

GUIDELINES FOR PROMOTING MORALITY FOR STUDENTS IN KAILI COLLEGE AFFILIATED HIGH SCHOOL

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ABSTRACT

This study had two objectives: (1) to examine the level of morality promotion among students at Kaili College Affiliated High School and (2) to develop contextually appropriate guidelines for strengthening morality promotion in the school. An explanatory mixed-methods design was used. Quantitative data were obtained from 327 students in Grades 7-12 and 116 full-time teachers. The principal instrument was a 20-item questionnaire covering Moral Knowing, Moral Feeling, Moral Action, and the School Moral Education Environment; its overall Cronbach's alpha coefficient was 0.95. Qualitative data were collected through semi-structured interviews with 20 purposively selected key informants comprising six teachers, four administrators, and ten students. Frequencies, percentages, means, and standard deviations were used for the quantitative analysis, while the interview data were examined through content and thematic analysis. The overall level of morality promotion was moderate ($M = 3.30$, $S.D. = 0.78$). Moral Knowing was rated high ($M = 3.64$, $S.D. = 0.72$), whereas Moral Feeling ($M = 3.48$, $S.D. = 0.75$), Moral Action ($M = 2.97$, $S.D. = 0.83$), and the School Moral Education Environment ($M = 3.12$, $S.D. = 0.80$) were moderate. The difference between moral understanding and moral action was the most important finding. Interviews linked this gap to examination pressure, limited time for experiential activities, uneven teacher preparation, peer influence, and inconsistent coordination across school, family, and community settings. The resulting KFAE Framework integrates four connected areas: contextual moral reasoning, affective moral internalization, reflective moral practice and habit formation, and a whole-school moral ecosystem. The guidelines emphasize curriculum integration, teacher role modelling, service learning, student participation, culturally responsive activities, family-community partnerships, positive discipline, and systematic evaluation. The study concludes that sustainable morality promotion requires students to understand moral principles, internalize them emotionally, practise them in authentic situations, and receive consistent support from the whole school environment.

Keywords: Morality Promotion; Moral Knowing; Moral Feeling; Moral Action; School Moral Education Environment; Kaili College Affiliated High School

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INTRODUCTION

Moral education is a central responsibility of schooling because academic attainment alone does not prepare young people to make responsible decisions, sustain respectful relationships, or contribute constructively to society. In China, this responsibility is expressed through the principle of fostering virtue through education and through policy requirements that schools integrate moral development into curriculum, school culture, social practice, management, and cooperation with families and communities (Ministry of Education of the People's Republic of China, 2017). The revised senior high school curriculum likewise connects subject learning with correct values, essential character, social responsibility, and core competencies (Ministry of Education of the People's Republic of China, 2020). Moral education should therefore be visible not only in ideological and political courses, class meetings, and school ceremonies, but also in classroom relationships, disciplinary practices, co-curricular activities, digital conduct, and everyday decisions.

A persistent problem is that knowing what is right does not guarantee doing what is right. Developmental theories explain how students' moral judgment becomes more differentiated through experience and reflection (Piaget, 1932; Kohlberg, 1981), while later perspectives show that care, empathy, motivation, identity, and practical competence also shape conduct (Gilligan, 1982; Rest, 1986). Lickona's (1991) distinction among moral knowing, moral feeling, and moral action offers a useful school-based framework because it links cognition, emotion, and behavior. Bandura's social cognitive theory adds the influence of models, reinforcement, self-regulation, and social context (Bandura, 1986), while his work on moral disengagement helps explain how individuals may justify conduct that conflicts with values they already understand (Bandura, 1999). Together, these perspectives suggest that moral development requires instruction, relationships, practice, reflection, and an environment that makes responsible action possible and credible.

Research in Chinese schools has documented substantial policy activity but uneven implementation. Moral education may be weakened when it is separated from subject teaching, reduced to formal activities, or evaluated through attendance and knowledge recall rather than changes in judgment and conduct (Tang & Wang, 2021; Chen et al., 2023). School-level studies point to the influence of leadership, teacher interpretation, family expectations, community conditions, and students' lived experience (Wang, 2023). A multi-province investigation similarly identified continuing limitations in school-based curriculum development, teacher understanding, practical activities, coordination, and evaluation (Zhou & Gao, 2023). These findings indicate that effective moral education depends on how national expectations are translated into coherent local practice.

Kaili College Affiliated High School is a public complete secondary school serving junior and senior secondary students in Kaili City (Qiandongnan Miao and Dong Autonomous Prefecture People's Government, 2019). Kaili is the capital of Qiandongnan, a prefecture with 33 ethnic groups and a large ethnic minority population (eGuizhou.gov.cn, 2025). This diversity offers valuable resources for teaching reciprocity, respect, cooperation, responsibility, and cultural understanding. The school also has an institutional basis for educational reform and collaboration with schools and communities in the surrounding region (China Education Online, 2023). At the same time, the combination of a large student population, boarding-school routines, examination pressure, and cultural diversity requires a moral-education approach that is systematic, inclusive, practical, and closely connected to students' daily lives.

The present study addressed this need by examining the level of morality promotion from student and teacher perspectives and by using interviews to explain the conditions behind the quantitative pattern. It did not treat morality as a fixed personal trait or reduce moral education to behavioral control. Instead, it examined the interaction among students' understanding, emotional commitment, reported conduct, and the school environment. The resulting guidelines were

designed for Kaili College Affiliated High School, while also offering a school-based example of how moral education can connect national aims, established theory, local culture, and practical administration.

RESEARCH OBJECTIVES

1. To study the level of morality promotion among students at Kaili College Affiliated High School.
2. To propose guidelines for promoting morality among students at Kaili College Affiliated High School.

SCOPE OF THE RESEARCH

1. Scope of the Content

The study examined students' Moral Knowing, Moral Feeling, and Moral Action; the School Moral Education Environment; current moral-education practices; and barriers identified by students, teachers, and administrators. The evidence was integrated to formulate school-specific principles, implementation strategies, practical activities, and evaluation priorities.

2. Scope of the Study Area

The study was conducted at Kaili College Affiliated High School in Kaili City, Qiandongnan Miao and Dong Autonomous Prefecture, Guizhou Province, China. It covered the junior and senior secondary levels, Grades 7-12. The findings are intended primarily for this institutional setting and should not be generalized automatically to other schools.

3. Scope of the Variables

Four variables were examined: (1) Moral Knowing, or students' awareness, understanding, reasoning, perspective-taking, and responsible decision-making; (2) Moral Feeling, or empathy, conscience, compassion, respect, self-control, and internal commitment; (3) Moral Action, or the consistent expression of moral values through decisions and conduct; and (4) the School Moral Education Environment, including leadership, curriculum integration, teacher role modelling, activities, rules, relationships, family-community cooperation, and evaluation.

4. Scope of the Population

The target population consisted of approximately 3,986 individuals: about 3,800 students in Grades 7-12 and 186 full-time teachers. The quantitative sample contained 327 students and 116 teachers, for a total of 443 valid questionnaires. The qualitative component involved 20 purposively selected key informants: six teachers, four administrators, and ten students.

LITERATURE REVIEW

Moral development has commonly been explained through cognitive, affective, behavioral, and social perspectives. Piaget (1932) distinguished externally controlled morality from a more autonomous understanding grounded in cooperation and mutual respect. Kohlberg (1981) extended the cognitive-developmental approach by describing increasingly complex forms of moral reasoning. These theories clarify how students interpret rules and justice, but moral reasoning is not the only basis of conduct. Gilligan (1982) drew attention to care and relationships, while Rest's (1986) Four-Component Model proposed that moral behavior depends on sensitivity to a moral issue, judgment, motivation, and the character or competence required to act. These perspectives support a framework in which students must recognize a moral problem, care about its consequences, decide responsibly, and carry out the decision.

Lickona (1991) organized character education around moral knowing, moral feeling, and moral action. Moral knowing includes awareness, values, perspective-taking, reasoning, decision-making, and self-knowledge. Moral feeling includes conscience, self-respect, empathy, love of goodness, self-control, and humility. Moral action requires competence, will, and habit. This structure is particularly useful for schools because it explains why lectures and rules may improve

knowledge without producing consistent conduct. Bandura (1986) further showed that students learn through observation, social interaction, and self-regulation. When adults model fairness and responsibility and when students receive constructive feedback for responsible action, the school environment reinforces moral learning. Conversely, mechanisms of moral disengagement can allow students to excuse harmful conduct, minimize its effects, or shift responsibility to peers and circumstances (Bandura, 1999).

Whole-school approaches connect classroom teaching with relationships, routines, participation, and institutional culture. Evidence from character-education research suggests that effective programs are intentional, comprehensive, sustained, and supported by adult example rather than limited to isolated lessons (Berkowitz & Bier, 2005). Discussion-based moral education can contribute to students' understanding when it engages them actively with reasons and perspectives (Cheung & Lee, 2010). UNESCO's (2015) guidance on global citizenship education similarly emphasizes cognitive, socio-emotional, and behavioral learning. These strands converge on a practical principle: moral concepts become more durable when students encounter them in meaningful relationships and have opportunities to practise cooperation, responsibility, and reflection.

The Chinese context requires attention to national policy, school organization, and local implementation. Research has shown continued efforts to reform moral-education curricula and integrate values across elementary and secondary schooling (Tang & Wang, 2021), yet empirical studies also report weak coordination, fragmented implementation, and an uncertain connection between knowledge and behavior (Huo & Xie, 2021; Chen et al., 2023). Wang's (2023) ethnographic study demonstrated that policy is mediated by leadership, teachers, families, communities, and students' lived experience. Zhou and Gao (2023) found active implementation across multiple provinces but identified limitations in school-based curriculum, practical activities, teacher understanding, and systematic evaluation. The literature therefore supports examining both student-level outcomes and the institutional environment that shapes them.

Co-curricular and community-based experiences are important because they move moral education beyond explanation. Participation can develop cooperation, responsibility, leadership, and service, but its influence depends on time, supervision, resources, and meaningful reflection (Holland & Andre, 1987). Owusu's (2016) study of Ghanaian senior high schools showed that students and teachers valued co-curricular moral education while practical constraints reduced its effectiveness. Although that context differs from Kaili, the study illustrates how institutional conditions mediate good intentions. Cross-cultural research also suggests that cooperative moral concerns recur across societies, even though they are expressed through different cultural practices (Curry et al., 2019). For Kaili College Affiliated High School, this supports combining shared moral principles with examples and activities drawn from Miao, Dong, Han, and other community traditions without stereotyping any group.

Based on this literature, the study adopted four connected variables: Moral Knowing, Moral Feeling, Moral Action, and the School Moral Education Environment. The first three describe what students understand, value, and do. The fourth captures the policies, relationships, models, routines, opportunities, and partnerships that sustain or weaken those processes. The framework assumes a continuous relationship rather than a simple linear sequence: the environment creates opportunities for understanding and practice; experience strengthens feeling and judgment; and students' conduct contributes in turn to the moral culture of the school.

RESEARCH METHODOLOGY

The study used an explanatory mixed-methods design. The quantitative phase described the level of morality promotion and identified relative strengths and priorities across four variables. The qualitative phase then explored how students, teachers, and administrators understood the

findings, what conditions shaped current practice, and which improvements were feasible in the school context. Integration occurred during interpretation and guideline development.

1. Research Steps

The research proceeded through six steps: reviewing theory, policy, and previous studies; defining the four variables; constructing and validating the questionnaire and interview guide; collecting survey data from students and teachers; conducting semi-structured interviews with key informants; and integrating both datasets to formulate and refine the guidelines. The guidelines were organized around the strengths to be maintained, the problems requiring priority attention, and the practical actions considered appropriate for the school.

2. Population, Sample, and Key Informants

The target population included approximately 3,800 students and 186 full-time teachers. The valid quantitative sample comprised 327 students from Grades 7-12 and 116 teachers representing different ages, roles, qualifications, and years of experience. For the qualitative phase, purposive sampling was used to select six teachers with responsibilities related to classroom teaching, homeroom work, supervision, or student activities; four administrators connected with school management, student affairs, or moral education; and ten students from different grade levels and school experiences.

3. Research Instruments

The questionnaire contained demographic items and 20 five-point Likert statements, with five statements for each variable. Student wording focused on self-perception and direct experience, while teacher wording elicited professional observations of students and school practices. The semi-structured interview guide used the same four-variable structure and included prompts concerning strengths, problems, causes, implementation conditions, and suggested improvements. Expert review produced questionnaire IOC values from 0.80 to 1.00 and interview-question values from 0.67 to 1.00. A tryout with 30 respondents outside the final sample produced Cronbach's alpha coefficients from 0.88 to 0.93 for the four subscales and 0.95 for the whole questionnaire.

4. Data Collection

Questionnaires were administered to students and teachers after the study purpose, voluntary participation, confidentiality, and response procedures had been explained. Returned questionnaires were screened for completeness and consistency; 327 student and 116 teacher questionnaires were retained. Interviews were conducted using the semi-structured guide, with follow-up questions used to clarify examples and explanations. Participant identities were protected in the analysis and reporting.

5. Data Analysis

Demographic data were summarized by frequency and percentage. Questionnaire items, subscales, and the overall scale were analyzed using means and standard deviations. Mean scores were interpreted as highest (4.51-5.00), high (3.51-4.50), moderate (2.51-3.50), low (1.51-2.50), or lowest (1.00-1.50). Interview records were read repeatedly, coded into meaningful units, grouped into themes and subthemes, and synthesized across the four variables. Recurrent themes were treated as common concerns, while relevant contrasting views were retained as complementary explanations. The quantitative and qualitative findings were then integrated to construct the guidelines.

RESEARCH RESULTS

The findings are presented in four parts: respondent characteristics, the measured level of morality promotion, qualitative explanations of current practice and barriers, and the proposed guidelines derived from the integrated evidence.

Part 1: Demographic Characteristics of the Respondents

The student sample included 153 males (46.8%) and 174 females (53.2%). Junior secondary students accounted for 53.8% and senior secondary students for 46.2%, with all six grade levels represented. Boarding students comprised 63.6% of respondents. The ethnic composition was 35.2% Han, 29.4% Miao, 19.0% Dong, and 16.5% from other ethnic groups. This diversity and the high proportion of boarders are important because moral learning occurs through daily peer relationships and residential routines as well as formal lessons.

Among the 116 teacher respondents, 58.6% were female and 41.4% male. The largest age group was 36-49 years (47.4%). Most held a bachelor's degree (65.5%), while 31.0% held a master's degree. Subject teachers represented 44.8% of the sample, class advisors 41.4%, and staff with administrative responsibilities 13.8%. The sample therefore included educators with different levels of experience and different responsibilities for students' moral and behavioral development.

Part 2: Level of Morality Promotion among Students

The overall student score was moderate ($M = 3.30$, $S.D. = 0.78$). Moral Knowing was the strongest dimension and was rated high ($M = 3.64$, $S.D. = 0.72$). Moral Feeling was moderate ($M = 3.48$, $S.D. = 0.75$), followed by the School Moral Education Environment ($M = 3.12$, $S.D. = 0.80$). Moral Action received the lowest rating ($M = 2.97$, $S.D. = 0.83$). The 0.67-point difference between Moral Knowing and Moral Action indicates that students' understanding of moral principles was stronger than their reported enactment of those principles.

Within Moral Knowing, students reported a strong understanding of the difference between right and wrong ($M = 3.80$) and of the importance of honesty, fairness, and respect ($M = 3.76$). Awareness of the socialist core values received the lowest item mean ($M = 3.38$). The pattern suggests that familiar moral concepts were more accessible than formal policy language and that policy values should be connected to recognizable situations and decisions.

Within Moral Feeling, helping others produced the highest item rating ($M = 3.92$), followed by respect for teachers and classmates ($M = 3.78$). Feeling concern about unfair treatment of others was lower ($M = 3.38$). Students appeared to express stronger moral emotions in familiar interpersonal relationships than in situations requiring them to respond to broader unfairness or conflict.

Moral Action was the principal priority. Helping classmates in difficulty was the strongest item ($M = 3.22$), followed by accepting responsibility for one's actions ($M = 3.10$). Telling the truth when it was difficult ($M = 2.80$), standing up against bullying or unfair treatment ($M = 2.82$), and volunteering for school or community service ($M = 2.88$) were weaker. Responsible actions that involved pressure, social risk, or personal cost were therefore less secure than familiar helping behavior.

The School Moral Education Environment was moderate. Teachers' role modelling received the highest item mean ($M = 3.32$), while the perceived balance between academic performance and moral character received the lowest ($M = 2.75$). Students generally valued individual teachers but were less convinced that institutional schedules, priorities, and evaluation gave moral development equal weight with examination performance. Teachers tended to rate students' knowing and action more positively than students did, while students were somewhat more positive about the school environment. These differences reinforce the need for multiple perspectives in evaluation.

Part 3: Qualitative Findings

For Moral Knowing, participants described students as generally able to identify accepted values and school expectations. The weakness appeared when students faced ambiguous situations, conflicting loyalties, peer pressure, or consequences that affected several people. Participants recommended moral dilemmas, local cases, structured dialogue, reflective writing, and integration across subject teaching so that students could explain reasons, consider perspectives, and anticipate consequences rather than repeat predetermined answers.

For Moral Feeling, empathy and respect were recognized as strengths in close relationships, but internal motivation and emotional self-control varied. Interviewees described situations in which students understood a rule yet reacted impulsively, remained indifferent to harm outside their friendship group, or behaved appropriately only under supervision. Caring teacher-student relationships, counseling, cooperative work, peer support, stories, and service learning were suggested as ways to deepen empathy, conscience, compassion, and responsibility.

For Moral Action, participants repeatedly identified inconsistency between knowledge and conduct. Academic dishonesty, reluctance to oppose bullying, weak participation in service activities, and dependence on external control were discussed alongside positive examples of teamwork, helping behavior, and student responsibility. The proposed response was to provide repeated opportunities for students to make decisions, accept meaningful responsibilities, repair harm, receive constructive feedback, and reflect on the consequences of their actions.

For the School Moral Education Environment, respected teachers, sport and service activities, strong peer relationships, and local cultural resources were seen as assets. The main constraints were examination pressure, limited activity time and resources, uneven teacher preparation, fragmented departmental responsibility, inconsistent family participation, and evaluation focused more on activities completed than on student development. Participants favored a coordinated whole-school approach in which policies, classroom practice, adult behavior, discipline, activities, family communication, and evaluation communicate the same values.

Part 4: Proposed Guidelines

The integrated findings produced the Knowing-Feeling-Action-Environment (KFAE) Moral Development Framework. Moral Knowing provides direction through contextual moral reasoning; Moral Feeling supplies motivation through affective internalization; Moral Action turns understanding and commitment into reflective practice and stable habits; and the School Moral Education Environment sustains the process through a whole-school moral ecosystem. The relationship is cyclical: experience prompts reflection, reflection strengthens understanding and feeling, and responsible conduct contributes to a more positive school culture.

Five principles guide implementation: moral education is part of holistic education; it should be culturally responsive; it should be integrated across subjects; formal, informal, and hidden curricula should communicate consistent values; and students should learn through participation and experience. Six implementation strategies follow from these principles: strengthen the moral-education curriculum, improve co-curricular moral education, provide sustained teacher development, build an inclusive and supportive culture, engage families and communities, and establish systematic assessment and evaluation.

Ten practical actions provide a starting point: (1) protect class-meeting time for moral learning rather than administrative announcements; (2) establish service-learning projects that include preparation and reflection; (3) train senior students for supervised peer mentoring; (4) recognize observable moral conduct alongside academic achievement; (5) incorporate local cultural stories and practices without stereotyping; (6) create a continuing professional-development cycle for class advisors and subject teachers; (7) develop accessible parent guidance and joint activities; (8) use questionnaires, reflection, observation, participation records, incident data, and feedback for evaluation; (9) integrate moral questions naturally into different subjects; and (10) strengthen anti-bullying and academic-integrity work through confidential reporting, consistent follow-up, bystander skills, study support, and restorative opportunities.

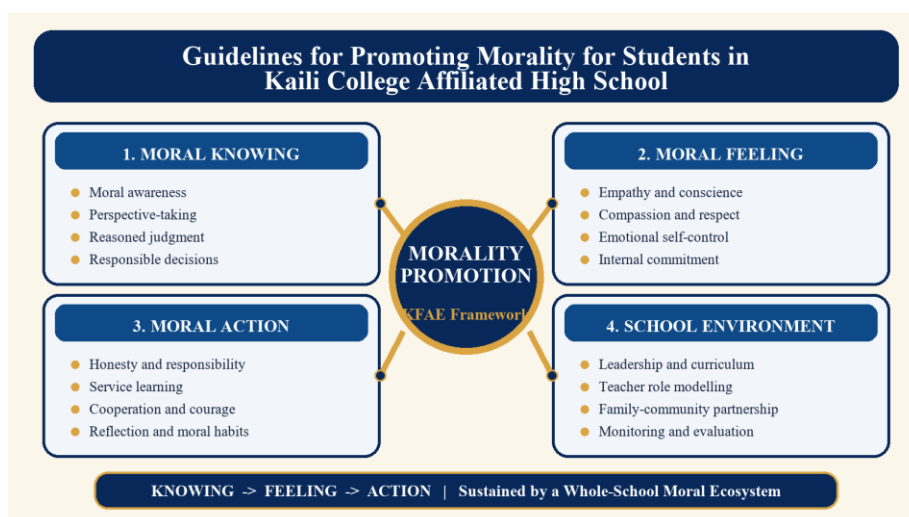


Figure 1: The KFAE Framework for Promoting Morality for Students in Kaili College Affiliated High School

DISCUSSION

The most important result is the gap between Moral Knowing ($M = 3.64$) and Moral Action ($M = 2.97$). This pattern supports Lickona's (1991) argument that knowledge must be joined with feeling, competence, will, and habit. It also corresponds with Rest's (1986) view that recognizing and judging a moral issue do not guarantee that a person will prioritize and implement the judgment. Students appeared more confident when identifying right and wrong than when honesty, intervention, or responsibility carried a social cost. Bandura's (1999) analysis of moral disengagement provides one possible explanation for how peer norms and situational pressures can weaken action, although the present cross-sectional data do not establish a single cause. The practical implication is that schools must provide safe and repeated opportunities to rehearse moral decisions, act, receive feedback, and reflect.

Examination pressure emerged as a structural issue rather than merely a student attitude. The lowest environmental item concerned the balance between academic performance and moral character. When class meetings become administrative periods or co-curricular activities are postponed, students receive an implicit message about which outcomes matter most. The problem is not an unavoidable conflict between achievement and character. Moral education can be integrated into subject learning, classroom cooperation, academic integrity, boarding routines, student leadership, and existing school activities. However, time allocation, staff responsibilities, resources, and evaluation criteria must identify moral development as part of the school's core work.

Cultural diversity should be treated as an educational resource. Cooperative concerns such as helping, reciprocity, respect, and responsibility are found across societies (Curry et al., 2019), but they are expressed through particular histories, stories, relationships, and practices. Miao, Dong, Han, and other traditions can make moral learning locally meaningful when students and families are invited to contribute knowledge and when teachers avoid assigning fixed characteristics to any group. Culturally responsive moral education should connect shared principles with multiple perspectives, thereby strengthening respect and belonging rather than presenting culture only through occasional festivals.

Teachers' relatively positive role-model rating is an institutional strength. Moral messages become credible when teachers demonstrate fairness, patience, honesty, respect, and self-control in routine interactions. Yet participants also reported uneven preparation for facilitating difficult discussions, responding to bullying, connecting subject content with moral questions, and using restorative approaches. Professional development should therefore be sustained and practice-

based. Case analysis, shared lesson planning, peer observation, mentoring for class advisors, and review of actual incidents are more likely to influence practice than one-off lectures.

Finally, the findings support a whole-school approach. Previous research has shown that moral-education initiatives lose force when policies, teaching, adult behavior, activities, and evaluation are inconsistent (Berkowitz & Bier, 2005; Huo & Xie, 2021). The KFAE Framework addresses this problem by connecting student development with institutional conditions. Its contribution is not the claim that knowing, feeling, action, or environment is individually new; rather, it specifies how these dimensions can operate together in the administrative, cultural, and educational context of Kaili College Affiliated High School.

RECOMMENDATIONS

1. Recommendations for the Application of Research Results

1.1 The school should establish a cross-department moral-education team led by a designated administrator. The team should prepare an annual plan that links the KFAE dimensions with curriculum, class meetings, boarding management, student activities, counseling, discipline, family communication, and evaluation. Responsibilities, timelines, resources, and review points should be explicit so that moral education does not depend on temporary campaigns.

1.2 During the first implementation year, priority should be given to the weakest areas identified by the data: truthfulness under pressure, constructive responses to bullying and unfairness, participation in service, and the balance between academic and moral priorities. A small number of well-supported pilot activities should be implemented and reviewed before school-wide expansion.

1.3 Teacher development should focus on usable practice. Class advisors and subject teachers should work with real cases involving academic integrity, peer conflict, digital behavior, cultural difference, responsibility, and bystander action. Peer observation and collaborative reflection should be included so that teachers can examine whether their own conduct and disciplinary decisions model the values expected from students.

1.4 Students should participate in designing classroom agreements, service projects, peer-support activities, and recognition criteria. Family and community partners should be invited to contribute local knowledge and authentic service opportunities. Participation should remain supervised and developmentally appropriate, particularly for peer mentoring and work involving vulnerable community members.

1.5 Evaluation should use multiple forms of evidence and should guide support rather than public ranking. The school can repeat the questionnaire annually and combine it with student reflection, teacher observation, participation records, incident trends, counseling information, and parent feedback. Results should be reviewed by grade level and program while protecting individual confidentiality.

2. Recommendations for Future Research

2.1 Future studies should evaluate the implementation of individual KFAE practices, such as a revised class-meeting curriculum, service learning, peer mentoring, or restorative responses to bullying and academic dishonesty. Longitudinal or quasi-experimental designs would help determine whether changes persist and whether they affect both reported attitudes and observed conduct.

2.2 Comparative studies involving urban and rural schools, junior and senior secondary levels, or schools with different cultural compositions could clarify which elements of the framework are context-specific and which are transferable. Qualitative research should continue to examine students' lived experience of formal, informal, and hidden moral curricula.

2.3 Further instrument development should combine self-report scales with scenario-based judgment tasks, behavioral indicators, and multi-informant evidence. Such work could reduce

social-desirability bias and provide a stronger account of how moral knowing, feeling, and action relate over time.

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