



Indoctrinating as Process of Inculcating Virtues in the Early Childhood Care Development Education (ECCDE) Learner in Modern-Day Nigeria

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ABSTRACT: The deviation from the ideals of ECCDE advocates and Nigerian educational policy were the things that prompted the authors to ask if indoctrination is a proper option for educating the Nigerian ECCDE learner. The view that indoctrination, as one of the processes of educating, is defective on ground of lack of consideration for the learner's ability to think and exercise their minds calls for serious attention, particularly when the ECCDE learner is exposed to serious academic work and less recognition is given to play and cultivation of rational autonomy. The caregiver sees themselves as the alter ego of the class, instead of a guide or facilitator. The main question of this paper is, Is indoctrinating a better approach in inculcating virtues in the ECCDE learner? Attempting to answer this question and other issues, the authors employ existential phenomenological approach to examine indoctrinating as a process of teaching virtue, the meaning and nature of ECCDE, and approaches to teaching virtues. The importance and implications of this paper is that authentic life style is a correlate of independent life in a country struggling for the attainment of democratic rule. It was therefore concluded that an authentic faith would lead to the preservation of the learner's desirable values because rational autonomy is a presupposition of an authentic life style. Even though indoctrination may not give the learner any opportunity to think for themselves, it is how virtue is taught that determines whether it is indoctrinative or non-indoctrinative. Against this view, it was suggested that indoctrinating should be used with caution.

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INTRODUCTION

The deviation from the ideals of early childhood care development education (ECCDE) advocates and Nigerian educational policy prompted the authors to ask if indoctrination is a proper option for educating the Nigerian ECCDE learner. This is because in teaching virtues at the ECCDE level the learner learns through direct teaching rather than play as specified by the advocates such as Friedrich Froebel among others and Federal Republic of Nigeria [FRN] (2014). Peters (1976) was of the view that indoctrination as one of the processes of education is defective because it does not give consideration to the learner's ability to think and exercise their minds in the teaching and learning process. The teacher sees themselves as the alter ego of the class rather than a guide or facilitator of knowledge; they dictate what and how knowledge is transferred. Preparedness and readiness in the teaching of virtues are functions of the psychological frame of mind of the learner. Piaget and Kohlberg's cognitive-moral models reveal that learning and teaching are procedural and functions of the learner's level of consciousness and ratiocination. The Judeo-Christian religion testifies to this in the parable of the sower.

The process of knowing is also a process which ranges from belief, opinion, assumption, to knowledge. The cognitive-moral models also identify age, maturity and experience as moderating variables that assist learners in the process of learning and knowing. Experience from comparative analysis reveals that parents want their children to imbibe religious and moral virtues at an early stage. When this is not forthcoming parents often query the competence of caregivers. If proper reason is not provided by the school, they threaten to remove the learner from such school to an acclaimed better school where the ECCDE learner can acquire knowledge in moral values and ethical behaviours. They also query the competence of caregivers if the learner cannot display certain level of competence in terms of reading, counting and recitation. Perhaps, it is on this ground caregivers and school owners were urged to do certain things outside the ideals and educational policy – indoctrinating.

For instance, the learner may not have the concept of or know the meaning of lie, but parents are happy when the learner says that "if you tell lies you will go to hell fire." Parents believe that it is a better foundation for religious and moral upbringing.

Indoctrination, as a process of transmitting knowledge, is not a better way of inculcating moral knowledge or any other form of knowledge. Because, it does not give the learner the opportunity to either express themselves or raise fundamental questions about reality, knowledge and values. In addition, in typical African experience, personal hygiene is taught through indoctrination because it is assumed that the ECCDE learner is not capable of thinking or providing reason for certain actions and reactions. Sometimes, too, the elder or adult who is saddled with the responsibility of transmitting knowledge finds it difficult to teach the learner how they ought to conduct or behave themselves because of the issues of consciousness and ratiocination. The question here is: is indoctrinating a better approach in inculcating virtues in the ECCDE learner? Put differently, to what extent has indoctrination aided the transmission of religious and moral knowledge in ECCE classroom, or to what extent has indoctrination influenced the moral behaviour and conduct of the ECCDE learner? The authors' aim is to determine if indoctrination as a process of educating is a better approach towards the realization of moral values and ethical behaviours in ECCE classroom. In the attempt to realize this goal, the authors adopted the existential phenomenological approach in analyzing the following concepts and issues: teaching, indoctrination, early childhood care education and the Nigerian situation, indoctrination as a process of knowing, and how best knowledge can be taught. The importance of this paper is that the process of educating is achievement-oriented which is geared towards self-consciousness – the capacity to know what one does not know before (Hirst, 1974).

Indoctrination as a Process of Knowing

Indoctrination is the process of imparting beliefs, attitudes and values to an individual or group of people or learners, often with a specific agenda or purpose. It involves teaching and conditioning individuals to accept certain ideas or ideologies without questioning them, and without considering alternative viewpoints. Indoctrination can occur through various methods such as propaganda, repetition, emotional manipulation, peer pressure and socialization. It is often used by political and religious institutions as a means of controlling the thoughts and behaviours of their followers, and is seen as a negative aspect of the knowledge acquisition process as it discourages creative and critical thinking and open-mindedness. Against this background, Peters (1976) believes that indoctrination is a process that involves the inculcation of beliefs, values, and behaviours in individuals. He also argues that indoctrination could either be positive or negative depending on the content of knowledge that is being taught. Peters' notion of indoctrination is shaped by his belief that education is a normative activity that seeks to promote certain values and beliefs in individuals. According to Peters, indoctrinating occurs when individuals are taught to accept certain beliefs without being given the opportunity to question or critically evaluate them. Thus, Peters believes that indoctrination is a problem in education because it limits the freedom of thought and inquiry in individuals, and it prevents them from forming their own opinions and beliefs.

Whereas indoctrination on the positive side provides clear and concise beliefs and values that can guide individuals' actions and decisions; creates a sense of unity and community among those who share the same beliefs and values; and increases a person's sense of identity and purpose, the negative aspects of indoctrination may lead to closed-mindedness and a lack of critical thinking skills; promotes blind obedience to authority figures; creates an “us versus them” mentality and hostility towards those who do not share the same beliefs and values; encourages intolerance towards other religions or belief systems; and stifle creativity and contribute to a lack of diversity of thought (Nucci, 2018; Moore, 2010). The criticism against this approach, according to Tan (2005), is that indoctrination paralyses the learner's intellectual capacity, and their ability to justify beliefs and give consideration to alternative ways of doing things. She went further to say that indoctrination is unacceptable because it makes a person incapable of thinking independently. This is because indoctrinated individuals are easily manipulated by others to inflict harm on themselves and others. Not only that, it is an approach that is inimical and inconsistent with the aim of education in a democratic society like ours where the development of rational autonomy or creation of an independent-thinking being is emphasised (FRN, 2014). Besides, she claimed that there is no reason why virtues or religious beliefs must be taught in an unthinking manner. Because, to her, rational autonomy is compatible with genuine religious commitment just as Laura and Leahy (1988) claimed that “an authentic faith is an autonomous faith.”

What it means to Teach Virtues

The concept of teaching is polymorphous in the sense that it can be viewed from different angles. From the viewpoint of philosophical analysis, the concept of teaching involves examining the fundamental assumptions and principles underlying teaching and learning. This includes questions about what constitutes effective teaching, how it is acquired and transmitted, what constitutes knowledge, and what responsibilities caregivers have towards their students (Kalusi, 2008; Akinpelu, 1981). Teaching attempts to clarify the goals and purposes of education, the nature of teaching as a profession, and the ethical and moral dimensions of a teacher's role. It seeks to explore the nature of knowledge, its sources and limitations, and how it can be critically evaluated (Nucci, 2018; Moore, 2010). Teaching often draws upon various philosophical traditions, including metaphysics, epistemology, axiology (ethics and aesthetics), and political philosophy. It involves reflecting on the nature of teaching and learning, the relationship between a teacher and their students, and the role of education in society (Kalusi, 2008; Hirst & Peters, 1970). Teaching can help caregivers better understand the nature of their calling as a teacher, the ethical and moral responsibilities that come with it, and how to approach the challenges and complexities of contemporary education. It can also help caregivers develop a critical perspective on their practice, which is essential to improving it and meeting the various needs of their learners (Hirst & Peters, 1970).

Peters (1976) defines teaching as "a complex activities deliberately performed by one person (the teacher) to help others (the learner) acquire or change specific knowledge, skills, attitudes, or values." He emphasized that teaching involves not only the transfer of information but also the development of the whole person, as it requires the teacher to assess the needs and abilities of each learner and tailor instruction accordingly. Furthermore, Peter claimed that effective teaching also involves creating a positive and supportive learning environment that encourages learners to engage in the learning process and take ownership of their own learning. Generally, Peter's definition of teaching emphasizes the importance of intentionality, individualization, and holistic development in the teaching and learning process.

Virtues are qualities of learner character that are considered morally good, worthwhile and socially desirable. Virtues are commonly considered as positive features which promote the well-being of the learner and other individuals in the community. Virtues guide the way people conduct themselves or do things, which include among others attitudes, thoughts, choice of words, actions and reactions, help them to live a meaningful, realistic and authentic life (Moore, 2010). Virtues are not just learned habits; they are internal dispositions which shape the learner's behaviour and define who they are as individuals and persons. Virtues are cultivated through deliberate practice and effort which requires the learner to reflect on their actions, reactions, emotions and thoughts. They are the ingredients that determine the relationships between two or more persons. Hence, there could be a correlation between virtues and moral and ethical values. This is because moral values and ethics provide a theoretical basis that helps the individual to make ethical decisions in order to live a meaningful or an authentic life (Nucci, 2018; Moore, 2010). Some instances of virtues are honesty, goodness, kindness, integrity, compassion, empathy, humility, courage and wisdom. These are essentially universal virtues which are not tied to any nationality, culture, religion, or ideology, there are philosophers who believe that virtues are not fixed or absolute, rather they evolve and change over time based on certain factors such as personal experience, contemplation, reflection and growth. However, there are philosophers who argue that virtues are fixed, absolute and immutable (Matthew & Shayer, 2020; Siegel, 2018; Kalusi, 2008; Omatseye, 2004; Unah, 1995).

Teaching virtue at this level of education is basically for nurturing the ECCDE learner with moral values and character which they copy from older persons around them. Brown and Werner (2016) argue that through pedagogical paradigm the ECCDE educator can integrate character education into ECCDE programme through storytelling, socio-dramatic play and role modelling. Through pedagogy, Martin and Ryan (2014) claim that the ECCDE educator can foster virtue through modelling virtuous behaviour, creating a caring community and utilisation of positive reinforcement. Nucci's (2018) exploration of the role of moral development and character education emphasises that the educator ought to encourage empathy, responsibility, respect and fairness through activity methods like role-playing, community service and storytelling.

Approaches to Inculcating Virtues

The approaches identified here were originally discussed on how best religious education can be taught. These authors find these approaches applicable here because they all talked about indoctrination and how indoctrinating as a process of inculcation can be reduced or removed from the teaching and learning process. Inculcating virtues is done through religious education, citizenship education, moral education and civic education, or can be done through any school subject depending on who is teaching what in the school curriculum. The idea is centred on good citizenship, productive citizens who can take their place in the various sectors of the economy, and people who cannot be misled by leaders.

The first approach is the "teaching for commitment" or "confessional approach." It teaches what to believe and how they must go about it, without any alternative. The exponents of this school of thought believe that the only way to be authentic is to be commitment to a set of beliefs, certain attitudes and behaviours. The reason for this is that there were no valid objective tests or scientific evidence for religious claims. Kazepides (1983) and Hirst (1973) claim that teaching for commitment was indoctrinating. In the same vein, Carr (1996) believes that when scholars talk of rational scientific scrutiny, "the daily ritual of Christian worship in schools may also have amounted to little more than a crude conditioning or indoctrinating into views which are highly questionable, if not actually meaningless."

What is objectionable about this approach is not that religious beliefs are held non-rationally without regard for evidence. However, it is because scientific investigation rests on assumptions which are in themselves beyond proof and evidence. Also, it is believed that "the search for empirical evidence would be a fruitless endeavour which could only lead to an infinite retrogression." Because "many of the basic beliefs were held based on sense experiences, which are not evidentially grounded or open to change when challenged by better-grounded beliefs" (Tan, 2020, 2004). Plantinga (1983) and Alston (1993) also point out that "the incongruity of justifying religious beliefs is based on evidence owed to their unique nature." That is that indoctrination paralyses the learner's intellectual capacity, and their ability to justify beliefs and give consideration to alternative ways of doing things. It is unacceptable because it makes a person incapable of thinking independently. This is because indoctrinated individuals are easily manipulated by others to inflict harm on themselves and others (Tan, 2005). Not only that, it is an approach that is inconsistent with the aim of education in a democratic society where the development of rational autonomy in the learner is emphasised. Besides, she claimed that there is no reason why religious beliefs must be taught in an unthinking manner. Because, to her, rational autonomy is compatible with genuine religious commitment just as Laura and Leahy (1988) claimed that "an authentic faith is an autonomous faith."

“Teaching about commitment” is the second approach, which came to be as a rejection of the confessional approach that gave rise to the “phenomenological approach.” This teaches about commitment. It seeks to “avoid indoctrination by concentrating primarily on different social and cultural expressions of spirituality, rather than induction into substantial spiritual beliefs (Carr, 1996).” Rather than teaching one religion, the learner is exposed to a wide range of religious views in a neutral and objective manner. This could be the reason why Crittenden (1982) advocates that schools must not reflect any of the particular inclusive value systems or aim to promote any of the particular styles of life within society. Instead, the school ought to play a more limited role of critically examining the assortment of inclusive value systems. The phenomenological approach would only be popular in a society where neutrality, openness and pluralism were valued as a way of life (Kunzman, 2003; Bartkowiak, 1999). This approach was adopted in the teaching of religious knowledge in schools. Its aim is for learners to receive “religious knowledge” and not “religious instruction,” with information about the various religions being taught in a historical, objective and detached manner (Tan, 2020).

In spite of its wide acceptability, the phenomenological approach was faced with a lot of criticisms. This approach does not represent the true character of religion in its quest to avoid any religious viewpoint. All the materials put together from different religious traditions were meaningless, superficial and distortive of any real understanding of religion (Carr, 1996). Phenomenology, according to them, “is not only inadequate in giving learners a meaningful and realistic picture of religion, it has the danger of misrepresenting the character of a religion. The approach makes little or no reference to the lived experiences of religious believers (Tan, 2020; Bartkowiak, 1999; Carr, 1996; Alexander, 1996).”

Dissatisfaction with the first two approaches led philosophers and philosophers of education to canvass for the third approach, “teaching from commitment.” The learner is introduced to a particular religion from within the religious system while ensuring that their rational autonomy is enhanced. Using the idea of a “primary culture” developed by Ackerman (1980), McLaughlin (1984) underscores the importance for parents to provide a stable and coherent primary culture as a precondition of the learner’s later development into an authentic, autonomous liberal citizen. “A primary culture in the sense of a shared framework of fundamental beliefs is essential to the preservation of one’s culture” (Tan, 2020). The need to provide a primary culture is especially relevant to those who are religious minorities in plural societies. This is the case when a learner who is a member of the WhiteRobe Order fines themselves in a Catholic or Pentecostal dominated school. There is therefore a need for these communities to use education to maintain this shared framework of fundamental beliefs. Speaking from the non-liberal perspective, Halstead is not surprised that liberalism is viewed as oppressive and undermining particular religious traditions. In his words, “What Western educationalists see as universal liberal values may well be seen by others as secular and reductionist (Halstead, 1995).”

The initiation into a primary culture is not indoctrinating. On the contrary, initial commitment is necessary for the learner to develop their critical faculties for evaluating the different alternatives presented. Without the initial beliefs, there is no point of comparison and, when confronted with opposing views later in life, “an individual reared without parental instruction will likely be indifferent to the alternatives” (LaFollette, 1996). The initiation of the learner in their early stages of development into a particular world view is not indoctrinating as long as their autonomy is not stifled; the aim is to encourage them to gradually “reflect critically on the committed perspective into which they have been nurtured” within the religious context, knowing that “they will eventually make an independent choice” for or against their religious commitment (Thiessen, 1993). In the same light, McLaughlin (1984) argues for a need to balance the demands of stability and openness at the same time; he describes the intention of parents and caregivers to achieve this balance as aiming at “autonomy through faith.” “The short-term aim is to develop faith within a stable primary culture, although this faith is not impervious to any change or rejection in the future. In the long run, the ultimate goal is for individuals to exercise their autonomy in making a personal decision about the faith” (Tan, 2020).

Early Childhood Care Development Education (ECCDE)

ECCDE is the education offered to children who have not yet reached the statutory age of beginning primary school. It is a semi-formal education arrangement where young children from about the age of 3 years are exposed through play like activities in a group setting through mental, social and physical learning suited to their developmental stages, until the mandatory age of government approved formal schooling (Ekine, 2016; Maduwesi, 1999). FRN (2014) refers to ECCDE as an education given in an educational institution to children aged 3-5 plus prior to their enrolment in the primary school. According to FRN (2014), the objectives of early childhood education in Nigeria are as follows. Thus, to:

1. Effect a smooth transition from home to school
2. Prepare the child for the primary level of education
3. Provide adequate care and supervision for the children while their parents are at work (on the farm, in the market or offices)
4. Inculcate social norms
5. Inculcate in the child the spirit of inquiry and creativity through the exploration of nature, the environment, art, music and playing with toys and so on.
6. Develop a sense of cooperation and team spirit
7. Learn good habits, especially good health habits and.
8. Teach the rudiments of numbers, letters, colours, shapes, forms, and so on through play.

The ECCDE years set the foundation for life, ensuring that children have positive experiences and that their needs for health, stimulation and support are met, and that they learn to interact with their surroundings. Furthermore, ECCDE programmes result in easier transition to primary school, better completion rates, reduced poverty and social equality. ECCDE enables women to participate in the labour market, thereby contributing to economic growth. It was posited that “because economic prosperity depends on maintaining a high employment population ratio, the wish to bring more women into the labour market has been a key driver of government interest in expanding ECCDE services” (Omatseye & Momodu, 2014; UNESCO, 2007). Against this backdrop, FRN (2014) outlined some steps intended to achieve the objectives of ECCDE in Nigeria, which are as follows:

- (i) Encourage private efforts in the provision of pre-primary education
- (ii) Making provision in Teacher Training Institution for production of specialist teacher in the area.
- (iii) Ensuring that the medium of instruction will be principally the mother-tongue or the Language of the local community:
 - a. Develop the orthography for many more Nigerian languages, and.
 - b. Produce textbooks in Nigerian languages, FRN reported that some of these developments are already being pursued in the University Departments of linguistics under the auspices of some state ministries of Education. This Language centre will be expanded so as to have wide scope;
- (iv) Ensure that the main method of teaching in the pre-primary institutions will be through play and that the curriculum of teacher training college is appropriately oriented to achieve this.

The provisions of the policy and its objectives were government intentions that guide the operations of ECCDE. However, these intentions were still a mirage, particularly teaching and learning through play as a methodological process advocated for by the ancestors of ECCDE. Play-based learning is a context for learning whereby learners were organized so that they can make sense of their social world, engage actively with other people, objects and representation (Moore et al., 2014). Sumsion et al. (2014) subscribe to this view when they say that play covers a wide variety of things and can range from unstructured actions with little or no active adult support to a highly-structured activity led by specific instructions and directions from the educator. The role of the teacher is not only to ensure that play is purposeful and realistic, but some form of meaning is constructed from it (Atakpa, 2019). This is because children naturally love to play, and it gives them the opportunity to develop physical competence as well as make sense of the real world (their immediate environment), while interacting with others, express and control their emotions (Roussou, 2004). There is no gainsaying the fact that children learn best when they are allowed to initiate play with one another (Atakpa, 2019; Ailwood, 2007). That is, play makes it possible for children to encounter and explore their world. Pyle and DeLuca (2017) and Omatseye and Momodu (2014) argue that play in children enables them to live in harmony with others and nature. Against this backdrop, Edwards and Hammer (2006) argue that play-based learning in early childhood education, using Froebel’s model of kindergarten learning would bring about best practices in the field.

Existential Phenomenological Approach

Existential Phenomenology attempts to understand how an individual experiences a phenomenon. The key element of a phenomenological study is that the researcher attempts to understand how people experience a phenomenon from each person’s own perspective. The major focus here is to enter the inner world of each participant to understand their perspective and experience. Existential phenomenology seeks to develop an in-depth, embodied understanding of human existence. It challenges approaches which view human beings in a reductionistic way. The methodology is a source of insight into the richness and diversity of human psychological experience. Existential phenomenology is humanistic in that it challenges the modern tendency to interpret the human condition through a set of narrow technological lenses. It engages with and appreciates the wisdom accumulated by the rich traditions of reflection on the human condition. It deepens people’s understanding of the experiences and perspectives of others through its focus upon the meanings that they make in their lives and the choices that are reflected in their understandings and actions. It nourishes openness to understanding the lives and needs of others by helping them to identify and set aside our theoretical, ideological prejudgments, superstition, and bias as they approach their studies as researchers. Finally, the existential-phenomenological approach is ethical in recognizing that the fundamental characteristic of being human is to be responsible to others. Existential phenomenology is philosophical tradition developed by thinkers such as Buber, Kierkegaard, Nietzsche, Heidegger, Gadamer, de Beauvoir, Sartre, Marcel, Merleau-Ponty, and Levinas. (Johnson & Christensen, 2014; Unah, 2002).

How best Virtues can be inculcated in the ECCDE Learner

Teaching virtues in ECCDE require educators and caregivers to understand the unique needs and characteristics of young learners. Scholars advance some of the following best practices for teaching virtue to the ECCDE learner: majority of these scholars claim that play-based learning would help to improve the learner’s perception. To them, learners learn through play and exploration. Providing hands-on learning experiences that are fun and engaging could help learners develop social and creative skills and knowledge (Kamii & DeVries, 2012). Advocators were of the view that active involvement in learning would encourage the learner to take possession of their learning environment. In this case, it is the place of the caregiver to engage and encourage them to think and ask questions (Moore et al., 2014; Sumsion et al., 2014).

Explicit instruction as the direct and intentional teaching of new concepts and strategies would enable the caregivers to present information in a clear and concise manner and use strategies such as repetition, modelling, and feedback to help children understand. Also, the use of concrete lessons would assist the learner to learn best when the learning experiences are connected to real-life experiences. Educators at this level of education ought to use practical or physical examples and relate them to the child's everyday life experiences (Sumsion et al., 2014; Kamii & DeVries, 2012; Bodrova & Leong, 2007). This is because the learner learns better when they are encouraged to explore and discover the world around them. Caregivers must provide materials and experiences that enable them to learn through exploration and discovery. Collaborative learning assists the learner to work together with others to achieve a common goal. This approach helps promote social skills and cognitive development. Positive reinforcement too helps to build confidence, create a sense of accomplishment and motivate the learner to achieve more. Caregivers must acknowledge and praise the learner's efforts and progress, which will encourage them to continue learning (Sumsion et al., 2014, Kamii & DeVries, 2012; Bodrova & Leong, 2007; Fraser & Gestwicki, 2002).

Implication for Educational Philosophy

Utilizing indoctrination in ECCDE can have negative educational philosophical implications. Because, indoctrinating involves imposing a set of beliefs on a child without allowing them to question or think critically about them, which is not in line with the traditions of Educational Philosophy. Educational Philosophy emphasizes the importance of fostering critical and creative thinking which encourage the learner to question and analyse information presented to them. The use of indoctrination can potentially inhibit a child's natural curiosity and desire to learn, leading to a limited and closed-minded perspective of the world. Additionally, indoctrination can infringe on a learner's independent-mindedness and ability to make informed decisions about their beliefs and values. Therefore, Educational Philosophy encourages a more open and inquiry-based approach to learning that encourages ECCDE learners to explore ideas and develop their own beliefs through critical and creative thinking and evaluation (Siegel, 2018; Nodding, 2014; Carr, 1995; Siegel, 1988; Peters, 1967).

CONCLUSION

It was therefore concluded that an authentic faith would lead to the preservation of the learner's desirable values because rational autonomy is a presupposition of an authentic life style. Even though indoctrination may not give the learner any opportunity to think for themselves, it is how virtue is taught that determines whether it is indoctrinative or non-indoctrinative.

SUGGESTIONS

Against this view, it was suggested that parents, caregivers and educators should provide a stable initial culture for learners within the home while developing their rational autonomy and avoid indoctrinating. Also, to lay the base for autonomy and guard against indoctrination, caregivers should encourage the learner to ask questions and be willing to respond to the questioning honestly and in a way which respects their cognitive and emotional maturity. Make the learner aware that virtuous life style is a matter of personal commitment rather than collectivism or a universal thing, or publicly agreed way of life or belief. Encourage attitudes of tolerance and understanding in relation to disagreement. Indicate that morality is not exclusively dependent upon religion (McLaughlin, 1984).

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