

A COMPARISON OF MORAL DEVELOPMENTAL
LEVELS OF COLLEGE JUNIORS FROM
A PUBLIC, SECULAR UNIVERSITY
AND A PRIVATE, CHRISTIAN
COLLEGE

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CHAPTER I

THE RESEARCH PROBLEM

Introduction

Interest in moral education is increasing (Reimer, 1977). Paolitto (1977) says that teachers and students are constantly confronted by moral issues. Attempts at creating morally neutral schools have been based upon the belief that students' morals and values could be developed in church and home, but they had no place in the schools (Kohlberg and Hersh, 1977). Kohlberg and Hersh (1977) go on to say:

We are concerned with the traditional prohibition of schools from teaching values or 'morality' normally felt to be the province of the home and church. In keeping family, church, and school separate, however, educators have assumed naively that schools have been harbors of value neutrality (p. 54).

Private, Christian schools have claimed to be harbors of academic excellence and morality (Hakes, 1978). Is there a link between education in a Christian environment and moral development? In discussing the question of religious perspective and a specific Christian versus a nonchristian morality, Duska and Whelan (1975) state:

. . . it seems that we can assert that there is a religious morality when there are religious reasons informing our practical judgments and actions, religious reasons being those which are informed by a religious world view, which will

performances lead to certain preferences of moral ends (p. 82).

Continuing in this line of thought, Duska and Whelan (1975) point out the distinction between a religious and a moral point of view. While religion may enhance morality, some very morally advanced people are not religious. They caution:

. . . as Christians we do not have the corner on the truth about moral issues. Therefore, we ought not to be over-bearing or self-righteous in asserting that because we are 'Catholic' or 'Christian' or the 'people of God' we are automatically plugged in to some supernatural source of principles or rules; or that we are plugged directly into God and hence guaranteed the truth of our position (p. 81).

Opinions and claims are clearly stated by proponents of both Christian and public education. Thorough research supporting these claims and opinions is conflicting. At the college level, little research exists concerning expected moral development in a private, Christian educational environment.

Early research, such as Hartshorne, May, and Maller (1928-1930) viewed moral judgment as consisting of a "bag of virtues" including honesty, respect, and obedience, to name a few. Various training programs in several areas were not found effective in developing these virtues.

As time progressed the view of moral judgment became developmental. Emphasis was placed upon a hierarchy of stages and stimulating progression through these stages. Research (Boehm and Nass, 1962; Brink, 1963) began to see results in promoting moral growth. Kohlberg and Kramer

(1969) found significant changes in moral judgment during the second or third year of college. These changes revolved around a major increase or stabilization of the conventional moral reasoning of stage 4.

Kohlberg (1974) says that it is possible to have a public moral education which is independent of religion. Research (McGeorge, 1976; Johnson, 1974) using his techniques in moral development has found little relationship between religious activity and moral development. McGeorge (1976) does indicate that further, more intense research is warranted in the area.

Statement of the Problem

The purpose of this study is to compare the moral development of two independent groups of college juniors to determine whether there is a significant difference between the moral reasoning of students attending a public, secular university and students attending a private, accredited, Christian college. The second purpose is to determine whether there is a difference in moral development between college juniors who consider themselves currently actively involved in their stated religion and college juniors who do not consider themselves currently actively involved in their stated religion.

Assumptions

Both groups responding to the study attended American

public schools until entering college. It is assumed that the previous public educational experiences of the respondents are relatively similar. In conjunction with this, it is assumed that there are contributing factors other than previous public school environment in the student's decision to attend their respective colleges. These factors might include peer, family, or church influence.

Kohlberg says a transition from stage 4 to stage 5 reasoning can be expected around college age (Whelan and Duska, 1973). Other research (Kramer, 1968) indicates major changes in moral judgment during college years. Based on this, it might be expected that respondents would probably be experiencing a "natural" change in moral development.

Selections from Kohlberg's Moral Judgment Scale were administered in group settings with students responding to the situations in writing. It is assumed college students have adequate verbal skills to express themselves fully in this form. This practice is suggested and approved in Porter and Taylor's (1972) scoring manual.

Limitations

The scope of application for the study is restricted by the use of only respondents in the junior year of college. The nature of the selected sample, which included mostly education majors at OSU, is not entirely reflective of the junior class.

CHAPTER II

REVIEW OF LITERATURE

Introduction

Research in moral judgment pertaining specifically to older adolescence and college age adults is not as extensive as with elementary school children. One reason for this lies in the developmental nature of theory in the area of moral judgment. Just when does development cease? When does one become "developed"? Most theorists to date tend to stop developmental research at about 16 years of age. Kramer (1968) found there was essentially no further age increase in moral maturity after age 25, and that high school scores on moral judgment maturity were highly predictive of adult scores on moral maturity.

Such research might seem to indicate that development reaches a maximum point and ceases early in adult life. However, research is available which clearly indicates that while adults may not "develop" further beyond a point, definite changes occur in moral judgment, particularly during college years (Haan, Smith, and Block, 1968; Kohlberg, 1969; Kohlberg and Kramer, 1969).

Since the beginning of this century, researchers have studied the relationship between moral development and

cognitive functioning; cultural, environmental, parental, and church influence, and a myriad of other factors. Some of this research will be discussed in this section.

Kohlberg's moral stages closely correspond to Piaget's levels of cognitive development. In 1974, Tomlinson-Keasey and Keasey found that a child had to be in the stage of formal operations before developing principled moral reasoning (stage 5 of Kohlberg's levels). Lee (1971) and Preston (1962) obtained similar results. Taylor (1978) found a relationship between moral development and factual learning. Her research suggested that the progression from the pre-conventional to conventional level closely parallels cognitive development in terms of IQ, academic achievement, and factual learning.

Kramer (1968) questions the appropriateness of concepts of intelligence and biological maturity in considering adult moral development and change. He suggests that after biological maturity is reached, moral development continues. In fact, moral crises become increasingly significant contributors to adult social and personality change.

In his 1968 research Kramer found evidence that stage 6 reasoning on Kohlberg's Scale generally began to develop (if at all) during the post-high school years to age 25. Basically, he found stage 5 reasoning to begin in adolescence, and stage 6 reasoning to begin in the early twenties. Haan, Smith, and Block (1968) obtained similar results from college activists. They also found similar behaviors may

result from different stages. For example, students in stages 3 and 6 may decide to protest issues, but they will have different rationales.

Kohlberg (1978) says that progression through the stages of moral judgment is invariant and always forward, except in cases of extreme trauma. This opinion is based upon his longitudinal studies (1958). There he found his subjects scoring at the same stage or the next higher stage on all retests throughout the study.

An exception to forward progression through Kohlberg's stages was found by Kramer (1968) among college sophomores. Between high school and the second or third year of college, 20% of his sample dropped in moral maturity scores. Students tended to drop from stage 4 or 5 in high school to stage 2 in college. These also tended to be the highest scorers in high school. But every single regressor in his study returned to either stage 4 or 5 by age 25, again becoming the highest scorers.

Kohlberg and Kramer (1969) assert that such findings are not evidence of a general human tendency to regress during college years. One reason they cite for this is because the higher reasoning of stages 4 and 5 are not forgotten, but merely expressed from a stage 2 viewpoint. Some possible reasons they mention for this extreme shift include the college environment, the students' first venture into the "dog-eat-dog" world, the prevalence of moral relativism, and the students are no longer striving to please their

parents. Kohlberg and Kramer (1969) affirm this phenomenon as developmental by saying:

We shall contend that our regressors are in a sense taking a developmental step forward, even though this step is reflected in a lower stage. We shall further contend that in 'returning' to their high school pattern of stage 4 and stage 5 thought, they are not simply returning to an earlier pattern, retreating to the suburbs after the failure of rebellion; but are taking a still further developmental step forward (p. 115).

Later, Kohlberg (1973) began to describe stage 4½ subjects. These subjects are those who appeared to regress (Kramer, 1968) in college. Other researchers such as Sullivan and Quarter (1972) have also begun to reexamine the transition from stage 4 to stage 5, which typically occurs in early adulthood.

Research concerning the effectiveness of various attempts to stimulate moral development is conflicting. Hartshorne, May, and Maller (1928-30) found no relationship between behavioral tests of honesty or service and exposure to Sunday School, scouts, or character education courses. More recent research on parental practices has found no positive or consistent relationships between earliness or amount of parental training in obedience, caring for property, performing chores, neatness, and not cheating and measures of children's responsibility, obedience, and honesty (Grinder, 1964; Harris and Valasek, 1954; Rau, 1964). On the other hand, research using Piaget's moral tests indicates that exposure to either Catholic or Protestant parochial schools increases intentionality of moral judgment (Boehm and Nass,

1962; Brink, 1963).

Another finding of Hartshorne and May (1928-30) was that with age honesty or cheating may not increase in amount, but became more consistent. By age 14, children simply were more consistent about cheating or not cheating. Kohlberg (1969) in comparing cheating in preadolescence and college found cheating not only more consistent in college but is more highly related to level of moral judgment in college than preadolescence. Kohlberg and Kramer (1969) had similar results and concluded that moral judgment stabilizes with age. Adults in the early twenties begin to restrict their range of moral judgment responses to one preferred stage, whereas adolescents tend to incorporate two or even three stages in their responses.

Christian Colleges and Moral Development

Since all subjects attended American public schools prior to college, an assumption of this paper is that other factors may have contributed to the students' decision to attend a Christian college. Hakes (1978) says:

The typical Christian college student is the product of his or her environment. He or she has been influenced by family, elementary and secondary schools, peer group, church, and wider culture. Each of these makes its own indelible impression upon the college-student-to-be (p. 27).

According to a survey by Buckles (1979), students attend Christian colleges primarily because the colleges are Christian. However, Christian colleges cannot claim a

monopoly in developing moral, Christian leaders (Buckles, 1979). Campus ministries such as Inter-Varsity, Campus Crusade, and Youth for Christ help students on secular campuses grow spiritually as they desire.

In terms of values and moral development, Hakes (1978) characterizes a Christian college as actively developing values. It seeks not only to help students clarify values, but encourages them to critically examine values and morals in an attempt to adopt personal values that are compatible with scripture.

Religious Activity and Moral Development

Hartshorne, May, and Maller (1928-30) found essentially no relationship between attending character education classes with Boy Scouts or Sunday School and moral judgment. Their perspective defined moral judgment as a bag of virtues such as honesty, not cheating, obeying parents. Since their study, researchers such as Kohlberg have contributed to turning attention from the bag of virtues to a developmental approach to moral judgment.

Kohlberg (1974) says that it is possible to have a public moral education which is independent of religion. In this same report, he presents faith stages of development which closely parallel his moral development stages. He regards the essential question in this issue as whether moral development causes faith development or vice versa. No

research is yet available on this issue.

McGeorge (1976) in research with students in a New Zealand teachers' college found no significant difference in moral development between students claiming to be religiously active and students claiming inactivity. He qualifies these findings with the New Zealand 1971 census report that 98% of the people were religiously active. In similar research in America, Johnson (1974) found no significant difference between college students whose religion was a major motive in decisions and those whose religion was instrumental and utilitarian.

CHAPTER III

METHOD AND PROCEDURE

Subjects

Subjects for this study were a selected sample of 60 college juniors. Thirty of the subjects attended Oklahoma State University (OSU) in Stillwater, Oklahoma, which is a public, secular university. The remaining 30 attended Bethany Nazarene College (BNC) in Bethany, Oklahoma, which is an accredited, private, Christian college. The subjects were obtained through several testing sessions in each of the above institutions. The sample consisted of the juniors enrolled in psychology, sociology, and education classes. Students responding represented a wide range of majors. These majors are reported in Tables I and II. The subjects were invited to participate in the research by their instructors. Rewards such as free time or extra credit were given in all classes for participation. Whether or not to participate was their individual choice.

Both schools involved in this study actively seek quality in education. Both are accredited by the North Central Association of Colleges and Secondary Schools. The OSU Catalog (1978) says:

TABLE I
MAJORS REPRESENTED IN THE BNC SAMPLE

Major	Number
Biology	2
Business Administration	7
Business Aviation	1
Business Education	1
Chemistry	1
Commercial Art	1
Criminal Justice	4
Home Economics	1
Music	1
Nursing	1
Petroleum Land Management	1
Psychology	5
Sociology	<u>4</u>
TOTAL	30

TABLE II
MAJORS REPRESENTED IN THE OSU SAMPLE

Major	Number
Agriculture Education	5
Biology Education	1
Business Education	3
Home Economics	2
Leisure Sciences	1
Library Sciences	1
Math	1
Parks and Recreation	1
Physical Education	4
Psychology	4
Social Studies	3
Sociology	2
Special Education	1
Speech Pathology	<u>1</u>
TOTAL	<u>30</u>

[Oklahoma State University] takes seriously the commitment to promote liberal and practical education on the campus, throughout the state of Oklahoma, and in those areas of the nation and world where its special talents can be put to use (p. 51).

Bethany Nazarene College draws its orientation and objectives from three perspectives: liberal arts, professional vocational, and the Hebrew-Christian. With academic excellence the goal of both schools, it is the distinct religious atmosphere that sets BNC apart from OSU for this study. The BNC Bulletin (1977-79) describes this Christian perspective:

Bethany Nazarene College is a church college, owned and operated by the Church of the Nazarene. The college seeks to perpetuate the traditions unique in emphasis to the Church of the Nazarene, as well as the all-encompassing point of view of the Christian religion in general. Within the framework of the church college tradition, Bethany Nazarene College serves its students by striving:

1. To provide an environment conducive to the development of spiritual commitment and sensitivity to the demands of Christian personal and social ethics.
2. To acquaint them with the Christian heritage and to continue that heritage with selected other great world religions and some modern alternatives to religion.
3. To help the student understand and come to a saving knowledge of the person of Jesus Christ as Lord and the redemptive message of the Bible in its historical, cultural, and literary aspects, and to apply that understanding to life in the modern world.
4. To assist in the development of an appreciation for the unique contribution, in faith and practice, of the Church of the Nazarene--particularly emphasizing the Wesleyan-Arminian tradition.

5. To assist in the development of a prepared ministry and an active, involved, and perceptive laity (p. 6).

Subjects were asked to indicate their sex (male and female); their religious affiliation, if any (all subjects were affiliated with Christianity); whether they considered themselves active participants in their religion at this time; whether they considered themselves theologically conservative, moderate, or liberal; whether they shared the same religion as their parents; their parent's approximate annual income; and a brief description of their educational background. All subjects responding had been educated in American public schools prior to enrolling in college. Due to ambiguous responses, responses concerning parent's income, educational history, and theological position were not included in the analyses of this research.

Procedures

The data were collected by administering stories I, II, IIA, and IIB of Kohlberg's Moral Judgment Scale. A copy of the exact instrument used is found in the Appendix. In their scoring manual, Porter and Taylor (1972) state that a subject's moral judgment stage can be accurately determined using these four stories from the scale.

Subject responses were scored using Porter and Taylor's (1972) simplified scoring method. This method was selected because Kohlberg has not published his scoring

criteria. Also, Porter and Taylor (1972) assert that Kohlberg's method is excessively long and tedious and it is under nearly constant revision.

It is important to note that the scoring of the moral judgment scale is subjective. Assignment to stages is based upon the examiner's interpretation of the guidelines and responses. Porter and Taylor (1972) say:

We should emphasize that Kohlberg's 'Test' is not a highly standardized and precise measurement, and a person's 'score' is not an absolute mark that explains everything. We prefer to think of the dilemmas outlined as useful tools in getting to know how a person views questions that most of us would call moral questions. And they are even more useful in that we can relate one person's answers to those of others by seeing all the diverse answers in terms of moral development (p. 6).

Each completed response sheet was scored by the researcher. Another trained rater scored 15 different randomly selected response sheets to determine scoring accuracy and agreement, the resulting mean interrater reliability coefficient was .74.

As introduction, the students were told they would receive some hypothetical situations concerning current issues, such as, euthanasia, criminal justice, husband-wife relationships, and parent-child relationships. They were told to answer the accompanying questions with their opinions on these issues based upon the facts presented in the stories.

Upon receiving the questions, the subjects were given the following instructions:

On the following pages, you will find some hypothetical accounts of various life situations. Each is followed by a series of questions. Please answer each question thoroughly. Include in your answer your decision, your rationale, and any other explanations of your position.

Response time for the students ranged from 30 to 45 minutes.

Hypotheses

The following hypotheses have been formulated:

Hypothesis 1: A select sample of college juniors at an accredited, private, Christian college (BNC) will score higher on a test of moral judgment than a select sample of juniors at a public, secular university (OSU).

Hypothesis 2: College juniors who perceive themselves as currently active in their stated religion will not score higher on a test of moral judgment than those who perceive themselves as currently inactive in their stated religion.

Statistical Methods

Each completed response sheet was scored by the researcher. Another trained rater scored 16 different randomly selected response sheets to determine scoring accuracy and agreement. Spearman r (Runyon and Haber, 1976) was used to obtain the correlation. The resulting interrater reliability coefficient was .84.

The hypotheses were tested by using the χ^2 test for k independent groups (Siegel, 1956). This method was selected because these hypotheses deal with two or more nominal categories in which a frequency count can be tabulated. A minimum significance level was established at $p < .05$.

CHAPTER IV

ANALYSIS OF THE DATA

Introduction

Statistical analysis of the hypotheses used the method of the χ^2 test for k independent samples (Siegel, 1956). Rank order summaries of the BNC and OSU subject responses are found in Tables III and IV, respectively. For all respondents from both schools, the major moral judgment stages ranged from stage 3 to stage 5. To be termed a major stage, at least 50% of the subjects' responses had to reflect the reasoning of that stage.

Tests of Hypotheses

Two hypotheses were investigated and will be discussed through the statistical results of this study. A minimum level of confidence has been established at .05 for each hypothesis.

Hypothesis 1: A select sample of college juniors at an accredited, private, Christian college (BNC) will score higher on a test of moral judgment than a select sample of juniors at a public, secular university (OSU). The results of the χ^2 test of k independent samples are summarized in Table V. A χ^2 of 10.28 was obtained, which is significant

TABLE III
 SUMMARY OF DATA FOR SUBJECTS FROM BNC

Stage	Perceive Self as Currently Active in Religion
3	No
3	No
4	Yes
4	Yes
4	Yes
4	Yes
4	Yes
4	Yes
4	Yes
4	Yes
4	Yes
4	No
4	Yes
4	Yes
4	Yes
4	Yes
4	Yes
4	Yes
4	Yes
5	Yes
5	Yes
5	Yes
5	Yes
5	No
5	Yes
5	No
5	Yes
5	Yes
5	No
5	No
5	Yes
3: 2	No: 7
4: 16	Yes: 23
5: 12	

TABLE IV
SUMMARY OF DATA FOR SUBJECTS FROM OSU

Stage	Perceive Self as Currently Active in Religion
3	No
3	No
3	No
3	No
3	No
3	No
3	No
3	No
3	No
3	No
3	No
3	No
3	No
4	No
4	Yes
4	No
4	No
4	Yes
4	No
4	Yes
4	Yes
4	No
4	Yes
4	No
4	Yes
4	Yes
4	Yes
4	Yes
4	Yes
5	No
5	No
5	No
5	Yes
3: 11	No: 20
4: 15	Yes: 10
5: 4	

TABLE V
 FREQUENCY OF MORAL STAGES OF COLLEGE
 JUNIORS AT OSU AND BNC

Group	Stage of Moral Judgment			Total
	III	IV	V	
BNC				
Obtained	2	16	12	30
Expected	6.5	15.5	8	
OSU				
Obtained	11	15	4	30
Expected	6.5	15.5	8	
TOTAL	13	31	16	60

$$\chi^2 = 10.28$$

at $p < .05$. This leads to the rejection of the null hypothesis and the acceptance of the alternate hypothesis, namely, that the selected sample of juniors at BNC did score higher on a test of moral judgment than the selected sample of juniors at OSU. A goodness of fit test (Runyon and Haber, 1976) was performed on the cells in Table V. Significant differences between expected and actual cell size were found for stages 3 and 5. Differences in stage 4 were not significant. This reflects more than expected subjects at stage 3 at OSU and more than expected stage 5 subjects at BNC. Conversely, fewer than expected subjects were at stage 3 at BNC and fewer at stage 5 at OSU. The majority of subjects from BNC scored in stages 4 and 5, while the majority of OSU subjects scored in stages 3 and 4. The significant results seem to be indicative of the frequency of responses in stages 3 and 5.

Hypothesis 2: College juniors who perceive themselves as currently active in their stated religion will not score higher on a test of moral judgment than those who perceive themselves as currently inactive in their stated religion. When scoring the responses, the examiner was not aware of the subjects' religious activity. The results of the χ^2 test of k independent groups are summarized in Table VI. A χ^2 of 22.196 was obtained, which is significant at $p < .05$. This leads to the rejection of the null hypothesis, and the acceptance of the alternate. Those juniors who perceive themselves as religiously active did score significantly

TABLE VI
 FREQUENCY OF MORAL STAGES OF COLLEGE JUNIORS PERCEIVING
 THEMSELVES AS ACTIVE IN THEIR STATED RELIGION

Response	Stage of Moral Judgment			Total
	III	IV	V	
Yes				
Obtained	0	24	9	33
Expected	7.15	17.05	8.8	
No				
Obtained	13	7	7	27
Expected	5.85	13.95	7.2	
TOTAL	13	31	16	60

$$\chi^2 = 22.196$$

higher on a test of moral judgment than those who did not perceive themselves as religiously active. Goodness of fit tests were performed using the cells of Table VI. Significant differences between expected and actual frequencies were found for stages 3 and 4. Differences at stage 5 were not significant. Significantly more subjects considering themselves religiously active scored at stage 4. All those subjects scoring at stage 3 considered themselves inactive in their religion.

CHAPTER V

SUMMARY AND CONCLUSIONS

Conclusions of the Study

There were two hypotheses formulated in this investigation. Statistical analysis yielded the following results and served as a basis for these conclusions.

The significant results ($\chi^2 = 10.28$) obtained from the test of the first hypothesis lead to the rejection of the null hypothesis and the acceptance of the alternate hypothesis, briefly that a select sample of juniors at BNC scored significantly higher on a test of moral judgment than a select sample of juniors at OSU. Scores at BNC tended to be predominantly at stages 4 and 5, while at stages 3 and 4 at OSU. The significant frequency of scores at stage 5 at BNC and stage 3 at OSU probably made a major contribution to the results of this study.

These findings lead to the conclusion that a relationship may exist between moral development and educational environment. However, the present study does not investigate specific features of the educational environments involved, such as required religious studies or moral educational programs. Such information would be useful in future studies. Randomization of the sample reflecting all four

college classifications would enhance the generalization of these results.

The tests of the second hypothesis also yielded significant results. A select sample of juniors who perceived themselves as religiously active scored higher than those who did not perceive themselves as active in religion. These results lead to the conclusion of a possible relationship between religious activity and moral development. This is inconsistent with other research presented in this paper (McGeorge, 1976; Johnson, 1974). One possible explanation for this inconsistency could be that there were more religiously active subjects in the BNC sample than the OSU sample. This fact may be related to the conclusions from the first hypothesis concerning the very nature of the schools. How much religious activity is required by the school for those subjects from BNC? This question needs to be fully investigated in any future research.

Recommendations

The findings of this study lead to some areas of future, more specific research. Concerning the results of the first hypothesis, future research might concern possible causes for the higher scores at BNC. For example, examining the respective educational programs, such as curriculum, dormitory life, philosophies of professors, or anything else pertaining to school environment.

Longitudinal studies would be appropriate to carry these

results directly into the private, Christian school at all levels. Identification and establishment of treatments in stimulating moral development should be a focus of such studies. Projects on this order could be conducted in a fashion similar to Kohlberg's longitudinal studies (Kohlberg, 1958).

Another area of future research would be to seek insight into the effects of the moral atmosphere of the home upon moral development. It is noted that all subjects responding in this study attended public schools until selecting a college. It could be assumed that their public educational experiences and environments were somewhat similar. This being the case, what caused them to select their respective colleges? Perhaps BNC's juniors were more highly developed morally when beginning college. Given these things, what more logical place to begin searching for stimulants for moral development than in the home? Similar research could be conducted in church settings or public high school.

Concluding Statement

This research lead to the conclusion that there is a possible relationship between moral development and educational environment. Also, the author concluded that religious activity may be related to moral development. Future research in moral development was recommended concerning moral education programs and required religious activity at these schools.

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APPENDIX

BIOGRAPHICAL DATA:

1. Educational Background. Please list all schools you have attended, and note whether each was a public or private school.

2. Classification: Freshman Sophomore Junior Senior Other
3. Major: _____
4. Home State (where you lived most of your school age years) _____
5. Parents' Occupation: _____
- 5A. Their approximate annual income:
 Under \$10,000 10-25,000 25-50,000 Over 50,000
6. Religious Affiliation: _____
7. Is your family actively involved in the same religious community as yourself? YES NO
8. On the line below, please indicate your theological position.
 Conservative Moderate Liberal

9. Are you currently actively involved in your religious group? (i.e., do you regularly participate in services, have a leadership role, etc.) YES NO
10. How long have you been an active participant in this religious group? _____

INSTRUCTIONS:

On the following pages, you will find some hypothetical accounts of various life situations. Each is followed by a series of questions. Please answer each question thoroughly. Include in your answer your decision, your rationale, and any other explanations of your position.

STORY I:

In Europe, a woman was near death from a special kind of cancer. There was one drug that the doctors thought might save her. It was a form of radium that a druggist in the same town had recently discovered. The drug was expensive to make, but the druggist was charging ten times what the drug cost him to make. He paid \$200 for the radium, and charged \$2000 for a small dose of the drug. The sick woman's husband, Heinz, went to everyone he knew to borrow the money, but he could only get together about \$1000, which is half of what it cost. He told the druggist that his wife was dying and asked him to sell it cheaper or let him pay later. But the druggist said, "No, I discovered the drug and I'm going to make money from it." So Heinz got desperate and broke into the man's store to steal the drug for his wife.

1. Should Heinz have done that? Was it actually wrong or right? Why?
2. Is it a husband's duty to steal the drug for his wife if he can get it no other way? Would a good husband do it?
3. Did the druggist have the right to charge that much when there was no law actually setting a limit to the price? Why?

Answer questions 4a and b only if you think Heinz should steal the drug.

4. a) If the husband does not feel very close or affectionate to his wife, should he still steal the drug?
- b) Suppose it wasn't Heinz's wife who was dying of cancer but it was Heinz's best friend. His friend didn't have any money and there was no one in his family willing to steal the drug. Should Heinz steal the drug for his friend in that case? Why?

Answer questions 5a and b only if you think Heinz should not steal the drug.

5. a) Would you steal the drug to save your wife's life?
- b) If you were dying of cancer but were strong enough, would you steal the drug to save your own life?

ALL answer question 6.

6. Heinz broke into the store and stole the drug and gave it to his wife. He was caught and brought before the judge. Should the judge send Heinz to jail for stealing or should he let him go free? Why?

STORY II:

The drug didn't work and there was no other treatment known to medicine which could save Heinz's wife, so the doctor knew that she had only about six months to live. She was in terrible pain, but she was so weak that a good dose of a pain-killer like ether or morphine would make her die sooner. She was delirious and almost crazy with pain, and in her calm periods, she would ask the doctor to give her enough ether to kill her. She said she couldn't stand the pain and she was going to die in a few months anyway.

7. Should the doctor do what she asks and give her the drug that will make her die? Why?
8. When a pet animal is badly wounded and will die, it is killed to put it out of its pain. Does the same thing apply here? Why?

Answer questions 9, 10, and 11 only if you think the doctor should not give her the drug.

9. Would you blame the doctor for giving her the drug?
10. What would have been the best for the woman herself, to have had her live for six months more in great pain or to have died sooner? Why?
11. Some countries have a law that doctors can put away a suffering person who will die anyway. Should the doctor do it in that case?

Everyone should answer the remaining questions.

12. The doctor finally decided to kill the woman to put her out of her pain, so he did it without consulting the law. The police found out and the doctor was brought up on a charge of murder. The jury decided he had done it, so they found him guilty of murder even though they knew the woman had asked him. What punishment should the judge give the doctor? Why?
13. Would it be right or wrong to give the doctor the death sentence?
14. Do you believe that the death sentence should be given in some cases? Why?
15. The law prescribes the death penalty for treason against the country. Do you think the death sentence should be given for treason? Why?

STORY III:

While all this was happening, Heinz was in jail for breaking in and trying to steal the medicine. He had been sentenced to ten years. But after a couple of years, he escaped from the prison and went to live in another part of the country under a new name. He saved money and slowly built up a big factory. He gave his workers the highest wages and used most of his profits to build a hospital for work in curing cancer. Twenty years had passed when a tailor recognized the factory owner as being Heinz, the escaped convict whom the police had been looking for back in his home town.

16. Should the tailor report Heinz to the police?
Would it be right or wrong to keep it quiet? Why?
17. Is it a citizen's duty to report Heinz? Would a good citizen?
18. If Heinz was a good friend of the tailor, would that make a difference? Why?
19. Should Heinz be sent back to jail by the judge? Why?

STORY IV:

Joe is a fourteen year old boy who wanted to go to camp very much. His father promised him he could go if he saved up the money for it himself. So Joe worked hard at his paper route and saved up the \$40 it cost to go to camp and a little besides. But just before camp was going to start, his father changed his mind. Some of his friends decided to go on a special fishing trip, and Joe's father was short of the money it would cost. So he told Joe to give him the money he had saved from the paper route. Joe didn't want to give up going to camp, so he thought of refusing to give his father the money.

20. Should Joe refuse to give his father the money?
Why?
21. Does his father have the right to tell Joe to give him the money?
22. Does giving the money have anything to do with being a good son?
23. Which is worse, a father breaking a promise to his son or a son breaking a promise to his father?
24. Why should a promise be kept?

2
VITA

Maxton Lyle Rudd

Candidate for the Degree of

Master of Science

Thesis: A COMPARISON OF MORAL DEVELOPMENTAL LEVELS OF COLLEGE JUNIORS FROM A PUBLIC, SECULAR UNIVERSITY AND A PRIVATE, CHRISTIAN COLLEGE

Major Field: Applied Behavioral Studies

Biographical:

Personal Data: Born in Altus, Oklahoma, June 7, 1953, the son of Mr. and Mrs. B. E. Rudd.

Education: Graduated from Southside High School, Elmer, Oklahoma, in May, 1971; received Bachelor of Arts degree in Psychology from Oral Roberts University in May, 1975; completed requirements for the Master of Science degree at Oklahoma State University in December, 1980.

Professional Experience: Psychometrist, Oklahoma Child Service Demonstration Center, 1977-1978; Prescriptive Teacher/Workshop Leader, Oklahoma Child Service Demonstration Center, 1978-1979; Psychometrist, Regional Education Service Center III, 1979-1980; member, Oklahoma School Psychologists Association (OSPA).