Patterns Of Moral Development Among Hearing Impaired Students: Expressing Facts From Teachers’ Demographic Viewpoints

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Abstract
Moral development in adolescence is a matter of great concern. It refers to the consequence of complex and mutual interactions, based on an individual’s innate nature, social milieu and experiences, progression in moral judgment development, and transformation of inspirations and feelings of compassion. The purpose of the current research was to find out the pattern of hearing-impaired students’ moral development focusing on their teacher’s different demographic; teachers’ gender, locality, nature of employment, age, academic qualification, and teaching experience. The sample of current research consisted of 313 teachers (of hearing-impaired students) randomly selected from District Lahore, Punjab province of Pakistan. After obtaining unobstructed permission from the author(s), the researchers administered a standardized instrument to collect the data from the participants. The results of the research reflect that students have more patterns towards people mean right and wrong (M = 4.674, SD = 0.778) and showed poor patterns toward consideration and kindness (M = 3.093, SD = 1.540). Moreover, overall teachers’ demographic viewpoints put 59.70% effect on the moral development of hearing impairment students. Based on the results of the study, the current research recommends that the Government of the Punjab and NGOs may focus on special education teachers’ training through motivational speakers, conducting activities, and continuous professional development of special education teachers.

Keywords: hearing impairment, moral development, teachers’ demographic viewpoints

Introduction
Moral development refers to the process through which individual gains and internalizes standards of right and wrong (Nucci & Ilten-Gee, 2022). Psychological views try to focus on one of two: "moral relativism" meaning there are no universal values for all individuals (Pérez-Navarro, 2022), and "moral universalism" meaning there are certain values that have huge importance for all individuals (Klemm & Mauro, 2022; Wallroth, 2002). Social learning theory sees moral development in terms of a child's acquisition of morally acceptable behaviors as a result of direct reinforcement, and observations of other people in the child's environment (Amin, 2022; Hahlbeck & Vito, 2022). The psychoanalytic theory sees that children, as a result of the Oedipus and Elektra complexes internalize the values of a same-sex parent into the superego (Peters, 2015). Then, the superego acts as a guide and conscious.

Teachers, peers, and the school atmosphere play an important role in the moral development of adolescents. Moral development in children appears to be parent-child interaction patterns (Boyces & Allen, 1993). The moral atmosphere at home influences the rate of children's moral development (Kadivar et al., 2016). In modern times, most researchers have concentrated on the importance of the social milieu of the family, school, college, and the culture in the processes of training regarding the development of moral judgment in the age of adolescence (Gibbs, 2019). Adolescence is a period during which the moral atmosphere of school has a strong effect on the behavior of a person and his moral judgment (Lacroix et al., 2022). The reason is that the individuals give much importance to their peer’s acceptance during this age period (Bargh, 2005; Doering et al., 2022).

To confirm the universality of moral reasoning in terms of moral stages, and especially, moral orientations, more comparative studies across various cultures including Western and non-Western cultures are needed (Blasi, 2009; Cervone & Tripathi, 2009; Desai & Kouchaki, 2017; Ellert et al., 2016; Frimer & Walker, 2008; Gaspar et al., 2015; Gigerenzer, 2008). British society is representative of the Western culture that influenced Kohlberg's theory of moral reasoning. On the other hand, Korea is a non-Western society that is still guided by traditional maxims, such as Confucian ethics and Buddhism, despite the modernization of almost the whole country. For instance, the emphasis on loyalty to the governing class, respect for elders, obedience to one's parents, courtesy in human relationships, and duty to the community over individual rights are all regarded as characteristics of Korean society generated from Confucian ethics. Thus, Korean society preserves a more traditional, conforming, authoritarian, and is-oriented culture compared with Western society (Jensen, 2015). A cross-cultural study between Korean and American children (Song, Smetana, & Kim, 1987) partly supports the key aspects of Korean society on cultural traditions, social status, and appropriate role behavior than in Western societies, which lead to cultural differences between Korea and Western societies in terms of moral and social conventional orientations (Jensen, 2008; McKenzie, 2018).

Moral development is strongly promoted when the perspectives and treatment of all family members are valued and promoted (Jensen, 2011; Nucci, 2006). King and Mayhew (2002) describe that moral development among adolescents is a substantial matter because the moral character of the individuals is still developing in this stage. Erikson (1959) suggested that shared values can be developed through certain foundations which exist in a character and a society (Erikson, 1959). According to Erikson’s theory, if the life potential of an individual
is safe in the process of development, then his or her virtue will grow into mature values. Erikson proposed three levels of moral development: a) moral learning in childhood, b) curiosity about ideological questions during adolescence period, and c) ethical associations in adulthood. Piaget (2003) is the first psychologist whose work is directly related to the theories of moral development. According to his notion, morality develops through transfer from a heteronomous to an autonomous orientation. Piaget stressed the role of parents particularly of schools, to nurture moral development by emphasizing children work out common rules based on justice (Nucci & Narvaez, 2008). Kohlberg (1969) expanded Piaget’s (2003) work on moral development and shows that moral thinking is a result of intellectual maturation and experience. He proposed six stages of moral reasoning that comprised three levels, named, a) pre-conventional moral reasoning, b) conventional moral reasoning, and c) post-conventional moral reasoning. Pre-conventional moral reasoning is related to egocentrism and moral judgment is considered a concrete and individual perspective (Bazerman & Sezer, 2016; Blasi, 2009; Cervone & Tripathi, 2009).

Piaget's notion regarding moral development, as people develop their cognitive perspectives, they are more capable to make sense of moral issues. In addition, Piaget (2003) described that the progression of moral judgment in children occurs developmentally. As Piaget (2003) proposed that this process contains the reorganization of cognitive abilities of children which is directed by adults, it is called the heteronomous stage. It is converted to an autonomous stage after eight to nine years when children can express their reasoning independently (Piaget, 1977; Shayer, 2003). In the heteronomous stage of morality, young children are strict and inflexible in their perceptions of good and bad whereas the adults are flexible in their views (Slavin, 2019).

Kohlberg (1978), moral development contains three levels as termed pre-conventional, conventional, and post-conventional (Carpendale, 2000; Walker, 2020). Likewise, each level consists of two stages. Kohlberg believes individuals progress through the stages while some may never reach the final stage. Kohlberg’s stages consist of development in both moral and intellectual domains (Eriksen, & McAuliffe, 2006). The first level of moral development is the pre-conventional level with two stages. Stage one includes an orientation to punishment, obedience, and power (Desai & Kouchaki, 2017; Ellert et al., 2016; Frimer & Walker, 2008; Gaspar et al., 2015). Children in this stage of moral development follow rules to avoid punishment and believe they must not question any adult authority (Christ-Crain et al., 2005). The second stage is characterized by the recognition of individualism and exchange. A child in this stage begins to recognize that there are multiple viewpoints given by the authorities and that everything is relative, and individuals can pursue personal interests. Children at this level conform to rules to receive rewards and see punishment as a risk to avoid (Cervone & Tripathi, 2009). Carol Gilligan felt the problem that the previous theories of moral development were man-centered (Austrian, 2008). There are differences in the perspectives of men and women regarding moral judgment (Talbot, 2002). Her theory is based on two models which are called ethics of care and ethics of justice (Gilligan, 2003; Jaffee & Hyde, 2000). Gilligan indicates that there is a quality difference between women and men regarding the level of moral judgment (Talbot, 2002). But ethics of care is usually observed in women
whereas ethics of justice is typically perceived by men (McKenzie, 2018). Kohlberg’s research methodology has been criticized by Carol Gilligan (Friedman et al., 1987; Jaffee & Hyde, 2000). Bronfenbrenner (1987) emphasized the role of moral socialization in the upbringing of adolescents. He studied schools and children in various cultures since several religious, ethnic, and social groups have their own rules for moral behavior (Brendtro, 2006). He found five moral orientations irrespective of developmental stages and culture. Movement from one stage to another was dependent on the involvement of the family and social institutions. In contrast, movement to the last stage included exposure to a different moral system in a conflicting manner. He asserted that people might slide back into previous moral orientation when they experienced the collapse of their familiar social orders as in war, regime changes, and disasters (Christensen, 2016; Shelton, 2018). Turiel (1983) distinguished how children move from social domains to the moral domain of development. He established moral conceptualization of the social world and proposed three domains: the moral, the social, and the psychological domain. The concept of conventional rules reflects approved ways of action. The rules relating moral concerns to behavior are inflexible. Moral rules indicate a concern for the welfare of other people and do not amend themselves according to differences of opinion (Turiel et al., 1987). The universal principle, the last stage of moral development proposed by Kohlberg, is socially prejudiced. Moral and social domains prescribe the moral rules. Bandura (2005) asserted that individuals learn morality in several ways. Firstly, through the curriculum, students should get an opportunity to observe the behavior that leads to positive reinforcement. Secondly, concerning instruction, teachers should encourage cooperative learning, because the process of learning takes place within significant social contexts. Thirdly, through assessment, learned behavior cannot be executed unless there is a favorable environment for it. Instructors are responsible to provide the incentives for the desired behavior (Gigerenzer, 2008; Jensen, 2015).

The philosophical roots of moral development in the Greek Philosopher's History tell us about the social goodness preferred by human nature (Blasi, 2004). When Plato was young, he considered good moral judgment as a gift of gods and denied the possession of parents and teachers in moral judgment (Becker & Becker, 2001). In the later ages of Plato, (360 B. C.) wrote in his Republic, the virtuous moral judgment could be developed through imitation of another person. This view motivated him to plan the advanced curriculum to prepare the virtuous leaders for his ideal state (Jensen, 2008). Aristotle presented the dilemma of apraxia i.e. how an individual acts in the way that he knows he should not be doing, in his Nicomachean Ethics. Like Plato, he also viewed that high levels of moral judgment could not be developed only by reason (Becker, 2001). That environment nurtured the adolescents where the demonstration of good moral judgment was appreciated. As a result, they became associated with pleasure due to the attainment of the rewards. Bad moral judgments met painful results which were enough to make efforts directed to stop (Blasi, 2009; Hakim, 1992; Jensen, 2011).

**Purpose of the study**
Kohlberg's (1978) and Hoffman’s (2001) perspectives, it is important to examine whether deaf children have problems with moral reasoning and emotional attribution. Moral judgment and moral reasoning require role-taking abilities. Moral development helps in understanding the thoughts and feelings that behavior produces for others and thus in understanding whether the behavior is right or wrong and why. Visually impaired students have poor peer social skills and are considered less popular. Social interactions with others are restricted. They may lack opportunities to practice and acquire role-taking abilities. The current study hypothesized that deaf children would have problems with moral reasoning and emotional attribution. Despite all the above research studies regarding the effect of schooling on the behavioral and moral development of adolescents, there is a dearth of studies to examine the influences of the teachers’ demographic viewpoints; teachers’ gender, locality, nature of employment, age, academic qualification and teaching experience on the moral development of hearing-impaired school students in Lahore. It has motivated us to conduct the study. This research study was designed to assess the moral development of hearing-impaired students at private and public sector schools in Lahore.

**Objectives of the Study:**
The objectives of the study are to:
1. Find out the pattern of moral development of students with hearing impairment
2. Explore either the teachers’ demographics effect on their viewpoint about the moral development among hearing-impaired students

**Research Design and Methodology**
The methodology is the way through which the researcher accomplishes the study. The purpose of the study was to identify the moral development of hearing-impaired students by getting the viewpoint of special education teachers of hearing-impaired students. A quantitative research methodology was used to conduct the study. For achieving the authentic results of the research certain methods and procedures are used to collect the relevant information and data. The study was descriptive. Descriptive research is disciplined research that involves collecting data to accurately and systematically describe a population, situation, or phenomena and to answer the questions concerning the current status of the subject of study. The descriptive approach helped the researcher to investigate the moral development of students with hearing impairment in both public and private sector students of District Lahore.

**Population and sample of the study**
The population of the study included the teachers of hearing-impaired students. The population of the study constituted the teachers with hearing impairment who are teaching in schools located in Lahore. A sample is a process of selecting several individuals for a study in such a way that individuals represent the large group from which they are selected. The sample design used for the study was random sampling. The sample of the study consisted of 30 teachers from special schools. The random sampling technique was used as the desired population for the study in the given time was very difficult to get access. The respondents who met the criteria
were selected for the study. For the study, a sample of 313 junior and senior special education teachers of hearing-impaired students was taken including both genders who are delivering in their schools. The researchers selected a sample of participants applying Cochran’s (1977) and Yamane’s (1967) sample size calculating formula; already used in other research (Bartlett et al., 2001; Dell et al., 2002).

Figure 1 Sample of Respondents Used in the Research

<table>
<thead>
<tr>
<th>Local/Designation</th>
<th>Gender</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Urban</td>
<td></td>
<td>80.5</td>
<td>19.5</td>
<td>100</td>
</tr>
<tr>
<td>Rural</td>
<td></td>
<td>88.7</td>
<td>11.3</td>
<td>100</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>87.1</td>
<td>12.9</td>
<td>100</td>
</tr>
</tbody>
</table>

Instrumentation
The selection of an instrument depends on the nature of the problem to be studied. In this study, a need assessment was conducted and for this purpose, a questionnaire was developed. A questionnaire is defined as a research instrument that consists of a set of questions or other types of prompts that aims to collect information from a respondent. The researcher administered Söderhamn et al., (2011) moral development scale to collect the data from the teachers. The scale consisted of a 12-items mode of 5-point Likert type options. The authors ensured its Cronbach’s Alpha reliability statistics .67. The questionnaire is comprised of two parts. The first part of the questionnaire comprised demographic information which included the teacher’s name, gender, age, and, teacher’s qualification and experience. The
second part of the questionnaire comprised of 12-statements. The respondents of the questionnaire were the teachers from special schools.

**Data Collection Procedure**

The researchers themselves collected the data from the respondents. The researchers contact the special schools’ principals to collect the contact information of the teachers. Teachers were very helpful and cooperative and showed interest in giving the proper answer and they did not feel any hesitation in rating the moral development of hearing-impaired students against the scale. In addition, teachers were briefed about the confidentiality issues. The researchers informed the teachers that their identities will be kept confidential. The study was delimited to one district because of the limitations of time and resources i.e. Lahore. Only secondary grade students with hearing impairment were selected as the sample.

**Data Analysis and Interpretation**

After the data collection, the data was analyzed. The researchers analyzed the data concerning every item and find out percentages according to the responses. After data collection frequency was achieved according to the teachers’ responses. The researchers calculated frequency and percentages and applied independent t-test, ANOVA, and regression analysis. The results with interpretation are represented below.

<table>
<thead>
<tr>
<th>No</th>
<th>Items</th>
<th>SDA f</th>
<th>SDA %</th>
<th>DA f</th>
<th>DA %</th>
<th>UD f</th>
<th>UD %</th>
<th>A f</th>
<th>A %</th>
<th>SA f</th>
<th>SA %</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Meet with expectation</td>
<td>29</td>
<td>9.3</td>
<td>64</td>
<td>20.4</td>
<td>46</td>
<td>14.7</td>
<td>28</td>
<td>8.9</td>
<td>146</td>
<td>46.6</td>
</tr>
<tr>
<td>2</td>
<td>Listen what people mean</td>
<td>21</td>
<td>6.7</td>
<td>74</td>
<td>23.6</td>
<td>44</td>
<td>14.1</td>
<td>56</td>
<td>17.9</td>
<td>118</td>
<td>37.7</td>
</tr>
<tr>
<td>3</td>
<td>Right behavior</td>
<td>5</td>
<td>1.6</td>
<td>6</td>
<td>1.9</td>
<td>12</td>
<td>3.8</td>
<td>45</td>
<td>14.4</td>
<td>245</td>
<td>78.3</td>
</tr>
<tr>
<td>4</td>
<td>Seldom wrong majority</td>
<td>5</td>
<td>1.6</td>
<td>24</td>
<td>7.7</td>
<td>33</td>
<td>10.5</td>
<td>39</td>
<td>12.5</td>
<td>212</td>
<td>67.7</td>
</tr>
<tr>
<td>5</td>
<td>Immoral conduct</td>
<td>8</td>
<td>2.6</td>
<td>31</td>
<td>9.9</td>
<td>47</td>
<td>15.0</td>
<td>89</td>
<td>28.4</td>
<td>138</td>
<td>44.1</td>
</tr>
<tr>
<td>6</td>
<td>Consideration and kindness</td>
<td>57</td>
<td>18.2</td>
<td>81</td>
<td>25.9</td>
<td>56</td>
<td>17.9</td>
<td>14</td>
<td>4.5</td>
<td>105</td>
<td>33.5</td>
</tr>
<tr>
<td>7</td>
<td>Treat authorities with respect</td>
<td>23</td>
<td>7.3</td>
<td>41</td>
<td>13.1</td>
<td>29</td>
<td>9.3</td>
<td>84</td>
<td>26.8</td>
<td>136</td>
<td>43.5</td>
</tr>
<tr>
<td>8</td>
<td>People mean in right &amp; wrong</td>
<td>5</td>
<td>1.6</td>
<td>6</td>
<td>1.9</td>
<td>12</td>
<td>3.8</td>
<td>40</td>
<td>12.8</td>
<td>250</td>
<td>79.9</td>
</tr>
<tr>
<td>9</td>
<td>Good valid for people</td>
<td>5</td>
<td>1.6</td>
<td>22</td>
<td>7.0</td>
<td>33</td>
<td>10.5</td>
<td>34</td>
<td>10.9</td>
<td>219</td>
<td>70.0</td>
</tr>
<tr>
<td>10</td>
<td>Necessary condition for action</td>
<td>9</td>
<td>2.9</td>
<td>15</td>
<td>4.8</td>
<td>26</td>
<td>8.3</td>
<td>62</td>
<td>19.8</td>
<td>201</td>
<td>64.2</td>
</tr>
<tr>
<td>11</td>
<td>Consensus in moral values</td>
<td>5</td>
<td>1.6</td>
<td>24</td>
<td>7.7</td>
<td>33</td>
<td>10.5</td>
<td>39</td>
<td>12.5</td>
<td>212</td>
<td>67.7</td>
</tr>
<tr>
<td>12</td>
<td>Good moral rules</td>
<td>21</td>
<td>6.7</td>
<td>84</td>
<td>26.8</td>
<td>29</td>
<td>9.3</td>
<td>62</td>
<td>19.8</td>
<td>117</td>
<td>37.4</td>
</tr>
</tbody>
</table>

The interpretation of descriptive results shows that teachers stated that majority were strongly agreed (146, 46.6%) and undecided (46, 14.7%) against statement meet with expectation; strongly agreed (118, 37.7 %) and disagreed (74, 23.6%) against the statement listen what people mean; strongly agreed (245, 78.3 %), and agreed (45, 14.4%) against statement right behavior; strongly agreed (212, 67.7 %) and agreed (39, 12.5%) against statement seldom wrong majority; strongly agreed (138, 44.1 %) and agreed (89, 28.4%)
against statement immoral conduct; strongly agreed (105, 33.5%) and disagreed (81, 25.9%) against statement consideration and kindness; strongly (136, 43.5%) and agreed (84, 26.8%) against the statement treat authorities with respect; strongly agreed (250, 79.9%) and agreed (40, 12.8%) against the statement people mean in right & wrong; strongly agreed (219, 70.0%) and agree (34, 10.9%) against the statement good valid for people; strongly agreed (201, 64.2%) and agreed (62, 19.8%) against the statement necessary condition for action; strongly agreed (212, 67.7%) and agreed (39, 12.5%) against the statement consensus in moral values and strongly agreed (117, 37.4%) and disagreed (84, 26.8%) against the statement good moral rules that hearing impaired students were morally developed.

Figure 2 Descriptive statistics showing Moral Development of Students with Hearing Impairment

The interpretation of above Figure 1 shows that the researchers applied descriptive statistics to find out the pattern of moral development for hearing impairment students. It is evident from the results that pattern of moral development in students with hearing impaired were varied. Special students were more guided towards the item people mean in right and wrong (M = 4.674, SD = 0.778), right behavior (M = 4.658, SD = 0.781), good valid for people (M = 4.406, SD = 1.034), necessary condition for an action (M = 4.377, SD = 1.018), seldom wrong majority (M = 4.371, SD = 1.049), immoral conduct (M = 4.326, SD = 1.048), consensus in moral values (M = 4.016, SD = 1.105), treat their authorities with respect (M = 3.859, SD = 1.303), meet with expectation (M = 3.633, SD = 1.462), listen what people mean (M = 3.562, SD = 1.372), good moral rules (M = 3.543, SD = 1.393) and lastly the item consideration and kindness (M = 3.093, SD = 1.540) was showing poor pattern towards moral development. It is concluded that hearing impaired students showing their more concern.
towards the item people mean in right and wrong and have poor patter towards item consideration and kindness of moral development.

Table 2: Effect of teachers’ demographics on their viewpoints regarding the moral development among hearing-impaired students

<table>
<thead>
<tr>
<th>No.</th>
<th>Variables</th>
<th>B</th>
<th>SE</th>
<th>β</th>
<th>T</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Constant (HIC)</td>
<td>24.689</td>
<td>.286</td>
<td>86.307</td>
<td>.01</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Teachers’ gender</td>
<td>1.400</td>
<td>.168</td>
<td>.370</td>
<td>8.360</td>
<td>.01</td>
</tr>
<tr>
<td>3</td>
<td>Locality</td>
<td>.781</td>
<td>.142</td>
<td>.213</td>
<td>5.509</td>
<td>.01</td>
</tr>
<tr>
<td>4</td>
<td>Nature of employment</td>
<td>.478</td>
<td>.127</td>
<td>.101</td>
<td>3.752</td>
<td>.01</td>
</tr>
<tr>
<td>5</td>
<td>Age</td>
<td>.051</td>
<td>.339</td>
<td>.022</td>
<td>.151</td>
<td>.88</td>
</tr>
<tr>
<td>6</td>
<td>Academic qualification</td>
<td>.895</td>
<td>.070</td>
<td>.347</td>
<td>12.824</td>
<td>.01</td>
</tr>
<tr>
<td>7</td>
<td>Teaching experience</td>
<td>.037</td>
<td>.338</td>
<td>.016</td>
<td>.108</td>
<td>.91</td>
</tr>
</tbody>
</table>

Note: R = .773, R² = .597; F = (6, 307) = 195.656, p < .05

As ascertained in above table, multiple regressions was used to explore the effect of teachers’ gender, locality, nature of employment, age, academic qualification and teachers’ teaching experience on their viewpoint about the patterns of moral development among hearing impairment students. The results reflect formation of significant regression equation (F (6, 307) = 195.656, p < .05) having .597 value of R² with 59.70% increased variance were reported with regression coefficient in favor of teachers’ gender (β = .370), locality ((β = .213), nature of employment (β = .101), age (β = .022), academic qualification (β = .347) and teachers’ teaching experience (β = .016). Claiming output of regression co-efficient, interpretation of independent-sample t-test reflect that teachers’ gender, t(311) = 8.360, p < .01, locality, t(311) = 5.509, p < .01 and nature of employment, t(311) = 3.752, p < .01 were significant predictors whereas, teachers’ age, t(311) = .151, p > .01, academic qualification, t(311) = 12.824, p > .01 and teachers’ teaching experience, t(311) = .108, p > .01 were non-significant predictors on child moral development. Students’ estimated moral development was equal to .370+.213+.101+.022+.347+.016 scores where teachers’ demographic variables were measured by applying their potential on students’ moral development. It is concluded that students’ development increased 1.069 points by putting teachers demographic variables; gender, locality, nature of employment, age, academic qualification and teaching experience for students hearing impairment.

Discussion

Moral development concerns the development of moral behavior and moral character (Abd-Rashid, Mamat, & Ibrahim, 2014). It is a purposeful process that forms the moral needs, ethical awareness, and moral beliefs of students. Many factors help form an individual’s morals, values, norms, and behavioral roles (Potgieter, 2011). The findings of current research are in line with (Abd-Rashid et al., 2014; Iqbal et al., 2017) who claim that moral development education is better in quality than other systems of education. Piaget's theory of moral
development was extended to adulthood as well as modified and refined by Kohlberg (1984). He was profoundly influenced by Piaget and has contributed many new insights to the theory of moral development. He developed his theory based not only on Piaget's theory of cognitive moral development (1932/1965) but also on those of several moral philosophers, Rawl (1971), whose theory states that justice is seen as the fundamental principle of moral development. Shweder et al. (1990) place great emphasis on culture as an integral part of moral development. Morally relevant interpretations of events vary across cultures, an argument long made by anthropologists who noted cultural variations in judgment (Cervone & Tripathi, 2009; Comunian & Gielen, 2006; Lotfabadi, 2008). The results of previous studies have preliminarily examined deaf individuals’ antisocial and prosocial behavior. A higher percentage of 4-18-year-old deaf individuals showed aggressive behavior problems than hearing individuals according to parental reports (Van-Eldik et al., 2004). Similar results were found among 11- to 18-year-old individuals with hearing loss via self-reports (Hao & Wu, 2019; Ighodaro et al., 2017). Students having 8-16-year-old hearing-impaired individuals reported more proactive rather than reactive aggressive behavior than hearing individuals. According to their hearing and deaf peers, deaf 6th-grade children were also rated as more antisocial than hearing children (Carpendale & Hammond, 2016). Inconsistent with the above studies, other studies have not indicated significant differences in antisocial behavior between deaf and hearing individuals (Bakar et al., 2010; Bauman & Pero, 2011; Wauters & Knoors, 2008). Concerning prosocial behavior, peers consider deaf children as less prosocial than hearing children (Hao & Wu, 2019; Wauters & Knoors, 2008; Carpendale & Hammond, 2016). However, samples including children and adolescents with hearing loss were rated as less prosocial than hearing individuals by their teachers, but as prosocial as hearing individuals by their parents (Abd-Rashid et al., 2014; Amholt et al., 2020; Malti et al., 2009; Niclasen & Dammeyer, 2016). Therefore, it remains unclear whether deaf children can avoid antisocial behavior and display prosocial behavior.

**Conclusions**

In the light of findings and discussion, public and private sectors school were average in the level of moral development. The people of Pakistan profoundly emphasize the moral values among their children and youth. Several factors are involved (whether in urban or rural societies) to develop the children morally. Keeping in view the importance of developing morality in adolescence, the researchers explore the level of moral development in the students with hearing impairment focusing on teachers’ demographic attributes. The results of the current research conclude that hearing-impaired students were showing a poor pattern towards consideration and kindness. Students have poor consideration and kindness from their peers, fellows, parents, and teachers as well. Teachers working in special education institutions possess different gender, ages, and professional and academic qualification. They are providing their services for many years to make students skillful. The results of the current research conclude that the teachers demographic have 40.30% less effect on the moral development of visually hearing-impaired students.
References


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