emotionally closer as a result of the death. Mother’s death leads to, or even causes, the closeness to occur, but the closeness does not erase or undermine her death.

By contrast, in contamination scenes, the subsequent bad event often does undermine the preceding good one. The good event is ruined or spoiled. It cannot be recalled without pairing it with the bad outcome. Even its original goodness may be lost. For example, (retelling the events out of chronological sequence) a narrator recalls having been beaten by her spouse, and now states that her previously good marriage was never actually s good as she originally thought it was. The whole marriage is retroactively spoiled.

Thus, in some contamination sequences, the initial positive event or state is spoiled. Its positivity is partially or completely erased. As a result, the account of the initial state is often affectively flattened. In coding, it may be difficult to determine how positive the initial state actually was. The essential component is that it deteriorates. Things get worse. The following state or event is less desired, more negative, more painful, more bleak.

The change from good to bad states requires contiguity and chronological sequencing but may vary in other ways. The events or states described must be contiguous in occurrence, with the good preceding the bad. However, frequently the narrator describes the negative outcome or downturn first and then relates the preceding positive event or preferable state. The order of narration is not important, but in chronological time, the good must have preceded the bad.

Also, the relationship between the initial and following event or state may be one of opposition or one of association. The relationship is not necessarily causal.

Example of good and bad events or affective states as opposites:

Receives a gift --> gift is stolen

Wealth --> poverty

Leading the pack in a race --> collapses, finishes last

Pride at graduation --> shame at father's criticism of her weight

Feels appreciated by teacher --> teacher publicly scolds her

New house is a joy --> repair and bills become a nightmare

Receives help from someone --> receives criticism for needing the help

Believes marriage is good --> partner wants divorce

Examples of states or events associated by their temporal or logical connection:

Is playing happily in a park --> cannot find parents

Enjoys senior class party --> class breaks up, loses contact with friends

Gets a promotion --> new job has many hassles

Describes joy at birth of child --> states that next child died

Looks forward to class trip --> is horrified by the poverty she sees

Finally establishes good relationship with a woman --> they become homeless

Common Themes

In a contamination sequence, many of the negative events, states, or affects could be categorized under general headings. The following list is not exhaustive: for example, the contamination sequence of enjoying a stolen watermelon and then suffering punishment does not fit the categories listed.

Victimization: physical or verbal abuse, theft

Betrayal: affairs, telling secrets

Loss: of significant others, job, money, property, self-respect, respect for another

Failure: in school, sports, job, courtship

Physical or psychological illness or injury

Disappointment: things do not turn out as expected, things go wrong

Disillusionment: correction of a positive misperception, e.g. role model betrays own teachings

Sex: enjoyment turns to guilt, humiliation, etc.

Some common themes overlap (e.g. victimization and betrayal), or a contamination sequence may contain a combination of themes, such as victimization, disillusionment, and loss. To form a sequence, of course, the negative theme must follow a more positive or acceptable state.

Coding

The presence of any contamination sequence in a single scene or critical event (Peak, Nadir, etc.) results in a score of +1. The absence of any contamination sequence in the scene receives the score 0. These are the only scores used.

Multiple contaminations in the same scene still receive the score of +1. Particularly for persons

who do not experience much positivity, like the woman who said good things just do not happen for her, one good event may go bad in several ways. For example, one narrator's peak memory is his elation and excitement on the day of his wedding, but, he continues, the civil ceremony was a disappointment, the judge was later convicted of a crime, the video of the wedding turned out blank, and his bride became upset that he had invited old girlfriends. His positive affect is spoiled by four different negative turns, any one of which constitutes a contamination sequence. Alternatively, several different transformations of good to bad may be crammed into a single scene.

In the case of death, a statement such as "my mother died" is not a contamination sequence. There must be some clear statement either:

- a) that the death is significant and follows a more positive state; for example, the narrator's aunt is her role model, best friend, and very important in her life --> her aunt dies suddenly, or
- b) that the death leads to a bad outcome; for example, a mother dies and her daughter drops out of school, has a difficult time, and begins using drugs; it is strongly receding state implied that the preceding state was more positive. This would not be a contamination sequence if the narrator describes equally negative events preceding the death.

Coding Summary

1. Negative events or affects follow positive ones in chronological time.
2. The order in which events are recalled or narrated is not important.
3. The preceding positive event or affect may range from strongly positive to acceptable.
4. The account of the initial state is often affectively flattened, and the degree of positivity may be subtle.
5. It seems that good events cannot be recalled without being paired with negatives.
6. The subsequent negative event, state, or affect may be a downturn, an undermining, undoing, or spoiling of the previous event, state, or affect.
7. The preceding positivity is partially or completely erased or spoiled.
8. The relationship between positive and negative events, states, or affects may be one of opposites, or of temporal or logical association.
9. The common theses of victimization, betrayal, loss, failure, disappointment, disillusionment, or physical or psychological illness or injury may aid in identifying negative events or states.
10. A contamination sequence is not automatically signaled by mention of a death. However, a contamination does occur when the person who dies was a significant positive influence, role model, or friend, or when the death results in clearly negative outcomes and not a mere continuation of an equally negative previous state.

Prosocial goals for the future

The future chapters section of the life-story interview was rated on three separate 4-point scales for the extent to which the participant articulated goals in three different domains: *self*,

(e.g., personal, professional and leisure time); *family* (e.g., marriage and children); and *society* (e.g., goals aimed at benefiting schools, church, or other extrafamilial groups or institutions deemed worthy of care). The score for societal goals was deemed to be a rough index of the participant's investment in prosocial goals for the future. A score of 0 indicated no goals in the area, 1 indicated the presence of unarticulated goals in the area (goals mentioned but little detail given as to how they were to be accomplished), 2 indicated one well-articulated goal, and 3 indicated the presence of two or more well-articulated goals in the domain.

Overall affect tone Coders score each of eight particular scenes described in the second section of the interview (peak, nadir, turning point, earliest, childhood, adolescent, adult, and other memory) for the presence (1) or absence (0) of two distinct positive affects (i.e., joy and excitement–interest) and four distinct negative affects (i.e., distress–sadness, fear–anxiety, anger, and shame), .

Second, coders read the life chapters sections of the interviews and provided ratings for overall positivity, on a scale ranging from 5 (*completely positive and optimistic*) to 1 (*completely negative and pessimistic*), as manifested in the participant's accounts of childhood, adolescence, and adulthood. Therefore, each participant received three scores for positivity. Summing the three to make a single index of overall affective positivity.

McAdams, D. P. (October 24, 2008)

APPENDIX C

Table 4.27
Inner City Teacher 1 - Scores and Rank – Life Story Interview

	Score	Rank / based on ties
Childhood Attachment	7	5/7
Suffering Awareness	0	3/3
Moral Depth	1	3/3
Moral Clarity	1	3/3
Moral Continuity	3	1/3
Self Mastery	11	2/7
Status / Victory	3	1/4
Achievement / Responsibility	11	1/7
Empowerment	1	7/7
Love / Friendship	0	3/3
Dialogue	0	4/4
Caring /Help	3	5/7
Unity / Togetherness	0	7/7
Redemption	2	9/9
Contamination	2	4/6
Self Goal	1	3/4
Family Goal	1	3/4
Society Goal	1	2/3
Positive Affect	6	3/7
Negative Affect	4	7/7
Overall Positivity	12	2/8

Table 4.28

Inner City Teacher 2 - Scores and Rank – Life Story Interview

	Score	Rank / based on ties
Childhood Attachment	9	3/7
Suffering Awareness	0	3/3
Moral Depth	3	1/3
Moral Clarity	3	1/3
Moral Continuity	2	2/3
Self Mastery	13	1/7
Status / Victory	0	4/4
Achievement / Responsibility	3	5/7
Empowerment	3	5/7
Love / Friendship	0	3/3
Dialogue	0	4/4
Caring /Help	4	4/7
Unity / Togetherness	5	2/7
Redemption	7	5/9
Contamination	2	4/6
Self Goal	0	4/4
Family Goal	0	4/4
Society Goal	1	2/3
Positive Affect	9	1/7
Negative Affect	8	5/7
Overall Positivity	14	1/8

Table 4.29

Inner City Teacher 3 - Scores and Rank – Life Story Interview

	Score	Rank / based on ties
Childhood Attachment	8	4/7
Suffering Awareness	0	3/3
Moral Depth	2	2/3
Moral Clarity	3	1/3
Moral Continuity	1	3/3
Self Mastery	2	7/7
Status / Victory	0	4/4
Achievement / Responsibility	4	4/7
Empowerment	3	5/7
Love / Friendship	0	3/3
Dialogue	3	1/4
Caring /Help	5	3/7
Unity / Togetherness	3	4/7
Redemption	8	4/9
Contamination	2	4/6
Self Goal	1	3/4
Family Goal	1	3/4
Society Goal	1	2/3
Positive Affect	5	4/7
Negative Affect	8	5/7
Overall Positivity	12	2/8

Table 4.30

Inner City Teacher 4 - Scores and Rank – Life Story Interview

	Score	Rank / based on ties
Childhood Attachment	6	6/7
Suffering Awareness	0	3/3
Moral Depth	3	1/3
Moral Clarity	1	3/3
Moral Continuity	2	2/3
Self Mastery	8	3/7
Status / Victory	0	4/4
Achievement / Responsibility	3	5/7
Empowerment	3	5/7
Love / Friendship	0	3/3
Dialogue	1	3/4
Caring /Help	4	4/7
Unity / Togetherness	2	5/7
Redemption	9	3/9
Contamination	3	3/6
Self Goal	0	4/4
Family Goal	3	1/4
Society Goal	0	3/3
Positive Affect	1	7/7
Negative Affect	10	3/7
Overall Positivity	6	7/8

Table 4.31

Suburban Teacher 1 - Scores and Rank – Life Story Interview

	Score	Rank / based on ties
Childhood Attachment	7	5/7
Suffering Awareness	0	3/3
Moral Depth	1	3/3
Moral Clarity	1	3/3
Moral Continuity	3	1/3
Self Mastery	11	2/7
Status / Victory	3	1/4
Achievement / Responsibility	11	1/7
Empowerment	1	7/7
Love / Friendship	0	3/3
Dialogue	0	4/4
Caring /Help	3	5/7
Unity / Togetherness	0	7/7
Redemption	2	9/9
Contamination	2	4/6
Self Goal	1	3/4
Family Goal	1	3/4
Society Goal	1	2/3
Positive Affect	6	3/7
Negative Affect	4	7/7
Overall Positivity	12	2/8

Table 4.32

Suburban Teacher 2 - Scores and Rank – Life Story Interview

	Score	Rank / based on ties
Childhood Attachment	5	7/7
Suffering Awareness	0	3/3
Moral Depth	3	1/3
Moral Clarity	2	2/3
Moral Continuity	1	3/3
Self Mastery	7	4/7
Status / Victory	0	4/4
Achievement / Responsibility	0	7/7
Empowerment	6	2/7
Love / Friendship	1	2/3
Dialogue	1	3/4
Caring /Help	6	2/7
Unity / Togetherness	3	4/7
Redemption	11	2/9
Contamination	0	6/6
Self Goal	0	4/4
Family Goal	2	2/4
Society Goal	0	3/3
Positive Affect	2	6/7
Negative Affect	7	6/7
Overall Positivity	5	8/8

Table 4.33

Suburban Teacher 3 - Scores and Rank – Life Story Interview

	Score	Rank / based on ties
Childhood Attachment	7	5/7
Suffering Awareness	0	3/3
Moral Depth	3	1/3
Moral Clarity	3	1/3
Moral Continuity	3	1/3
Self Mastery	7	4/7
Status / Victory	0	4/4
Achievement / Responsibility	2	6/7
Empowerment	5	3/7
Love / Friendship	1	2/3
Dialogue	1	3/4
Caring /Help	3	5/7
Unity / Togetherness	2	5/7
Redemption	4	7/9
Contamination	2	4/6
Self Goal	2	2/4
Family Goal	2	2/4
Society Goal	0	3/3
Positive Affect	4	5/7
Negative Affect	7	6/7
Overall Positivity	7	6/8

Table 4.34

Suburban Teacher 5 - Scores and Rank – Life Story Interview

	Score	Rank / based on ties
Childhood Attachment	12	1/7
Suffering Awareness	0	3/3
Moral Depth	3	1/3
Moral Clarity	2	2/3
Moral Continuity	3	1/3
Self Mastery	6	5/7
Status / Victory	0	4/4
Achievement / Responsibility	2	6/7
Empowerment	4	4/7
Love / Friendship	3	1/3
Dialogue	1	3/4
Caring /Help	1	6/7
Unity / Togetherness	6	1/7
Redemption	5	6/9
Contamination	0	6/6
Self Goal	2	2/4
Family Goal	2	2/4
Society Goal	2	1/3
Positive Affect	6	3/7
Negative Affect	7	6/7
Overall Positivity	12	2/8

Table 4.35

Suburban Teacher 6 - Scores and Rank – Life Story Interview

	Score	Rank / based on ties
Childhood Attachment	7	5/7
Suffering Awareness	0	3/3
Moral Depth	2	2/3
Moral Clarity	1	3/3
Moral Continuity	2	2/3
Self Mastery	5	6/7
Status / Victory	0	4/4
Achievement / Responsibility	2	6/7
Empowerment	5	3/7
Love / Friendship	0	3/3
Dialogue	0	4/4
Caring /Help	0	7/7
Unity / Togetherness	4	3/7
Redemption	3	8/9
Contamination	1	5/6
Self Goal	3	1/4
Family Goal	1	3/4
Society Goal	0	3/3
Positive Affect	6	3/7
Negative Affect	7	6/7
Overall Positivity	11	3/8

Table 4.36

Suburban Teacher 7 - Scores and Rank – Life Story Interview

	Score	Rank / based on ties
Childhood Attachment	11	2/7
Suffering Awareness	1	2/3
Moral Depth	1	1/3
Moral Clarity	3	1/3
Moral Continuity	3	1/3
Self Mastery	7	4/7
Status / Victory	0	4/4
Achievement / Responsibility	5	3/7
Empowerment	2	6/7
Love / Friendship	1	2/3
Dialogue	1	3/4
Caring /Help	9	1/7
Unity / Togetherness	6	1/7
Redemption	4	7/9
Contamination	6	1/6
Self Goal	2	2/4
Family Goal	2	2/4
Society Goal	2	1/3
Positive Affect	6	3/7
Negative Affect	19	1/7
Overall Positivity	10	4/8

Table 4.37

Suburban Teacher 8 - Scores and Rank – Life Story Interview

	Score	Rank / based on ties
Childhood Attachment	9	3/7
Suffering Awareness	0	3/3
Moral Depth	3	1/3
Moral Clarity	3	1/3
Moral Continuity	2	2/3
Self Mastery	7	4/7
Status / Victory	2	2/4
Achievement / Responsibility	4	4/7
Empowerment	7	1/7
Love / Friendship	3	1/3
Dialogue	1	3/4
Caring /Help	4	4/7
Unity / Togetherness	3	4/7
Redemption	8	4/9
Contamination	5	2/6
Self Goal	2	2/4
Family Goal	2	2/4
Society Goal	1	2/3
Positive Affect	7	2/7
Negative Affect	9	4/7
Overall Positivity	8	5/8

Office for Research

March 9, 2007

Office of the Associate
Vice President for Research

Mark Hunter
3201 Overton Manor Drive
Birmingham, AL 35243

THE UNIVERSITY OF
ALABAMA
R E S E A R C H

Re: IRB # EX-07-CM-020 "Relationship of Moral Identity and
Religiosity"

Dear Mr. Hunter:

The University of Alabama Institutional Review Board has granted
approval for your proposed research.

Your protocol has been given exempt approval according to 45 CFR part
46.101(b) (2) as outlined below:

(2) Research involving the use of educational tests (cognitive, diagnostic,
aptitude, achievement), survey procedures, interview procedures or
observation of public behavior, unless:

- (i) information obtained is recorded in such a manner that human subjects
can be identified, directly or through identifiers linked to the subjects; and
- (ii) any disclosure of the human subjects' responses outside the research
could reasonably place the subjects at risk of criminal or civil liability or
be damaging to the subjects' financial standing, employability, or
reputation.

Should you need to submit any further correspondence regarding this
proposal, please include the assigned IRB application number. Please
use reproductions of the IRB approved informed consent form to obtain
consent from your participants.

Good luck with your research.

Sincerely,

Carpantato T. Myles, MSM
Research Compliance Officer
The University of Alabama



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