

Validity analysis of Moral Judgment Test-Urdu (MJT-Urdu)

Abdul Wahab Liaquat (2012), personal communication.
 Herewith I certify the Urdu-version of the MJT as valid.
 Georg Lind

Criterion 1: Preference Hierarchy

Table

Means, Standard Deviations and F value for participants on six Kohlbergian Stages (N = 439).

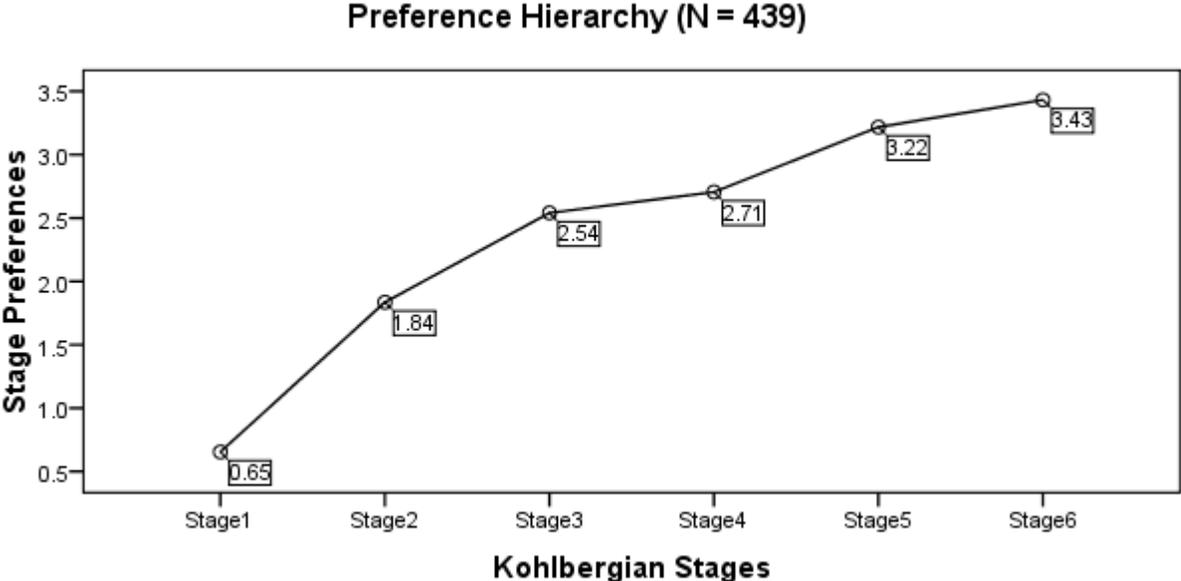
	Stage 1		Stage 2		Stage 3		Stage 4		Stage 5		Stage 6			
	(n = 439)		(n = 439)		(n = 439)		(n = 439)		(n = 439)		(n = 439)			
	<i>M</i>	<i>SD</i>	<i>F</i>	<i>p</i>										
Kohlbergian Stages														
Stage Scores	0.65	5.6	1.83	5.4	2.54	5.9	2.70	5.5	3.22	5.4	3.43	5.8	37.28	.000

Within group *df* = 4.6; Groups total *df* = 2017.56

Table Shows results of repeated measures ANOVA, with Greenhouse-Geisser correction that was conducted to assess the differences between the mean preferences of six Kohlbergian stages. Results indicate that participants did rate the six stages differently, $F(4.61, 2017.56) = 32.28, p < .000, \eta^2 = .078$. The means and standard deviations of the six Kohlbergian stages from stage 1 to stage 6 are presented. Examination of these means suggests that participants did prefer six Kohlbergian stages in a hierarchical order with higher stages i.e. stage 5 and 6 preferring more than lower stages i.e. Stage 1 and 2. Polynomial contrasts indicated, in support of this, there was a significant linear trend, $F(1,438) = 120.44, p < .00, \eta^2 = .22$. However, a significant quadratic trend, $F(1,438) = 12.23, p < .001, \eta^2 = .03$, is also observed reflecting little flattening of the curve for higher stages. Overall the Preference Hierarchy criterion for the validity of the test is fulfilled.

Figure

Preference hierarchy of six Kohlbergian stages (N = 439)



Criterion 2: Cognitive-Affective Parallelism

Table:

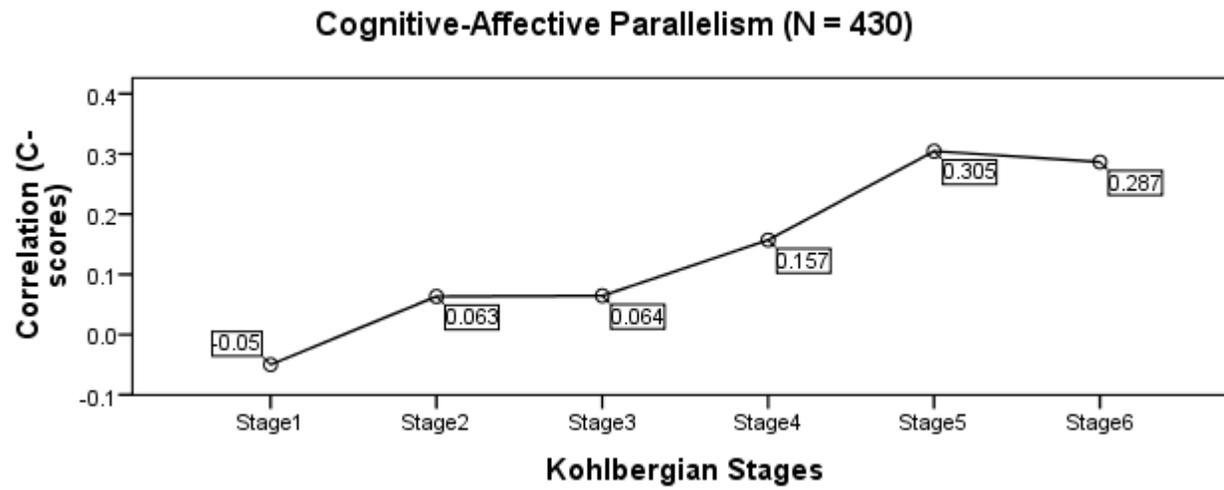
Pearson Correlation between Moral Stages and Moral Judgment Competence (C-Scores) (N = 430)

Kohlbergian Stages	C-Scores (MJC)
1. Stage 1	-.05
2. Stage 2	.06
3. Stage 3	.06
4. Stage 4	.16**
5. Stage 5	.30**
6. Stage 6	.29**

** $P < .01$

Table shows Pearson correlation values between six Kohlbergian stages of moral choices and scores of Moral Judgment Competence (C-Scores). There is significant positive correlation only for stage 4, 5 and 6 and for other stages correlation is not significant which partially fulfills the criterion of Cognitive-Affective Parallelism.

Figure



Criterion 3: Quasi-Simplex Structure

Table.....

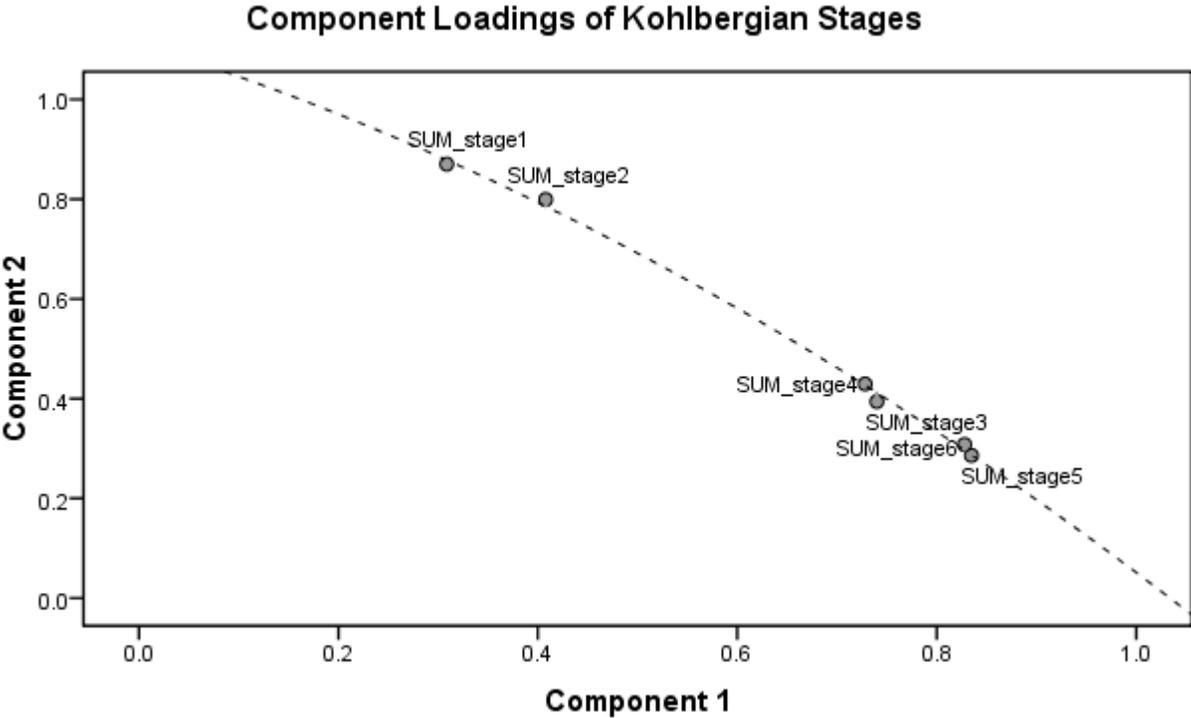
Principle Component analysis with varimax rotation, component loadings for six Kohlbergian stages (N = 439)

Kohlbergian Stages	Component Loadings	
	1	2
Stage 1	----	.870
Stage 2	.408	.799
Stage 3	.740	----
Stage 4	.728	.429
Stage 5	.835	----
Stage 6	.828	----

Loadings < .04 are omitted

Principal component analysis with varimax rotation was conducted to assess the underlying structure of six Kohlbergian stages. Two components were requested. After rotation, the first component accounted for 67.6% of the variance and the second component accounted for 9.6% of variance. Table displays the stages and component loadings for the rotated components, with loadings less than .40 omitted to improve clarity. The correlation pattern shows a simplex like structure. Lower stages and Higher stages are correlating well with each other and are loading on separate factors.

Figure: Component loadings of Kohlbergian Stages.



Validation Study of the Urdu-Version (Pakistan) of the Moral Judgment Test (MJT)

Georg Lind
University of Konstanz
2011

The Urdu-Version was translated and studied by Abdul Wahab Liaqat, Educational Psychology at International Islamic University, Islamabad, Pakistan. He also provided the raw data for this analysis.

As it is, the new Urdu version of the MJT cannot be certified as valid. It meets only one out of the three criteria for validity. My guess is that the Urdu version of the MJT is valid but that the data set is not good enough to show this, because the sample does not contain a broad enough variation of moral competence.

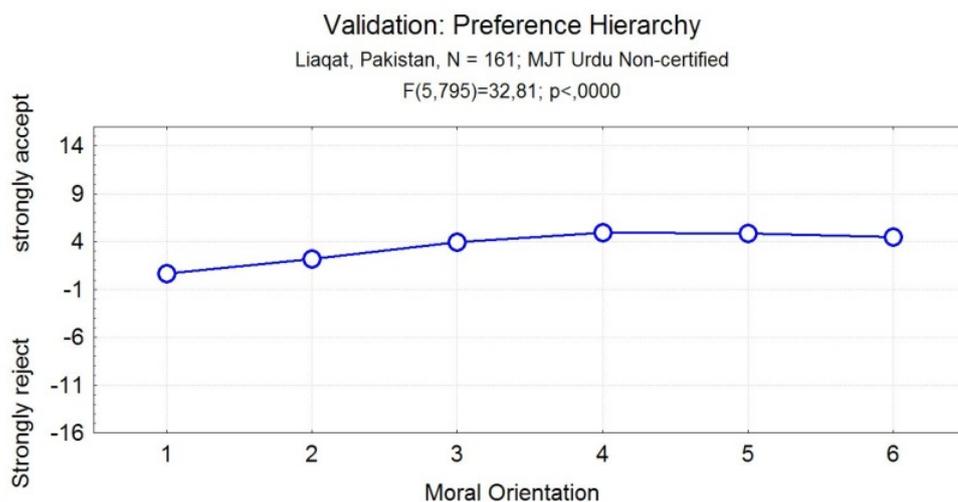
I recommend two remedies - either alone or in combination:

- a) new analysis with all data, including also the "doubtful forms" and the forms with less than three missing data.
- b) new analysis with the data set plus data from a new sample (N=20) to be drawn from a college with higher quality education.

I will now show you the four analyses which I did.

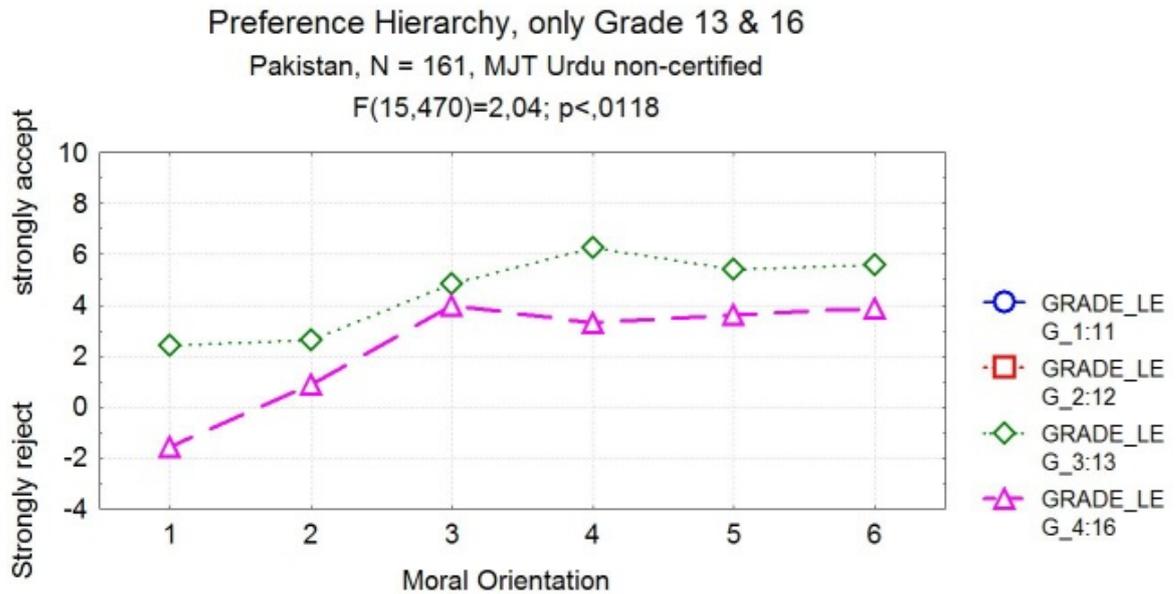
1. Preference Hierarchy

The results of my first analysis do not contradict the claim of validity but neither do they support it. The hierarchy is just too flat for supporting a clear decision.



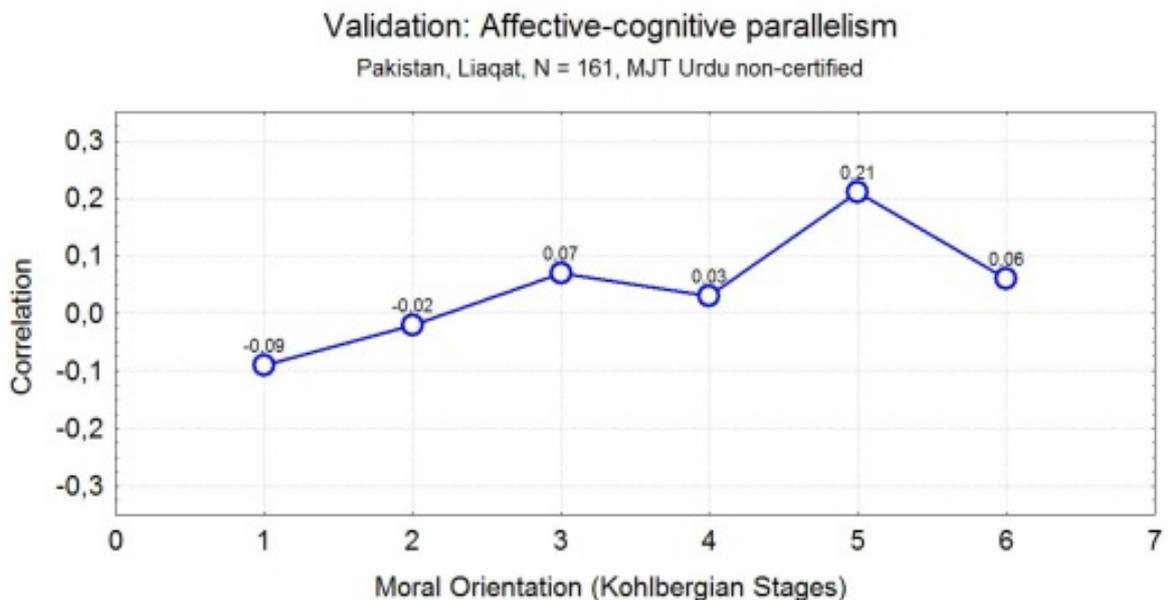
However, if one looks only at the data from the two highest grade levels, a clear preference hierarchy emerges.

Hence, the Urdu MJT meets this validation criterion!



2. Affective-cognitive parallelism

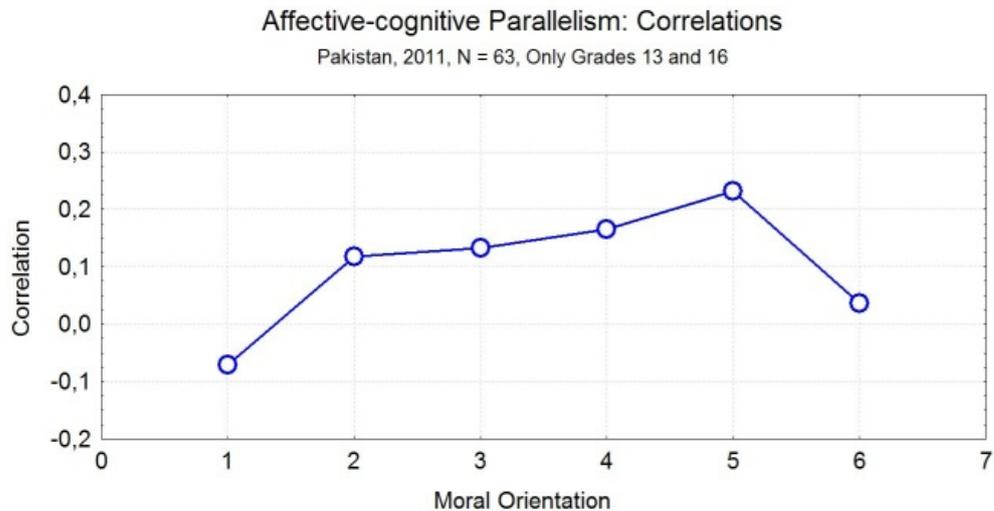
The pattern of correlations found in this study does not support the claim of validity. The correlations should be highly negative for the low moral stage-orientations and increase monotonously from stage to stage and be highly positive for stage 6 orientations.



If this analysis is done only for the grades 13 and 16 the patten becomes even less valid, which is not surprising because the variation of C-score is further reduced by this selection.

Possible the analysis would come out more favorable if the "doubtful" data had not been omitted from analysis.

The Urdu version of the MJT is not valid according to this criterion.

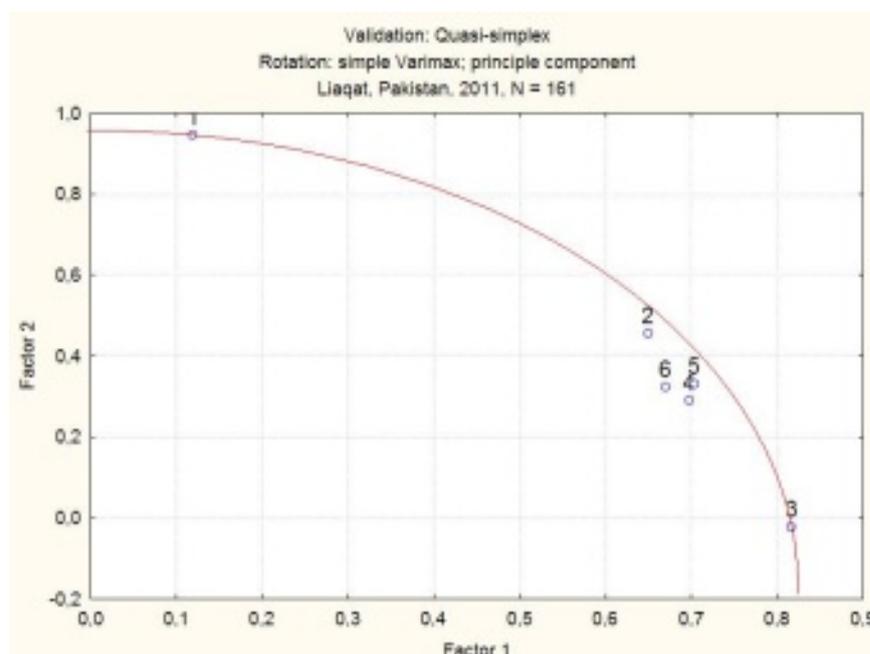


3. Quasi-simplex structure of stage inter-correlations

As one would suspect because of the overall low moral judgment competence of the members of this sample, the criterion of quasi-simplex is not supported by the data. There is not enough variance of the C-score in this sample.

The factor loadings of the six moral orientations are not located, as required, nicely ordered on the simplex arc. Possibly, the result would have been better if the "doubtful" data had not been omitted from the analysis.

The Urdu version of the MJT does not meet the validation criterion of quasi-simplex.



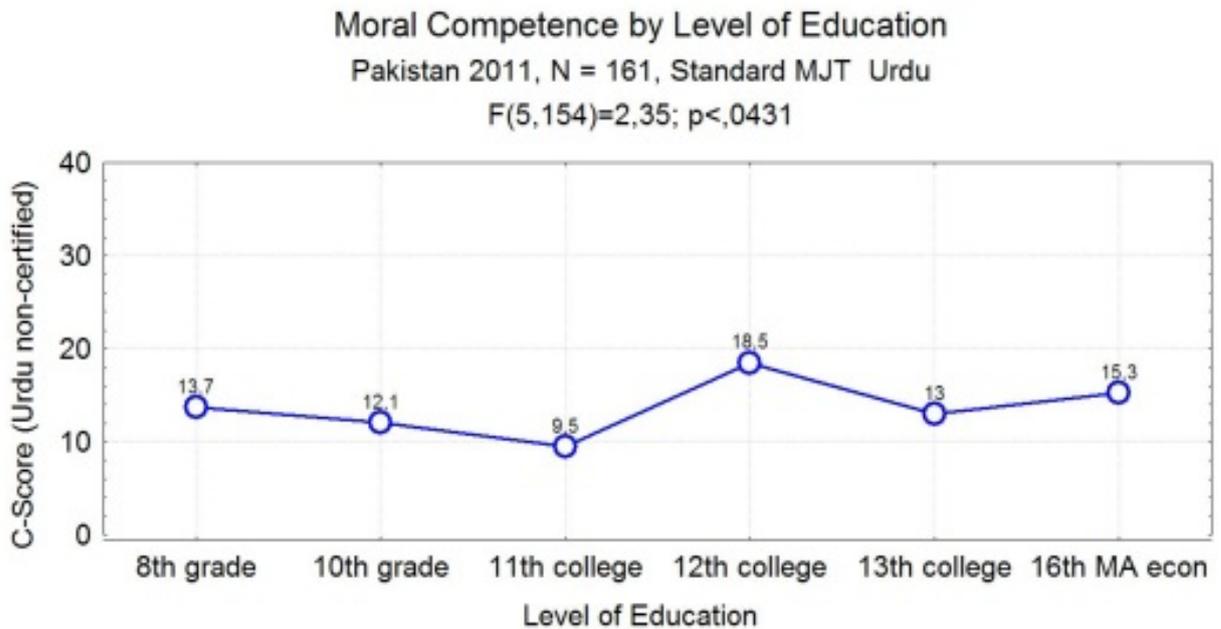
4. Level of Education

In a strict sense this is not a validation criterion because level of education may not correlation with quality of education.

The overall C-score is very low, as the director of this study (Abdul Wahab Liaqat) has assumed on the basis if his knowledge of the public education system from which these data have been taken.

Moreover, this education system does not seem to contribute to the development of moral judgment and discourse competence at all. The C-scores remain almost stable over the six levels of education.

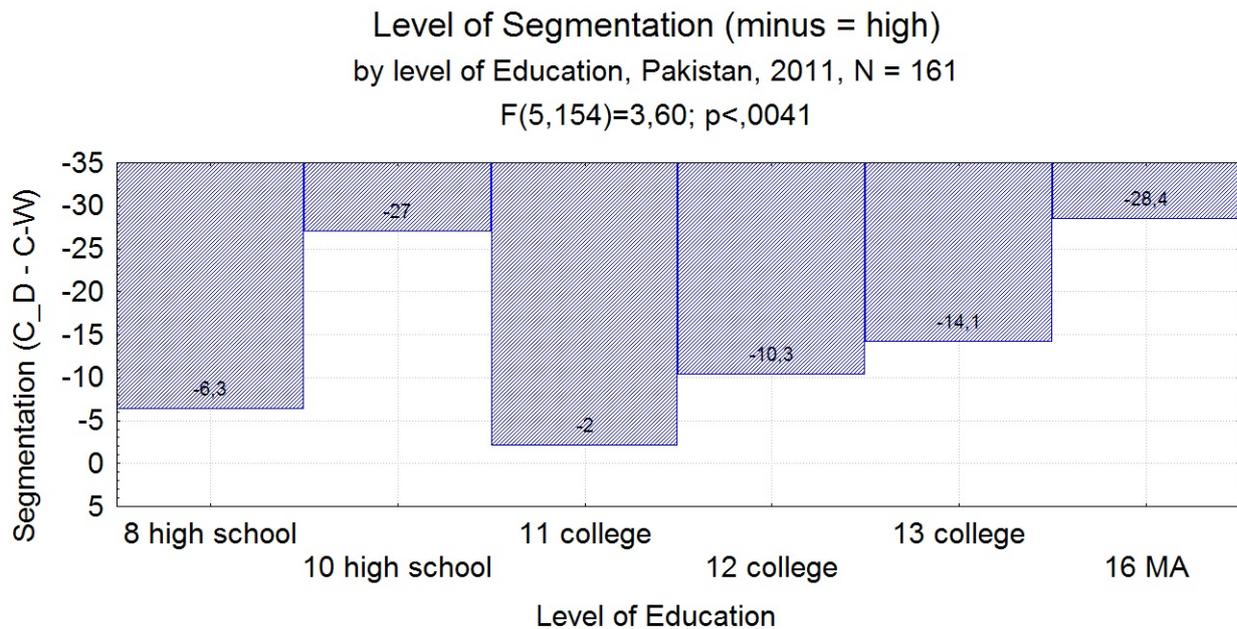
Yet one must keep in mind: the selection of groups was only designed for this validation study but not in regard to this topic.



Additional Analysis:

Moral-cognitive segmentation

After I read the description by Mr. Liaqat of his study I felt that I should look at the phenomenon of moral segmentation. I calculated the segmentation scores for all participants. As expected, the overall segmentation score was very high (16 points). Something interesting comes out when one looks at the segmentation scores by level of education (see figure below). This finding is not easy to interpret, first because the Urdu version of the MJT is not certified yet and we do not know whether it is fully valid. Second, the data are hard to interpret because there is no simple, linear relationship. Third, the samples have not been selected systematically to test this hypothesis (but for validating the Urdu version of the MJT).



However, one could speculate that dogmatism and segmentation are the result of social pressure to submit to religious teaching. Segmentation (and possibly also dogmatism) go up when the adolescents approach a final examination. In 8th grade high school and in first year of college there is hardly any moral segmentation. Yet in last year of high school and in last year of college and at MA-level, the segmentation is enormous! I have hardly seen such high segmentation scores yet.

I admit that this hypothesis is highly speculative ! But I think it is a valuable hypothesis for research, especially if you can single out dogmatic from non-dogmatic participants.

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