

**IMPACTS OF COMMUNITY SERVICE
ON THE MORAL DEVELOPMENT OF
ASSOCIATE DEGREE STUDENTS
IN HONG KONG**

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2010**

CERTIFICATE

**I certify that this thesis is my original work.
I have acknowledged all the sources used
and assistance received in this thesis.**

**This thesis has not been submitted for any
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CONTENTS

CHAPTER ONE

Introduction

1.1	Introduction	1
1.2	Background to the Study.....	2
1.3	Purpose of Study and Research Questions.....	3
1.4	Methodology	5
1.5	Professional and Scholarly Significance of the Study	7
1.6	Overview of the Thesis	8
1.7	Limitations of the Study	10

CHAPTER TWO

Theoretical Overviews and Background

2.1	Theories of Moral Development and Moral Education	12
2.1.1	Introduction	
2.1.2	Piaget's Theory of Moral Development	
2.1.3	Kohlberg's Theory of Moral Development	
2.1.4	Domain theory - Distinguishing Morality and Convention	

2.1.5	Eisenberg's Model of Prosocial Reasoning	
2.1.6	Gilligan and the Morality of Care	
2.2	Confucian Perspectives of Morality and Moral Education	34
2.2.1	Introduction	
2.2.2	Confucius and Individual Moral Cultivation	
2.2.3	Confucius and his Social Philosophy	
2.2.4	Cua's Reflection on the Process of Self-cultivation	
2.3	Moral Education in Hong Kong	46
2.3.1	Introduction	
2.3.2	Brief Background of Hong Kong and its Moral Education	
2.3.3	Moral Education at Home – the Confucian Source	
2.3.4	Learning to Be Moral at School – the Christian Source	
2.3.5	Learning to Act Morally in The Community – the Liberal-civic Source	
2.3.6	Development after the Transformation to Special Administration Region	
2.4	Applications of Community Services in Moral Education Program	60
2.4.1	Introduction	
2.4.2	Definitions of Community Service Learning	

- 2.4.3 Theoretical Reviews about Community Service Learning and Moral Education
- 2.4.4 Community Service Learning in a Confucian View
- 2.4.5 Conclusion

CHAPTER THREE

Design of Study

- 3.1 Research Perspectives, Approaches and Methods 74
 - 3.1.1 Introduction
 - 3.1.2 Qualitative and Quantitative Perspectives
 - 3.1.3 Research Approaches and Methods
- 3.2 College, Students, Program and Projects 96
 - 3.2.1 Introduction
 - 3.2.2 The Community College and its Associate Degree Program
 - 3.2.3 Sampling - Young Adult Students
 - 3.2.4 Moral Education Program – Social Ethics
 - 3.2.5 Division of Groups through Selection of Projects

3.3 Research Procedures, Methods and Instruments.....	102
---	-----

3.3.1 Introduction

3.3.2 Procedures and Duration

3.3.3 Validity

3.3.4 Reliability

3.3.5 Ethical Issues

3.3.6 Summary

CHAPTER FOUR

Data Analysis and Result Findings

4.1 Analysis of The Findings Generated from In-depth Interviews.....	115
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4.1.1 Introduction

4.1.2 Coding Method of The Quotations

4.1.3 The Influences from Parents

4.1.4 Learning from Community Services

4.1.5 Learning from Ethical Case Studies

4.1.6 Other Comments and Feedback

4.1.7 Summary

4.2	Analysis of The Findings Generated from Defining Issues Tests.....	136
4.2.1.	Introduction	
4.2.2	Analysis of P-scores Generated from Defining Issues Tests	
4.2.3	T-tests	
4.2.4	Possible Causes of the Insignificance Found by t-test	
4.25	Summary	
4.3	Further Assessments, Comparisons and Contrasts	147
4.3.1	Introduction	
4.3.2	More Assessments of the Eleven Constructs by Context Charts	
4.3.3	More Assessment of Defining Issues Test	
4.3.4	Limitations of Defining Issues Test	
4.3.5	Comparison and Contrast	
4.3.6	Summary	

CHAPTER FIVE

Conclusion and Discussions

5.1	Introduction.....	160
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5.2 Interpretation of The Findings	164
5.2.1 Young Adult Students' Motivations	
5.2.2 Influences on The Young Adult Students	
5.2.3 Kinds of Moral Learning	
5.3 Implications of the Study for Professional Practice	173
5.3.1 Appropriateness to Chinese Society	
5.3.2 Stronger Parental Involvements Required	
5.4 Suggestions for Additional Research	175
5.4.1 Factors in Young Adults' Moral Development	
5.4.2 Parental Influences on Moral Education Program	
5.4.3 Teaching Interest of Teachers and Community Service Learning Activities	
5.5 Conclusion	177

List of Figures

Figure 2.2.1	Eisenberg's Model of Prosocial Reasoning	p.30
Figure 3.3.1	Attrition Rate of Group A and Group B Students	p.103
Figure 3.3.2	Overall Attrition Rate of The Two Groups of Students	p.103
Figure 3.3.3	Number of Students Selected for Interviews from Groups	p.105
Figure 3.3.4	Schedules of Interviews and Tests	p.105
Figure 3.3.5	Timeline of the Measurements	p.106
Figure 4.2.1	Procedure of The Pre-test-pos-test Design	p.136
Figure 4.2.2	Procedures of P-score Analysis	p.139
Figure 4.2.3	T-test Results of Group A and Group B	p.141
Figure 4.2.4	T-test Results of Group A (Community Service Project)	p.142
Figure 4.2.5	T-test results of Group B (Ethical Case Study Project)	p.142
Figure 4.3.1	Impacts to the Students of Group A (Community Service Project)	p.148
Figure 4.3.2	Impacts to the Students of Group B (Ethical Case Study Project)	p.151
Figure 4.3.3	Four Aspects of Comparisons and Contrasts.	p.157
Figure 5.1	Brief Summary of the Interpretations of Research Findings and the Implications of the Study for Professional Practice	p.163

List of Appendices

Appendix 3.2.1	Course Syllabus of Social Ethics
Appendix 3.2.2	Project Brief for Group A (Community Service)
Appendix 3.2.3	Project Brief for Group B (Ethical Case Study)
Appendix 3.3.1	Interview Statements and Questionnaires
Appendix 3.3.2	Heinz and the Druggist
Appendix 3.3.3	The Escaped Prisoner
Appendix 3.3.4	A Copy of the Letter of Ethics Clearance
Appendix 4.1	List of Constructs
Appendix 4.2	List of Community Service Sites and Centres
Appendix 4.3	List of Ethical Cases
Appendix 4.4	Results of The Defining Issues Tests

Glossary

CDIEMB	Curriculum Development Institute of Education and Manpower Bureau
DIT	Defining Issues Test
HKCDC	Hong Kong Curriculum Development Council
HKED	Hong Kong Education Department
HKEMBC	Hong Kong Education and Manpower Bureau Committee
HKEMB	Hong Kong Education Manpower Bureau
HKFEWL	Hong Kong Federation of Education Workers Limited (HKFEWL)
HKSARGGIC	Hong Kong SAR Government, Government Information Centre
HKWTO	Hong Kong Women Teachers' Organization
ICAC	Independent Commission against Corruption
NCES	National Center for Education Statistics (USA)
<i>chun-tzu</i>	An exemplary, independent moral person, (君子)
<i>hsiu-shen</i>	Self-cultivation, (修身)
<i>li</i>	Rules of propriety, (禮)
petty man	contrast of chun-tzu, (小人).
<i>ren</i>	loving others or benevolence, (仁).
Ru School	Chinese thought of Confucianism, (儒家)

Shih Ching

Book of Odes, (詩經)

Tuosi

Moral Education Periodical; The name “Tuosi (拓思)” literally meant “Thought expanding”.

Abstract

Owing to the particular background of the Confucian culture in Hong Kong, community services have often been regarded as a kind of virtue or merit (Rock, 2008). Incorporating community service in moral education programs was found to be effective and advocated by Boss (1994) in the United States. The aim of this research is to further Boss's approach by examining the use of community service in moral education programs under the entirely different social context of Chinese culture in Hong Kong. The research question is:

What are the impacts of real-life experiences of community service learning on the students' moral development if it is incorporated in a moral education program?

The investigation is undertaken in three aspects:

- (1). The exploration of the effectiveness of incorporating community service into a moral education program for young adult students;
- (2). The investigation of community service within the context of the Chinese culture of Confucianism; and
- (3) The examination by comparing the learning outcomes of the students between those taking "community service" and those taking "ethical case study" in a moral education program.

The research is conducted in a conceptual context of moral theories and Confucian approaches of becoming an exemplary moral person. The practical context includes the main approaches to moral education in Hong Kong community service learning as incorporated in moral education programs for local young adult students. It is an

exploratory study incorporating both qualitative and quantitative approaches in the collection of data for a range of analyses. A total of thirty-one students are selected from a community college. Group A (community service) and Group B (ethical case study) participate in two rounds of in-depth interviews and quantitative tests (Defining Issues Test). The mixed methods approach enables collections of richer information and data for deeper analysis. Extra findings are facilitated when results are compared and contrasted between the two methods and two groups.

Eleven constructs showing students' learning experiences through their projects are formulated by interviews. Findings reveal that parental influence is regarded as a powerful factor in the process of moral development compared with other influences from teachers, peers and external professionals. Community service is found more rewarding than case studies because of its variety in nature, activities and purposes. Findings demonstrate that a real-life experience of community service is effective in enhancing students' moral development in the unique social contexts of Hong Kong.

The findings by using Defining Issues Test are unable to prove any differences between the two groups of students over the two rounds of tests. Furthermore, a qualitative approach is regarded as more appropriate in the exploration of students' experiences in moral development in this project.

In conclusion, two suggestions are proposed for professional practice; firstly, integrating community service is an appropriate way of providing moral education to young adult students within a Chinese context. Second, the approach can be remarkably effective when firm parental participation is involved in the moral education program.