

A STUDY OF MORAL JUDGMENT, USING  
THE DEFINING ISSUES TEST, FOR  
THREE ETHNIC GROUPS AT  
BACONE COLLEGE

By

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## CHAPTER I

### NATURE OF THE PROBLEM

#### Introduction

An integral part of the socialization process for individuals is the comprehension of and adaptation to the pervasive cultural environment. The pervasiveness of this environment can be demonstrated by a definition of culture proposed by Sir Edward Tylor in 1891. Tylor (1891, p. 8) defined culture as: ". . . that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society . . ." Culture is all that man has learned as an individual in a society - it is a way of life: a way of acting, thinking, and feeling. Thus, no individual can be considered to be a member of a social organization without an awareness of the societies' cultural imperatives. There are, to be sure, differences among cultures and even differences within a broad, generalized cultural construct, but all groups have cultural components. It is, therefore, inaccurate to ascribe to any individual the status of lacking culture. The socialization process implies a cultural component.

Within a specific cultural environment there may be



several subcultures. These sub-groups would incorporate elements of the prevailing culture into their cultural structure, as well as maintaining other cultural elements which serve their own specific needs. It is difficult if not impossible to place values on any specific culture by ascribing one culture as better than another. If a function of the cultural component is to provide coping mechanisms for individuals and groups to deal with their physical and social environment, then any culture is "good" from the perspective of the manner in which it serves this function. It assumes that coping mechanisms which do not meet the societal functions never develop, or if such patterns emerge they are to be quickly discarded if they prove to be disfunctional.

The objective of this research was to gain an understanding of the effects of different cultural and demographic variables on the moral development of college students. Attending college led to changes in the values of college students (Feldman and Newcomb, 1969). Each student that attended college received some experiential imprint from the time spent on campus, even if the stay was short. Even if the student showed no observable changes, it was possible that the college experience reinforced and solidified certain characteristics that formerly had been only precariously established.

Feldman and Newcomb (1969) identified nine different generalizations which may impact upon the college student.

1. Freshman-to senior changes in several characteristics have occurred with considerable uniformity in most American colleges and universities in recent decades, according to these authors.

Declining "authoritarianism," dogmatism, and prejudice, together with decreasingly conservative attitudes toward public issues and growing sensitivity to aesthetic experiences are particularly prominent forms of change--as inferred from freshman-senior differences. Somewhat less consistently, but nevertheless evident, are increasing intellectual interest and capacities, and declining commitment to religion, especially in its more orthodox forms. Certain kinds of personal changes--particularly toward greater independence, self confidence, and readiness to express impulses--were the rule rather than the exception.

2. The degree and nature of impacts of different colleges varied with their student inputs--that is, entering students' characteristics, which differ among types of colleges in patterned ways.

The public images of colleges, together with their admission policies, have the consequence that their entering students have distinguishable sets of characteristics.

3. Within the same college, experiences associated with the pursuit of different academic majors typically have effects over and beyond those that can be accounted

for by initial selection into those major fields.

Individuals who elect a particular major in a given institution are not a random assortment of all its students.

4. The maintenance of existing values or attitudes which, apart from certain kinds of college experience, might have been weakened or reversed, is an important kind of impact.

Perhaps the best illustration occurs in those studies showing the persistence of pre-induction attitudes on the part of students after they join fraternities or sororities. A common aspect of this phenomenon, and perhaps an essential one, is that students are selected for membership in the Greek societies, in large part, on the basis of possessing the characteristics that subsequently persist. At least one "crucial experience" has shown that students who wished to join a sorority-like group, but could not do so, subsequently developed attitudes more closely resembling those of students with whom they continued to live.

5. Though faculty members are often individually influential, particularly in respect to career decisions, college faculties do not appear to be responsible for campus-wide impact except in settings where the influence of student peers and of faculty complement and reinforce one another.

Based on the evidence collected primarily during the early and middle years of the sixties, students typically report infrequent contact with faculty members at a personal level, nor do the majority of them indicate any

strong desire for it.

6. The conditions for campus-wide impacts appear to have been most frequently provided in small, residential, four-year colleges. These conditions probably include relative homogeneity of both faculty and student body together with opportunities for continuing interaction, not exclusively formal, among students and between students and faculty.

7. In addition to the effects of campus-wide influences and the pressures of subenvironments, college impacts are conditioned by the background and personality of the student.

Available information suggests that the more incongruent a student is with the overall environment of his college, the more likely he is to withdraw from that college or from higher education in general.

8. Attitudes held by students on leaving college tend to persist thereafter, particularly as a consequence of living in post-college environment that supports those attitudes.

9. Whatever the characteristics of an individual that selectively propel him toward particular educational setting--going to college, selecting a particular one, choosing a certain academic major, acquiring membership in a particular group of peers--those same characteristics are apt to be reinforced and extended by the experiences incurred in those selected settings.

While Feldman and Newcomb were developing their nine areas of influence upon college students' values, Kohlberg was exploring a cognitive-developmental theory based upon social interactions.

Cognitive-developmental theory (Kohlberg, 1969) suggests that a society's role-taking opportunities and social participation of its members will impact upon the level of moral reasoning, in terms of Kohlberg's scale as measured by the Defining Issues Test (DIT). a basic assumption which underlies Kohlberg's cross-cultural research is that when differing cultures and systems are compared and contrasted in terms of variables related to the opportunities for the young to utilize decision-making skills, there will be differences in their levels of moral reasoning on the Kohlberg scale. Cross-cultural research (Kohlberg, 1968; Turiel et al., 1971) has indicated that differences in levels of moral reasoning do exist between youths from various cultures. This research was conducted in several areas of the world: eg., Great Britian, Taiwan, Mexico, Turkey. While some research has been done with youth in the United States, this research has not been exhaustive.

#### Statement of the Problem

The problem to be examined in this study was to determine what, if any, differences exist within and between subcultures in the United States as measured by the Kohlberg scale for moral development. Within the broad

cultural environment of society in the United States, there exist several distinct and identifiable ethnic sub-groups with cultural patterns that may have an impact upon cognitive moral reasoning. Among others, these sub-groups include Black American, Native American and American Caucasian students. To date, no research has been conducted on those factors which might impact upon these three ethnic groups within the United States.

#### Need for the Study

As indicated in the preceeding section, no research was found which examines the differences, in higher education, on moral decision-making among the various sub-groups (i.e., Black American, Native American and American Caucasian) within the predominant cultural environment of the United States. One aspect of this study was to examine a selected group of college students from the sub-groups cited above. Their responses to the DIT were evaluated using the stages developed by Kohlberg (1968). The level of moral reasoning as determined by Kohlberg's scales or stages can be utilized to compare and contrast the preselected groups on the variables: age, sex, ACT score, rural or urban background, year in college, terminal or continuous students, socioeconomic status, religion and discipline at home. In this manner, similarities or differences between the sub-groups can be examined. Kohlberg's stages are:

### Preconventional Level

At this level, the child is responsive to cultural rules and labels of good and bad, right or wrong, but interprets these labels either in terms of the physical or the hedonistic consequences of action (punishment, reward, exchange of favors) or in terms of the physical power of those who enunciate the rules and labels. The level is divided into the following two stages:

Stage 1: The punishment-and-obedience orientation.  
The physical consequences of action determine its goodness or badness, regardless of the human meaning or value of these consequences. Avoidance of punishment and unquestioning deference to power are valued in their own right, not in terms of respect for any underlying moral order supported by punishment and authority (the latter being Stage 4).

Stage 2: The instrumental-relativist orientation.  
Right action consists of that which instrumentally satisfies one's own needs and occasionally the needs of others. Human relations are viewed in terms like those of the marketplace. Elements of fairness, or reciprocity, and of equal sharing are present, but they are always interpreted in a physical, pragmatic way. Reciprocity is a matter of "you scratch my back and I'll scratch yours," not of loyalty, gratitude, or justice.

### Conventional Level

At this level, maintaining the expectations of the individual's family, group, or nation is perceived as valuable in its own right, regardless of immediate and obvious consequences. The attitude is not only one of conformity to personal expectations and social order, but of loyalty to it, or actively maintaining, supporting, and justifying the order, and of identifying with the persons of group involved in it. At this level, there are the following stages:

Stage 3: The interpersonal concordance or "good boy-nice girl" orientation. Good behavior is that which pleases or helps others and is approved by them. There is much conformity to stereotypical images of what is majority or "natural" behavior. Behavior is frequently judged by intention--"he means well" becomes important for the first time. One earns approval by being "nice".

Stage 4: The "law and order" orientation. There is orientation toward authority, fixed rules, and the maintenance of the social order. Right behavior consists of doing one's duty, showing respect for authority, and maintaining the given social order for its own sake.

### Postconventional, Autonomous, or Principled Level

At this level, there is a clear effort to define moral values and principles that have validity and application apart from the authority of the groups or persons holding



these principles and apart from the individual's own identification with these groups. This level also has two stages:

Stage 5: The social-contract, legalistic orientation, generally with utilitarian overtones. Right action tends to be defined in terms of general individual rights and standards which have been critically examined and agreed upon by the whole society. There is a clear awareness of the relativism of personal values and opinions and a corresponding emphasis upon the possibility of changing law in terms of rational considerations of social utility (rather than freezing it in terms of Stage 4 "law and order"). Outside the legal realm, free agreement and contract is the binding element of obligation. This is the "official" morality of the American government and constitution.

Stage 6: The universal-ethical-principle orientation. Right is defined by the decision of conscience in accord with self-chosen ethical principles appealing to logical comprehensiveness, universality, and consistency. These principles are abstract and ethical (the Golden Rule, the categorical imperative); they are not concrete moral rules like the Ten Commandments. At heart, these are universal principles of justice, of reciprocity and equality of human rights, and of respect for the dignity of human beings as individual persons.

In addition to the inter-group analysis, several independent variables were also examined to determine the extent to which these impact upon the level of moral

reasoning within and among the sub-groups. While there has been some research utilizing the variables to be used in this study, this will be one of the first research efforts to identify factors which influence the cross-cultural dimension on a number of important independent variables.

The first variable to be examined was the sex of the individual respondents. Several studies have indicated a difference between the levels of moral reasoning on the Kohlberg scale between men and women. This difference has been attributed to the differences in roles assigned to men and women in various cultures. While the pervasive cultural pattern in the United States certainly assigns specific roles to men and women within the society, this study attempted to ascertain if there are different levels of moral reasoning within sub-groups as viewed from the sex variable. If such differences should occur, additional studies would need to be made to determine if the roles of men and women within the sub-groups were a factor.

While age may not seem to be a relevant variable in this study, since all subjects will be selected from a college population to reflect a wider range in the ages of students. Traditionally, the college population has been somewhat narrow, particularly at the undergraduate levels. Recently, however, there has been a growing trend for older individuals to return to college. According to Kohlberg, the greater an individual's exposure to moral decisions the higher the level of moral reasoning. It is a reasonable assumption that older students should achieve a higher level of the DIT.

The factor of age then becomes an important variable in this cross-cultural research.

Kohlberg's theory concerning exposure to a variety of moral issues being influential in the achievement of higher levels of moral reasoning was examined in light of the home environment of the subject. It was reasonable to assume that individuals whose homes are in urban settings would have greater exposure to moral problems than someone raised in a rural environment. The rationale for this assumption is the multitude of value choices which confront residents of urban areas as contrasted to a less complex environment in rural areas. This assumption has been weakened over the past few years, however. The farm is no longer isolated from the stresses of the urban environment and many of the myths of rural serenity are being contradicted by the realities of modern life. While this theoretical construct may be sound in a less technologically advanced society, this study attempted to determine if the variable of rural/urban upbringing had a relationship in moral reasoning on the subgroups represented in the culture of the United States (Light, 1970).

The use of ACT scores to serve as a variable in cross-cultural research is to validate if potential academic achievement had a relationship to moral decision-making. This factor relates to a student's tested ability to perform academically and will be used in this study to determine if those individuals who score highly on the ACT will also score highly on the DIT.

As with age, it would seem reasonable to assume that the higher level the college classification of an individual, the higher the score on the DIT. In other words, sophomores should score higher than freshmen. If this were to be validated in the study, then it would be implied that an educational objective of teaching values was, in fact, being served.

The religious orientation of the student was another variable that could be examined in light of this cross-cultural study. If Kohlberg's theories are correct, then a religious orientation which provides a high degree of personal responsibility should create a moral environment in which individuals are encouraged to explore moral alternatives. The more fundamental the religion of the student the less option for choice on moral issues, therefore, lower levels of scores on the DIT would be achieved by students whose religious preference was of a fundamental nature (Rest, 1979).

The socioeconomic status (SES) variable is another which was used to test Kohlberg's theoretical model. Students coming from a background of high SES should have had an opportunity to explore several alternatives regarding moral choice. If this is true, then it could be expected that these students would tend to score higher on the DIT than those whose SES was at a lower level.

The type of discipline received by the students in their homes was yet another variable to be considered in

this study. Once again, it is Kohlberg's theory of exposure to moral dilemmas which makes this variable significant. Students coming from a home environment which is not rigid should have had an opportunity to utilize higher levels of moral reasoning than those from homes in which a rigid discipline is enforced. Higher scores on the DIT should correspond to a more permissive home environment.

During the interviews with the staff at Bacone College, questions were raised concerning the Native American student population. The staff had observed that there were differences relative to Native Americans from the Five Civilized tribes and other Native Americans, classified as West-Southwestern tribes. A request was made to analyze the Native American students along tribal lines. Since the information of tribal units was readily available, this request was met.

This study compared and contrasted not only the moral reasoning of various sub-cultural groups within the societal framework of the United States as measured by the DIT, but also viewed these scores from the standpoint of several other variables. Moral judgment is a highly complex phenomenon and this study was needed to determine what, if any, relationship exists between the groups and the identified variables.

#### Purpose of the Research

The purpose of this study was to determine if cross-cultural environments reflect different levels of moral

judgment among ethnic groups. This research investigated the relationship between the dependent variable, moral judgment, and the independent variables of age, sex, ACT scores, rural or urban background, year in college, terminal or continuous, socioeconomic status, religion and discipline at home.

Bacone College was selected as the site for this research for several reasons. The student population at Bacone College is somewhat unique in that it consists of a large number of Native American students, a good representation of American Caucasian students and a substantial American Black population. In this regard, the student population was representative of the three groups which were to constitute the populations in the study. There are other racial and ethnic groups which are enrolled at Bacone College. Among the students are a few Hispanics and Micronesians. The numbers of these groups were too small to be included in this study.

Bacone College is not representative of higher education in the United States due to its ethnic mix. It also has other characteristics which add to its uniqueness. It is a junior (community) college and therefore has students involved in training programs that do not lead to continuing education, as well as those academic programs which prepare students to transfer into other institutions of higher education.

Bacone College is also a private college, affiliated with the American Baptist Association. This circumstance

also lends itself to the unique status of the institution. Originally established, by the American Baptist Association, as a college for Native Americans, the college has only recently begun to attract students from other racial backgrounds.

The selection of Bacone College for this study did place limitations upon the findings reported herein. Being an atypical institution, Bacone College and its student population are not representative of American higher education. (It is probably worth noting that American higher education is probably not representative of the racial make-up of the society either.) Virtually any study done with college students will reflect a skewed sample of the population and this study has not overcome that difficulty.

The number of American Black students was another limitation. This was particularly true for those Black students in the sophomore year. Bacone College's Black population is not large, perhaps due to its location in Muskogee, Oklahoma. It was established that three of the four Black students were members of the school's basketball team. This factor does raise some interesting speculations regarding the Black student population not only at Bacone College but at other institutions of higher education. These speculations relate to the values of athletes, specifically recruited for athletic prowess rather than for academic aptitude. Further investigations are needed before any conclusions can be drawn about this area.

## Research Questions

Answers to the following questions were sought:

- I. Is there a difference in the cognitive moral reasoning among American Black, Native American and American Caucasian students on the Defining Issues Test?
- II. Is there a difference in cognitive moral reasoning among the Native American students from the Five (5) Civilized tribes and the West-Southwest tribes on the Defining Issues Test (DIT)?
- III. Is there a significant relationship between the stages of cognitive moral reasoning as defined by the Defining Issues Test scores and the variables sex, age, ACT score and rural/urban?
- IV. Are there significant relationships between stages of cognitive moral reasoning as defined by the Defining Issues Test scores and the variables year in college, terminal or continuous status, religion, discipline at home and SES?

## Research Hypotheses

Null hypotheses of the study were:

- I. There are no differences in the stages of cognitive moral reasoning among American Black, Native American, and American Caucasian students as demonstrated by the Defining Issues Test (DIT) scores.
- II. There is no difference in the cognitive moral reasoning among the Native American students from the



Five (5) Civilized tribes and the West-Southwest tribes on the Defining Issues Test (DIT).

III. There is no significant relationship between the stages of cognitive moral reasoning as defined by the Defining Issues Test scores and the variables of sex, age, ACT score, and rural/urban.

IV. There are no significant relationships between the stages of cognitive moral reasoning as defined by the Defining Issues Test scores and the variables of year in college, terminal or continuous status, religion, discipline at home and SES.

#### Definintion of Terms

The following terms are defined to provide clarity in conjunction with their use in this study:

Moral Dilemmas - A moral dilemma was defined by Kohlberg (1969) as being a discussion topic of sufficient complexity to elicit responses which would differentiate the stages of moral development.

Moral Development - Moral development is concerned with developing a person's cognitive structure in terms of stages, with the developmentally earlier and less complex stages being viewed as prerequisites to the "higher" stages.

Culture - Culture is represented by the set of attitudes, values, traditions, beliefs, and behaviors, both unique and common to a group of people.

Subculture - Subculture is represented by the finer distinction of attitude, values, traditions, beliefs, and behaviors both unique and common to a smaller group of people within a single culture. Within a culture, there are usually various subcultures with distinctively differing sets of attitudes, values, traditions, beliefs, and behaviors. Subculture is self-declared in this study by the students from the three ethnic groups of American Black, Native American, and American Caucasian.

Level of Moral Development (Score on DIT) - The level of moral development is defined as that of comprehension and defense of a course of action pertaining to an issue as defined by the Defining Issues Test (Rest, 1974).

Religion - For the purpose of this study, religion was a self-declared variable, and is defined as being in the service and worship of God. Five different options were presented: Catholic, Protestant, Jewish, Islamic and other.

Discipline at home - The variable "discipline at home" was divided into three levels. These were some, little or none. The students were instructed to self-select the level which most closely approximated the discipline they had received in their homes.

Rural/urban - In order to determine the residential environment of the student subjects, the ten largest cities in Oklahoma, as determined from the 1970 Census Map of the

Oklahoma Department of Transportation, were considered to be urban. Other locals were considered to be rural. The student subjects were then placed in the categories of rural/urban by means of their listed places of residence. In cases where the student subjects were from out-of-state, an inspection was made to ascertain if these places of residence corresponded, in population, to the criterion of urban used for Oklahoma residents.

Socioeconomic Status - The variable of socioeconomic status was divided into three levels. These were low income, medium income, and high income. The student subjects were instructed to self-select the level which most closely approximated the income level of their home environment.

The American College Testing Program - The American College Testing (ACT) is designed to measure as directly as possible the degree to which each student has developed the general skills and abilities needed for success in college work. The ACT is composed of four tests - English, mathematics, social studies, and Natural Sciences. The composite score is an average of the combined standard scores on the four tests. The minimum is one, and the maximum is 35. The median composite score for college bound high school students is approximately 19. About two-thirds of all such students have composite scores between 13 and 24. The standard error on each of the ACT tests is approximately two; on the composite it is about one.

Race or Ethnic Group - Race or ethnic group is a class or kind of individual with common characteristics, interests or habits. In this study three groups were used and they were: American Black, Native American, and American Caucasian. The students selected which group they belonged to according to each one's perception.

#### Summary

There have been no research projects related directly to the moral decision-making process across ethnic and cultural sub-groups seeking relationships between American Black, Native American, and American Caucasian students in higher education. Several studies have been undertaken which do relate to the other variables selected for this study, however. The intent of this study was to measure the dependent variable, moral judgment and its relationship to age, sex, rural/urban background, ACT score, with three levels of SES, and discipline at home, religion and terminal or continuous status in college.

## CHAPTER II

### REVIEW OF LITERATURE

#### Introduction

Relevant literature related to the research study was grouped into three categories: a brief history of the study of moral development, results of previous research, and additional cultural determinants.

The ideal of moral education of students was one of the earliest goals of higher education in colonial America. In colonial times, moral development was generally equated with religious development. The early colleges were established not only to provide an educated class in the professional areas of law, medicine and the clergy but also to insure the strengthening of moral development of society in the colonies (Brubaker and Rudy, 1976).

Secularization of the collegiate scene through the establishment of public institutions, through such actions as the Morrill Act, and the transformation of private, denominational institutions into a more public, non-denominational configuration, tended to modify the emphasis on moral education as a primary institutional function. The vestiges of the collegiate moral commitment would remain in such compulsory activities as chapel and assemblies

devoted to moral ideals. The college, as the instrument of moral values in teaching and guiding of the students, can also be seen through the concept of "in loco parentis" which viewed the college as taking the place of the parents for those students in attendance at the institution.

It was Dewey who first articulated a cognitive-developmental approach to moral education. The approach has been called cognitive because it recognizes that moral education, like intellectual education, has as its basis the stimulating of active thinking in children and young adults about moral issues and decisions. The developmental aspect sees the aims of moral education as movement through moral stages. According to Dewey (1964):

The aim of education or growth is development, both intellectual and moral. Ethical and psychological principles can aid the school in the greatest of all constructions - the building of a true and powerful character. Only knowledge of the order and connection of the stages in psychological development can insure this. Education is the work of supplying the conditions which will enable the psychological functions to mature in the freest and fullest manner (p. 114).

Dewey postulated three levels of moral development: (1) the premoral or preconventional level of behavior motivated by biological and social impulses with results for morals, (2) the conventional level of behavior in which the individual accepts with little critical reflection the standards of his group, and (3) the autonomous level of behavior in which conduct is guided by the individual thinking and judging for himself whether a purpose is good, and does not accept the standard of his group without

reflections.

The conceptual model developed by Dewey was theoretical. Piaget (1948) built upon Dewey's construct and used his own studies of the cognitive stages to first define stages of moral reasoning in children. Piaget's studies were based upon interviews and observations of children in various situations. Using this material from interviews and observations, Piaget defined the cognitive stages as: the premoral, the conventional, and the autonomous levels. He further defined these categories in the following manner: (1) the premoral stage, in which there was no sense of obligation to rules; (2) the heteronomous stage, in which right was viewed as literal obedience to rules and as an equation of obligation with submission to power and punishment; and (3) the autonomous stage, in which the purpose and consequences of following rules was considered an obligation based on reciprocity and exchange.

Dewey and Piaget were the forerunners in the identification of specific stages of moral development in youth. Their view of moral development was based upon their observations of children in the Western world. Although there has been support for the idea that patterns of moral development are universal, there seem to be many differences among cultures in more specific dimensions of moral reasoning.

The identification of the general idea of stages of moral development was a significant contribution of Piaget

and Dewey. It was, however, the task of Kohlberg and other cognitive developmentalists to identify the stages of moral development.

Results of Previous Research on the  
Influence of Culture on  
Moral Reasoning

Kohlberg and cognitive developmentalists have emphasized cultural similarities in moral reasoning. Kohlberg, believing that the developmental pattern of moral reasoning is similar for all humans, argued that one would find the same patterns for all cultures. His studies of children in the United States, Taiwan, Mexico, Turkey, and Yucatan concluded that the pattern of development is similar for all of these cultures. Other authors have raised questions about his conclusions. An example of this is the issue of Kohlberg's results which showed that seven percent of the sixteen-year-olds in the United States and Mexico reasoned at stage six of Kohlberg's moral development scale, while only one percent or fewer of the sixteen-year-olds in Taiwan tested at that level. Furthermore, none of the children in either Turkey or Yucatan were able to reach even stage five. Thus, stage five reasoning is missed in two of the five samples, and stage six reasoning is absent in three of the samples. These results do not disprove Kohlberg's theory that moral development is universally sequential and direct. They only demonstrate that they may not progress past different stages of development.



Gorsuch and Barnes (1973) have also attempted to assess cultural factors in moral reasoning. These researchers compared Black Caribs of British Honduras, ages ten through sixteen, with a sample population in the United States and reported that the development of moral reasoning by both groups was similar. These authors did find some significant differences, however. For instance, only one of all the Black Carib subjects tested was reasoning at a level higher than stage two. Kohlberg's finding by the interview technique in the United States indicate that most subjects in the same age groups were usually beyond the stage two level. Cultural factors do seem to be a factor in determining the age at which one acquires a given level of moral reasoning.

A study was undertaken by Edwards (1975) on the development of moral stages among different populations in Kenya. Using the interview technique, Edwards found that adults who had never left their traditional villages displayed stage two and stage three moral reasoning, whereas some adults who had been educated in government-run high schools displayed stage four moral reasoning. Adults who had received a university education displayed even greater percentages of stage four and stage five moral reasoning.

These results can be interpreted in two ways. Traditional village life, with its reliance on traditional institutions and face-to-face interaction among inhabitants,

provides role-taking opportunities that stimulate the development of moral judgment to stage three. By participating in the running of village institutions, adults learn to take the perspective of the whole community and to judge their own actions and those of their fellow tribespeople from that perspective.

The question remains, how can the absence of stage four moral reasoning among Kenyans educated in high schools and universities be explained? Edwards argues that because villagers do not have much direct experience in participating in the national political and legal systems of Kenya, they do not have the role taking opportunities necessary for developing to stage four. The more formally educated Kenyans do have these opportunities and are more likely to develop to the higher levels. Yet it could also be argued that stages four and five are not indigenous to tribal culture, and that what Edwards has picked up are values and modes of reasoning that Western-educated Kenyans have learned and are teaching to upwardly mobile youth in the high schools and universities.

Kohlberg would probably claim that this difference of interpretation cannot be resolved on the basis of Edward's study. To establish a developmental sequence, longitudinal data are needed. Edward's data, however, are cross-sectional, in that she did not follow the same village youth over a period of years to note differences among those who remained at home and those who went off to

receive a higher education. Thus, it is not possible to tell, whether given the same educational experiences, village youth would develop, as urban youth do, to the higher stages of moral judgment.

The finding that no village adults developed beyond stage three does not present a problem for Kohlberg's theory. His theory does not claim that every stage needs to be present in every society. Kohlberg states that every society provides certain institutionally based role-taking opportunities for its members, and its members will develop in a given sequence (from stage one to two, etc.), but the sequence may end at any stage depending on the social experience available in the given society.

The theory does predict that it is more likely for individuals from economically developed societies to reach higher stages of moral judgment. This is theorized because, in economically advanced societies, individuals are faced with more complex social and moral issues. An examination of stages four, five, and six will show that they develop as modes for dealing with moral issues arising mainly in complex institutional settings. Two tribes may live alongside one another and their members may be aware of differences in their social customs, but the problem of relativity of values will not arise. That problem occurs only in more developed, modern societies and hence the greater probability of the development of stage five in these societies.

Should individuals from less developed societies move

through the first four stages and find conventional moral reasoning to be inadequate for dealing with the moral problems they face, they would need to follow the same developmental progression as individuals from Western societies, as they developed principles of moral judgment at higher levels.

Garbarino and Bronfenbrenner (1975) argue that moral judgments are impacted by cultural differences. Adapting Kohlberg's stage theory to their own measurement techniques, these authors theorized that cultures differ to the extent in which they help children develop desirable modes of moral thought. One of their most interesting notions was that in order to obtain higher levels of thinking about moral principles, a culture must be pluralistic--its basic social agents must represent different expectations, sanctions and rewards for members of the society. As parents, teachers, and school pull the children in different directions, the student is compelled to think and work out conflicts which confront him. Through this process, the child develops a superior ability to reason about moral issues. The evidence provided to support this suggestion was the finding that families in which both parents have strong but different identities tend to have children who rate more highly on dimensions of responsibility and independence of judgment. Families in which one parent is dominant tend to have children whose scores are lower on those dimensions. In addition, Bronfenbrenner (1970) found that Soviet adolescents raised in a single social setting or a boarding

school differ from those with more than a single social setting, such as school and family environments. Students living at home were less authority oriented and struck a balance between competing social agents, peers and parents.

These theorists believe that the different expectations must be firmly based in a common, fundamental set of social and political beliefs, for example a commitment to peace, democracy, constitutional nationality, or religious ethic. They consider the absence of some underlying set of fundamental principles to be injurious in moral development.

Related research indicating cross-national differences of moral thinking was provided by Bronfenbrenner and others. With respect to the extent to which children prefer statements indicating a desire to "go along" with friends rather than obeying legitimate authority, clear differences have been found among diverse national groups, including those of the United States, West Germany, Switzerland, Netherlands, Sweden, Japan, United Kingdom, Canada, Israel, USSR, Czechoslovakia, Hungary, and Poland. These national differences are not differences in moral reasoning in precisely the sense that we have used the term, but they do suggest that differences exist between cultures regarding at least the one moral dimension--following authority.

Additional materials reviewed suggest significant differences among cultures in the way members reason about moral questions. Admittedly, much of the data are indirect, but the implications are nonetheless important.

Employing a non-Kohlbergian measurement, Briton (1969)

compared American and Finnish children. He asked the subjects to mention good and bad behavior and also to specify praise and blame for the behavior. An example of this is, "What would be a good thing which a boy your age could do so that someone would praise you or be pleased?" In this study, Finnish children at ten years of age were compared with the same age group in the United States. From these data, the researchers concluded that American children were more concerned with personal pleasure and personality characteristics, whereas the Finnish children were more concerned with personal achievement, adequacy, goodness of character, and other issues of a similar nature. Another finding was that the Finnish children were more often concerned with their parents' opinions than were the American children.

Devereux et al. (1969) found that in Germany the family played a more central and important role in child rearing and socialization than did the family in the United States. In the American family, the children spent more of their time with peers than with family members. This same study also found the influence of peers is even stronger in England. English children were even more ready than American children to transgress the behavior advocated by parents and other adult authorities in order to win peer acceptance. In contrast, children from the Soviet Union were very compliant to adult values, which tended to be upheld and promoted even in peer groups.

Different cultures show evidence of variation in how

much their members believe in the use of punishment. Eleven to thirteen-year-old Cubans proposed more punishment or sanctions for others than did American children of the same age. Also, seven and eight-year-old black children in rural Florida approved of less punishment than did whites of a similar age, but this trend is reversed by late adolescence. This change is considered to be a functional personality modification in Negro youth, who may be subjected to castelike discrimination through late adolescence. This condition tends to produce low self esteem and anger. The anger in turn produces passive aggression which may be reflected in a higher frequency of proposing punishment for others (Scheider, 1970).

These differences may be the consequence of socioeconomic factors, not of race. For example, Muir and Weinstein (1962) concluded that middle-class people perceive obligation service, or helping others in much the same way they perceive financial transactions. They may use economic or business-like thinking to establish whether or not they should help others. In contrast, persons low on the socioeconomic scale tend to feel that social obligation should not be the critical factor in determining interpersonal behavior. Rather, they believe in a more altruistic approach in which one gives when one is able and then expects others to do the same when they are in a position to give help. They tend to disregard past favors, social debts, or obligations and instead use the notion of mutual aid and one's current ability to provide assistance as most important.

Light (1970) draws the following conclusions about still another cultural difference found within the United States: rural and urban adolescent girls differ markedly in their attitudes on moral issues. For example, rural girls are more likely to be influenced by family and religion in addition to being heavily influenced by peers. Rural girls continue to accept conventional ethical standards whereas urban girls are more receptive to new morality. Despite the fact that urban girls have more frequent contact with people of other races and ethnic backgrounds, both groups exhibit prejudice. Urban girls are more uncertain of their attitudes, which may be the consequence of the smaller degree of influence from family and church. Finally, rural girls place a greater value on education than do girls from an urban environment.

A major study by Rokeach (1975) reports wide cultural differences in values. Cultural, social, and economic differences in values are not necessarily indicative of differences in moral reasoning, but the consistency of such findings strongly suggests that there was a close relationship. Rokeach provides persuasive evidence that differences in moral reasoning are indeed related to differences in values.

Another major cultural difference that seems to affect moral reasoning was the difference between what have been called "guilt" and "shame" cultures (Beloff, 1970). Some societies control their members through shame, while others, such as Western society, use guilt. Shame cultures are said



to be those in which people who are in authority usually exhort, threaten, or otherwise strive to arouse fear in order to obtain compliance from others. This compliance resembles moral action on Kohlberg's lower levels. Guilt cultures, on the other hand, are those in which authorities attempt to develop self-control by instilling in them strong feelings that serve to govern behavior. It is usually assumed that mature guilt does not occur without the use of some type of reasoning. Shame cultures are said to produce weaker consciences because people learn to rely on external sanctions to govern behavior rather than on internal controls. Additionally, most shame cultures have kinship, clan, or family extensions that allow the disciplinary role of the parent to be delegated to others. The Samoan culture is said to be typical of the shame society, whereas mainland United States is said to be basically a strong guilt culture. Grinder and McMichael (1963) found that there were numerous differences between these cultures in areas such as levels of guilt, resistance to temptation, acceptance of remorse, frequency of confessions, and use of restitution following transgressions. It was found that Samoans possessed fewer traits associated with guilty behavior than American Caucasian children of the same age. This was illustrative of another difference in moral reasoning that may stem from cultural difference.

A similar position regarding the existence of cultural differences has been advanced by Hogan (1973), a social psychologist. Hogan describes man as a rule-formulating and

rule-following animal, which certainly implies that man engages in moral reasoning at several levels. He proposes that all social behavior occurs within new rule systems and that rule systems form a necessary and integral part of every community, even though the rule systems may differ greatly. By knowing about the nature of man as a rule-following animal and the existence of rule systems within each culture, we can explain the general outline of all social behavior. While other factors besides rule-following can be employed to explain human behavior, it is reasonable to conclude that rule-following awareness in moral reasoning is an important and critical predictor of man's individual and social behavior. This is close to a restatement of what Piaget suggested more than forty years ago.

It does appear that culture greatly influences moral judgments and reasoning, but the direct evidence for this is not as strong as many researchers would like it to be. Most psychologists have concluded that each culture will possess certain dominant types of moral reasoning arising from socialization patterns which endorse a given mode of moral thought. Indeed many subtle factors may cause the preference for and persistence of a mode of thought in a given culture. Just what these factors are, of course, is an important subject yet to be adequately researched.

#### Additional Cultural Determinants

Yankelovich (1974) found that college students expressed value orientations very similar to those of

students of previous years. Only in the area of sexual behavior was a definite shift toward a more liberal stance noted. This result is surprising in that the scope of this investigation was very broad in the range of moral acts examined. There included such things as "killing a person in defense of one's own life," "forging a check," "girls smoking cigarettes," and "advertising a medicine to cure a disease known to be incurable by such a remedy." This indicates that generational differences may be neither as deep, nor as broad, as many have claimed. Another explanation might be that even over the years, young people tend to resemble each other, but that generational differences stay just as marked. In short, that young people become more conservative as they grow older and - as parents - tend to disagree with younger people.

While knowing of no theories of moral reasoning that posit a significant sex difference in the development of moral reasoning, a number of studies have shown such differences. Staub (1971) has reported that when girls move from high school or college to motherhood, many of them remain at stage three while their male counterparts move on to stage four or other higher stages. This difference was not as strongly established in younger age groups. There seem to be at least two reasons to expect greater differentiation between the sexes on stages of moral development as the individuals grow older. First, American culture emphasizes many stage three characteristics as more appropriate for girls - this would tend to move them into stage

three somewhat earlier than boys and keep them at this level for a longer period of time. Second, males seem to engage in formal operational thinking sooner than girls, which would suggest that boys would move into postconventional thinking sooner than girls. This would explain the evidence of greater differences in the stages of moral development between the sexes at older rather than younger ages, as research results suggest.

### Summary

The experimental results presented in this chapter suggest that moral thinking is significantly related to several factors: cognitive development, age, cultural and socioeconomic factors, and religion. It is also apparent that rational persuasion can affect moral thinking and that an individual's behavior is very often closely related to his moral thought.

It is obvious that people differ in their moral thought, but the crucial matter is knowing precisely how they differ. One of the major differences is between age groups, but perhaps the significant element in the moral development at different ages is the cognitive ability to comprehend, understand, and engage in advanced thinking. An additional factor that impact upon moral development at various age levels is social experience. Studies of differences in cultural socialization suggests that people tend to differ in the mode of reasoning they employ. Although this area has not been directly researched sufficiently to draw a

valid conclusion, there is much indirect evidence suggesting that such differences do exist.

While there has been some research done relative to moral development across cultures as defined by national origin, there has not been research which has been based upon identifiable sub-groups within a predominant cultural orientation. This study has been an effort to identify sub-groups along racial lines and examine the similarities and differences which appear on an instrument designed to measure moral reasoning. Since this study was an initial attempt in this area, it is important in that it points to other areas of research that need to be pursued.

Students in higher education have not been a targeted population for much research on moral development. In the past, students in American colleges and universities were viewed as a relatively homogenous group with relatively similar value structures. More recently, higher education has become more open to students from different backgrounds and representing various ethnic groups. The questions of similarities and differences relative to moral reasoning and ethnic origin are highly complex particularly when confounded by a college student population. It may well be that all groups of college students are more similar than are their peers of the same sub-group which are analyzed from the perspective of college and non-college individual. Only additional research concerning these areas can determine the nature and scope of the similarities and differences which may occur within and between these sub-groups.

## CHAPTER III

### PROCEDURES AND METHODOLOGY

#### Introduction

The problem presented in this study was to determine if cross-cultural environments produce differential levels of moral judgment between ethnic groups. This research also investigated the relationship between the dependent variable: moral judgment as measured by the DIT and the independent variables of age, sex, ACT scores, rural and urban background, college classification, socioeconomic status, religion and discipline at home.

This chapter consists of the following: the basic assumptions and limitations, the procedures for identifying the sample, the description of the instrument, the method for collecting data, and the description of the statistical procedure.

#### Basic Assumptions

The following basic assumptions were made:

1. Respondents could and would respond truthfully to the questionnaire.
2. Persons of different cultural backgrounds may perceive experiences differently.

## Selection of the Subjects

Registered students at Bacone College, a church related college, unique for its Native American heritage and traditions provided the population from which the sample in this study was drawn. The data for this study were collected by survey of intact classes at Bacone College. The intact classes utilized were from the areas of athletics, art, silversmithing, nursing, and literature. These classes were selected because they seemed to reflect a cross section of the campus population.

## The Description of the Instrument Used

The instrument used in this study was the Defining Issues Test (DIT) developed by Rest in 1972. A copy of the DIT and scoring guidelines are in Appendix A and B. The test can be administered either in groups or individually. Usually 50 to 60 minutes is ample time for the six-story version to be taken, but all subjects are allowed ample time to complete the test. The form of the DIT requires that each individual puts check marks or numbers directly on the questionnaire booklet. The subjects read a story. They are presented 12 issues pertaining to the story and asked to rate them in importance. After rating each item individually, the subjects were to consider the set of twelve items and choose the four most important. Rest (1974) has developed an objective standard scoring guide for assessment of the subjects. The estimate of test-retest reliability over

relatively short periods of time for adolescents was reported at 0.81 (Rest, 1976). The validation of the constructs of moral development was based on indirect evidence or "construct validation" (Cronbach and Meehl, 1955). The theoretical implications of the constructs are tested, as well as determining the degree to which the produced data trends conform to a set of theoretical expectations.

The validation criteria for the moral judgment scale are:

1. Test-retest stability
2. Age trends
3. Correlation with comprehension on moral-political concepts
4. Correlation with attitudes and political stances on current controversial issues
5. Correlation with existing moral judgment measures (Kohlberg's)
6. Increases in moral judgment test scores after experiences which theoretically should accelerate the development of higher-state judgment. After examining the Defining Issues Test on the above criteria, it was concluded that the test compared well with that of other measures of moral judgment, while at the same time being less time-consuming and less vulnerable to certain biases of interviewing and scoring (Rest, 1976 p. 7.8).

The test has shown itself to be usable with a wide range of subjects. Research has indicated a minimum reading level of sixth grade in order to obtain valid results (McGeorge, 1973). This provides no difficulty within this study.

The scoring of the Defining Issues Test yields both a principled morality score ("P") and a stage score. The P score is interpreted as the relative importance attributed to principled moral considerations (Kohlberg's stages five



and six) in making a moral decision, and is expressed as a percentage. The P score has been indicated by research to be the more useful measure of moral development of the DIT. In addition, the DIT contains a consistency check that provides a method of identifying subjects who are randomly checking their responses.

#### Collection and Tabulation of the Data

The instrument Defining Issues Test questionnaire was administered to 141 students at Bacone College in the fall semester of 1980. The total number of usable questionnaires for this study was 114. An additional 27 of the Defining Issues Test (DIT) questionnaires were rejected because they failed to meet the consistency standards for the test. Upon receipt of the completed questionnaires they were hand scored by the author and another grader using a standard scoring sheet.

#### Analysis of the Data

The returned questionnaires were coded, tabulated, on data sheets, key punched into data processing cards, and varified. These cards were processed on the IBM 3701168 Computer at the Oklahoma State University Computer Center using the statistical analysis system (SAS CORR) in applying the appropriate statistical package. The data were analyzed by four statistical procedures.

### Analysis of Variance

Analysis of variance was used to determine whether a significant difference existed between:

Moral Development (DIT) scores among the ethnic groups of American Blacks, Native Americans and American Caucasians.

Moral development (DIT) scores on the variable religion.

Moral development (DIT) scores on the variable discipline in the home.

Moral development (DIT) scores on the variable socioeconomic status.

### t-Test

The t-test was used to compare:

Moral development (DIT) scores on the variable sex.

Moral development (DIT) scores on the variable rural/urban.

Moral development (DIT) scores on the variables year in college.

Moral development (DIT) scores on the variable terminal/continuous.

### Pearson Product-Moment (r) Correlation Coefficient

A Pearson product-moment (r) correlation coefficient was used to determine if a significant relationship existed between DIT scores and the variables age and ACT scores.

### Multiple Regression Equation

Several selected variables; socioeconomic status, college classification, future academic plans (continuing or terminal programs), and residential environment (rural/urban) were subject to a multiple regression equation. This technique was utilized to determine if there was any relationship between these variables and the estimated DIT scores among the Native American student subjects.

### Limitations of the Study

1. The sample was limited to undergraduate students at Bacone College.
2. Sampling was limited to those individuals who continued their post-secondary education at Bacone College.
3. The self reporting techniques used on several of the variables were highly dependent upon all subjects having a shared understanding of the categories utilized.
4. The number of student subjects within some of the classifications was limited.
5. Bacone College is not representative of institutions of higher education in the United States due to its large Native American student population.
6. Bacone College lends itself to the unique status in that it is a private college, affiliated with the American Baptist Association, originally established as a college for Native Americans.
7. The selection of intact classes at Bacone was

another area of limitation upon the study, but the decision to utilize this technique was made with careful forethought. The use of random sampling was rejected after consultation with representatives of Bacone College. The concern raised about random sampling was the preceived difficulty of obtaining a sufficient number of returns from members of the various sub-groups to make the results representative of Bacone College. The selection of intact classes was determined to be the most effective way to insure a representative sample of the institutional population.

## CHAPTER IV

### PRESENTATION AND ANALYSIS OF DATA

#### Introduction

This study was designed to examine moral judgment, as determined through the scores of the Defining Issues Test (DIT), for three ethnic group populations: American Black, Native American and American Caucasian. It also attempted to examine if any relationship existed between the dependent variable; moral judgment, and nine independent variables: age, sex, ACT score, residential background (rural or urban), year in college, educational status (terminal program or continuing student), socioeconomic status (SES), religion, and discipline at home.

The data for this study were collected by survey of intact classes at Bacone College. Bacone College is a two-year, church related college located in Muskogee, Oklahoma. The intact classes utilized were from the areas of athletics, art, silversmithing, nursing and literature. These classes were selected because they seemed to reflect a cross section of the campus population. The rationale for utilizing Bacone College was the institution has a mix of students representing the ethnic groups being surveyed.

The total number of usable questionnaires for this

study was 114. An additional 27 of the Defining Issues Test (DIT) questionnaires were rejected because they failed to meet the consistency standards for the test. This consistency standard is determined by observing the consistency between a subject's ratings and rankings. If a subject ranks an item first, then his rating for that item should have no other item higher although items may tie in ranking.

In order to determine if the questionnaire responses reflected the ethnic composition of Bacone College, a chi square statistic was computed. The results of that test are reported in Table I.

TABLE I  
EXPECTED FREQUENCY CHART FOR AMERICAN  
BLACK, NATIVE AMERICAN AND  
AMERICAN CAUCASIAN  
STUDENTS

	Native American	American Caucasian	American Black
E	55.8	46.0	12.2
O	46	53	15
O-E	9.80	7.00	2.80
$\frac{(O-E)^2}{E}$	1.720	1.065	0.642
$\chi^2 = 3.427$		$p > 0.05$	

The frequencies were not different than those expected as based on population percentages. The results of this study are reported as they relate to each of the research questions. The research questions are:

- I. Is there a difference in the cognitive moral reasoning among American Black, Native American, and American Caucasian on the Defining Issues Test?
- II. Is there a difference in cognitive moral reasoning among the Native American students from the Five (5) Civilized tribes and the West-Southwest tribes on the Defining Issues Test (DIT)?
- III. Is there a significant relationship between sex, age, ACT score, rural/urban and moral judgment?
- IV. Are there significant relationships between year in college, terminal or continuous status, religion, discipline at home, SES, and moral judgment.

Since it is the common statistical practice to reject null hypotheses at the 0.05 level of significance, that level of confidence was adopted for this study.

#### Research Question I

Is there a difference in the cognitive moral reasoning among American Black, Native American and American Caucasian students on the Defining Issues Test?

To investigate the first research question, a one-way analysis of variance was used to explore whether differences

existed between the three ethnic groups on the dependent variable Defining Issues Test (DIT).

### Defining Issues Test (DIT)

A one-way analysis of variance was calculated to determine whether differences existed among the three ethnic groups. The F value which was obtained from these calculations was 1.45 with 2 and 111 degrees of freedom. This value was not significant at the 0.05 level of confidence.

Therefore, no generalizable differences were found between the three ethnic groups; American Black, Native American and American Caucasian students on the Defining Issues Test (DIT). These data are summarized in Table II. Mean P-scores for the above comparison are reported in Table III.

TABLE III

### P-SCORES FROM DEFINING ISSUES TEST

Sample	Mean P-scores for Group
American Black	26.7
Native American	27.0
American Caucasian	30.8



TABLE II

ANALYSIS OF VARIANCE SUMMARY OF COMPOSITE DIT SCORES BY ETHNIC GROUP  
(AMERICAN BLACK, NATIVE AMERICAN, AND AMERICAN CAUCASIAN)

Group	df	Sum of Squares	Mean Squares	F value
Composite Group	2	412.68	206.34	1.45 (n. s.)
Within Group	111	15777.51	142.14	
Total	113	16190.19		

## Research Question II

Is there a difference in cognitive moral reasoning among the Native American students from the Five (5) Civilized tribes and the West-Southwest tribes on the Defining Issues Test (DIT)?

Table IV represents the analysis of the variance between Native American students from the Five (5) Civilized tribes and West-Southwest Native American students on the Defining Issues Test (DIT). As shown by the reported data, a difference was seen between the Native American groups.

## Research Question III

Is there a significant relationship between sex, rural/urban, age, ACT score, and moral judgment?

To investigate the research question, statistics were calculated for American Blacks, Native Americans and American Caucasian students on the variables sex, rural/urban, age, ACT score and DIT score. The t-test was used to compare the sexes and rural/urban students on DIT scores within each group. A simple between group t-test was used for these data rather than the more esoteric correlation coefficients for use with dichotomies. The logic underlying this was that if DIT scores are not different by sex (or rural/urban) then there is no relationship between sex (or rural/urban) and DIT scores. The relationships between DIT scores and ACT scores and age were analyzed by the Pearson

TABLE IV  
ANALYSIS OF VARIANCE BETWEEN THE FIVE CIVILIZED TRIBES AND THE WEST-  
SOUTHWEST NATIVE AMERICAN STUDENTS ON THE  
DEFINING ISSUES TEST (DIT)

Source	df	Sum of Squares	Mean Squares	F value
Ethnic Groups	1	1136.36	1136.36	11.62 (0.0014)*
Within Groups	43	4206.10	97.82	
Total	44	5342.46		

\*There is a significant difference at the 0.05 level of confidence.

product-moment (r) correlation coefficient test.

### Sex

A t-test was calculated to compare mean P-scores of males and females for the composite group (American Black, Native American and American Caucasian students combined) on the variable sex. The t-value for determining whether a significant difference existed resulted in a t-value of -1.6962 with 112 degrees of freedom, which was not significant at the 0.05 level of confidence ( $P = 0.0926$ ). There was no male-female difference in the entire (composite) group.

The t-test was also calculated to compare mean P-scores of males and females for each ethnic group. The American Black had a t-value of -1.2590, the Native American t-value was -0.9461 and the American Caucasian t-value was -0.1127. No difference between the sexes on P-scores was found in any of the ethnic groups. These data are summarized in Table V.

### Rural/Urban

A t-test was calculated to compare the mean P-scores for the composite group (American Black, Native American and American Caucasian students combined) on the variable rural/urban. The t-value for determining whether a significant difference existed resulted in a t-value of -1.0949 with 112 degrees of freedom, which was not

TABLE V

COMPARISON OF MEAN DEFINING ISSUES TEST P-SCORES OF AMERICAN BLACK, NATIVE  
AMERICAN AND AMERICAN CAUCASIAN STUDENTS ON THE VARIABLE SEX BY USING  
THE T-TEST

Group	Number	Mean P-score	Standard Deviation	t-value	Level of Significance
Composite					
Male	27	25.33	11.69		
Female	87	29.76	11.92	-1.6962	0.093
American Black					
Male	9	24.18	10.50		
Female	6	30.42	7.30	-1.2590	0.9107
Native American					
Male	14	24.72	9.88		
Female	32	28.04	11.35	-0.9461	0.3493
American Caucasian					
Male	4	30.03	20.84		
Female	49	30.81	12.76	-0.1127	0.9107

significant at the 0.05 level of confidence ( $P = 0.2759$ ). There was no rural/urban difference in the entire (composite) group.

The t-test was also calculated to compare mean P-scores of rural and urban students for each ethnic group. The American Black had a t-value of 2.2125, the Native American t-value was -1.6468 and the American Caucasian t-value was -1.1222. A statistically significant difference at the 0.05 level of confidence ( $P = 0.0454$ ) was found for the American Black. No statistically significant difference was found for the other two ethnic groups. Table VI reveals a summary of these data.

#### Age and ACT

A Pearson product-moment ( $r$ ) correlation coefficient was calculated between DIT scores and age and ACT scores for American Black, Native American and American Caucasian students on the variables age and ACT scores. The Pearson product-moment ( $r$ ) correlation coefficient between DIT scores and age was not found to be significant for any of the three ethnic groups or for the composite of the three ethnic groups. The Pearson ( $r$ ) correlation coefficient between DIT and ACT scores, however, was  $r = 0.46$  with an associated probability of 0.0015 among the American Caucasian students and  $r = 0.38$  with an associated probability of 0.0004 for the composite group. Table VII summarizes these data.

TABLE VI  
COMPARISON OF MEAN DEFINING ISSUES TEST P-SCORES OF AMERICAN BLACK,  
NATIVE AMERICAN AND AMERICAN CAUCASIAN STUDENTS ON THE  
VARIABLE RURAL/URBAN USING THE T-TEST

Group	Number	Mean P-score	Standard Deviation	t-value	Level of Significance
Composite					
Rural	78	27.88	13.04		
Urban	36	30.52	9.14		
				-1.0949	0.2759
American Black					
Rural	7	31.86	9.65		
Urban	8	22.14	7.35		
				2.2125	0.0454*
Native American					
Rural	35	25.57	11.35		
Urban	11	33.67	8.26		
				-1.6468	0.1067
American Caucasian					
Rural	36	29.35	14.91		
Urban	17	33.71	8.35		
				-1.1222	0.2670

\*P-0.05

TABLE VII

PEARSON PRODUCT-MOMENT CORRELATION COEFFICIENT BETWEEN DEFINING ISSUES TEST  
SCORES AND AGE AND ACT SCORES FOR AMERICAN BLACK, NATIVE AMERICAN  
AND AMERICAN CAUCASIAN STUDENTS

Group	American Black	Native American	American Caucasian	Composite Group
Age	N = 15	N = 46	n = 52	N = 113
	r = -.15	r = .22	r = .07	r = .15
	p <sup>1</sup> = .5947	p = .1385	p = .6098	p = .1021
ACT Score	N = 9	N = 31	N = 44	N = 84
	r = -.26	r = .34	r = .46	r = .38
	p = .4988	p = .0571	p = .0015*	p = .0004*

1 Probability

\* There is a significant correlation (relationship) at the 0.05 level of confidence.



#### Research Question IV

Are there significant relationships between year in college, terminal or continuous status, religion, discipline at home, SES and moral judgment?

To investigate the research question, statistical comparisons of year in college, terminal or continuous status, religion, discipline at home and socioeconomic status were made by using the t-test and one-way analyses of variance.

##### Year in College

A t-test was calculated to compare the mean P-scores for freshmen and sophomores for the composite group. The t-value for determining whether a significant difference existed between students of the two classes was -2.9505 with 111 degrees of freedom. This value was statistically significant at the 0.05 level of confidence ( $P = 0.0039$ ).

Thus, it was found that year in college and P-scores of the composite group are related. These data are summarized in Table VIII.

##### Terminal or Continuous

A t-test was calculated to compare the mean P-scores of terminal or continuous students. The t-value for determining whether a significant difference existed resulted in a t-value of -1.7308 with 112 degrees of freedom which was not significant at the 0.05 level of confidence

TABLE VIII

MEAN DEFINING ISSUES TEST P-SCORES FOR THE COMPOSITE GROUP (AMERICAN  
BLACK, NATIVE AMERICAN, AND AMERICAN CAUCASIAN STUDENTS) ON THE  
VARIABLE YEAR IN COLLEGE USING T-TEST

Group	Number	Mean Score	Standard Deviation	t-value	Level of Significance
Composite Freshmen	91	27.25	10.89		
Sophomore	22	35.36	14.09	-2.9505	0.0039*
American Blacks Freshmen	11	27.32	10.12		
Sophomore	4	24.90	9.11	0.4187	0.6823
Native American Freshmen	38	24.91	10.37		
Sophomore	8	37.08	7.67	-3.1286	0.003*
American Caucasian Freshmen	42	29.36	11.34		
Sophomore	10	38.17	18.16	-1.9514	0.0566

\*P-0.05

( $P = 0.0862$ ).

Therefore, no difference was found between terminal or continuous students for mean P-scores. These data are summarized in Table IX.

### Religion

A one-way analysis of variance was calculated to determine whether differences existed in the mean P-scores for students reporting different religions. The analysis resulted in an F value of 2.24 with 2 and 111 degrees of freedom, which was not significant at the 0.05 level of confidence. With 2 and 111 degrees of freedom, an F value of 3.07 was needed for statistical significance at the 0.05 level of confidence. Thus, the mean Defining Issues Test P-scores is not related to the variable religion as defined in this study. Only three of the five self-declared religious affiliation options were chosen by the students at Bacone College. Table X displays a summary of these results.

The mean Defining Issues Test P-scores for the composite group by religious affiliation are given in Table XI below.

TABLE IX

MEAN P-SCORES FOR COMPOSITE GROUP (AMERICAN BLACK, NATIVE AMERICAN, AND  
AMERICAN CAUCASIAN STUDENTS) ON THE VARIABLE, TERMINAL OR  
CONTINUOUS USING T-TEST

Group	Number	Mean Score	Standard Deviation	t-value	Level of Significance
Terminal	19	24.41	14.75		
Continuous	95	29.57	11.23	-1.7308	0.0862

TABLE X

ANALYSIS OF VARIANCE SUMMARY FOR COMPOSITE GROUP (AMERICAN BLACK,  
NATIVE AMERICAN, AND AMERICAN CAUCASIAN STUDENTS: MEAN DEFINING  
ISSUES TEST P-SCORES BY RELIGIOUS AFFILIATION

Source	df	Sum of Squares	Mean Square	F value	Level of Significance
Between Groups	2	627.81	313.91	2.24	0.114 (n. s.)
Within Group	111	15562.38	140.20		
Total	113	16190.19			

TABLE XI  
MEAN DEFINING ISSUES TEST P-SCORES FOR  
THE COMPOSITE GROUP (AMERICAN BLACK,  
NATIVE AMERICAN AND AMERICAN  
CAUCASIAN STUDENTS) BY  
RELIGIOUS AFFILIATION

Religion	Number	Mean
Protestant	78	29.62
Catholic	7	19.76
Other	29	28.43

#### Discipline at Home

A one-way analysis of variance was calculated to determine whether differences existed in the mean P-scores of students reporting various levels of discipline at home.

This calculation resulted in an F value of 0.29 with 2 and 111 degrees of freedom which was not significant at the 0.05 level of significance. With 2 and 111 degrees of freedom, an F value of 3.07 was needed to achieve the level of significance. Therefore, it can be said that in this study the P-scores were not related to discipline at home as reported by the students. Table XII displays a summary of these results.

#### Socioeconomic Status

A one-way analysis of variance was calculated to

TABLE XII

ANALYSIS OF VARIANCE SUMMARY FOR COMPOSITE GROUP (AMERICAN BLACK,  
NATIVE AMERICAN AND AMERICAN CAUCASIAN STUDENTS) MEAN  
DEFINING ISSUES TEST P-SCORES BY DISCIPLINE AT HOME

Source	df	Sum of Squares	Mean Square	F value	Level of Significance
Ethnic Groups	2	82.85	41.43	0.29	0.7522 (n. s.)
Within Group	111	16107.34	145.11		
Total	113	16190.19			

determine whether differences existed among socioeconomic status (SES) groups (high, middle, low) on mean P-scores.

This calculation resulted in an F value of 0.66 with 3 and 110 degrees of freedom which was not significant at the 0.05 level of significance. With 3 and 110 degrees of freedom, an F value of 2.68 was needed to achieve the 0.05 level of significance. Therefore, it can be said that the mean P-scores of the three ethnic groups were not different across socioeconomic status groups.

#### Additional Information for Research

##### Question II

##### Multiple Regression Equation for Native American Students

Several selected variables; socioeconomic status, college classification, future academic plans (continuing or terminal programs), and residential environment (rural/urban) were subject to the GLM procedure in order to select a multiple regression equation for Native Americans at Bacone College. Two other variables were computed each independently, to determine if they should be incorporated into the equation. But each variable did not add to the r-square value greatly without increasing the mean square significantly. Therefore, the equation with the four variables tested above was determined to be the best predictor of DIT scores. This multiple regression equation is illustrated below:



$$\text{DIT}^1 = 21.32 = 19.69 \text{ D1} - 19.11 \text{ D2} = 20.30 \text{ D3} - 10.98 \text{ year} \\ - 4.59 \text{ R/U} - 4.05 \text{ T/C}$$

where D1 = 1 when SES = high, 0 otherwise

D2 = 1 when SES = high middle, 0 otherwise

D3 = 1 when SES = low middle, 0 otherwise

Year = year in school, 1 = freshmen, 2 = sophomore

R/U = rural or urban, rural = 1, urban = 2

T/C = terminal = 1, continuous = 2

A multiple regression equation that would also predict DIT scores for American Caucasians at Bacone College was computed. The variables in this research when tested in various combinations did not have a statistically significant intercorrelation. Therefore, a regression equation was not possible using the variables within this study.

### Summary

This chapter has presented statistical analysis and interpretations of the data collected for this study. Four statistical techniques were used to test the research questions and the four research hypotheses.

The testing of the four hypotheses indicated the following statistical results:

- I. There were no significant differences between the three ethnic groups; American Black, Native American, and American Caucasian students on the Defining Issues Test (DIT).
- II. Native American students from the Five Civilized

tribes and West-Southwest tribes were found to have a significant difference between them on the Defining Issues Test (DIT).

III. There is no difference in the P-scores of American Black, Native American and American Caucasian students at Bacone College. However, an associated probability was statistically significant between DIT and ACT scores among American Caucasian students and also for the composite group of American Black, Native American, and American Caucasian students. A statistically significant difference was found for the American Black on the rural/urban variable. There was no statistical difference between male and female students on the DIT.

IV. A relationship did not exist among the American Black, Native American and the American Caucasian students on the variables:

- a. Terminal/continuous
- b. Discipline in the Home
- c. Religion
- d. Socioeconomic status (SES).

However, a significant relationship was found between the variable year in college and the Defining Issues Test P-score of the three ethnic groups.

CHAPTER V  
SUMMARY, CONCLUSIONS AND  
RECOMMENDATIONS

Summary of the Study

This study was designed to examine moral judgment, as determined by the scores on the Defining Issues Test (DIT), for three ethnic group populations: American Black, Native American and American Caucasian. It also examined if any relationships existed between the dependent variable; moral judgment, and nine independent variables: age, sex, ACT score, residential background (rural or urban), year in college, educational status (terminal program or continuing student), socioeconomic status (SES), religion, and discipline in the home.

The purpose of this study was to compare and contrast the moral reasoning of various sub-cultures within the societal framework of the United States, as measured by the DIT, and also to view these scores from the perspective point of several significant variables. Moral judgment is a highly complex phenomenon, and this study was needed to determine what, if any, relationship existed between the groups and the identified variables.

Based on a review of the relevant literature, it seemed that people do differ in their moral judgments, but

a more crucial matter was knowing precisely how they differed. One of the major differences, cited in the literature, is the cognitive ability to comprehend, understand, and engage in advanced thinking. An additional factor that impacts upon moral development is social experience. Studies of differences in cultural socialization suggest that people tend to differ in the modes of moral reasoning they employ. From the review of the literature, four research questions and four research hypotheses were generated.

To investigate moral judgment for three ethnic group populations - American Black, Native American and American Caucasian - the Defining Issues Test questionnaire was administered to 141 students at Bacone College in the fall semester of 1980. The total number of usable questionnaires for this study was 114. An additional 27 of the Defining Issues Test (DIT) questionnaires were rejected because they failed to meet the consistency standards for the test.

The returned questionnaires were coded, tabulated on data sheets, key punched into data processing cards, and verified. These cards were processed on the IBM Computer at the Oklahoma State University Computer Center. The computer program SAS CORR was utilized in applying the appropriate statistical package. All hypotheses were supported or rejected at the 0.05 level of significance.

The collected data were analyzed by four appropriate statistical techniques: 1. Analysis of variance was used to determine whether a significant relationship existed

between moral development (DIT) scores among the ethnic groups; American Blacks, Native Americans, and American Caucasians. The significant relationship between moral development (DIT) scores and the variables - ie. religion, discipline in the home and socioeconomic status - was also assessed through the use of analysis of variance. 2.

T-tests were used to compare mean P-scores and the variables: sex, rural/urban, year in college, and terminal/continuous.

3. Pearson product-moment ( $r$ ) correlation coefficient was used to determine if an associated probability exists between DIT scores and the variables age and ACT scores.

4. Several selected variables - socioeconomic status, college classification, future academic plans (continuing or terminal programs), and residential environment (rural/urban) - were subject to a multiple regression equation.

This technique was utilized to determine if there was any relationship between these variables and the estimated DIT scores among Native American students.

This last analysis was done at the request of the officials of Bacone College, to explore if any relationship existed between two sub-groups within the Native American population. These sub-groups were defined as those Native Americans from what are considered the Five Civilized tribes (Creek, Cherokee, Chickasaw, Choctaw, Seminole) and other Native Americans from Western and Southwestern tribes.

### Summary of the Findings

The findings of the study were:

Hypothesis One: There is no difference in the stages of cognitive moral reasoning among American Black, Native American and American Caucasian students as demonstrated by the Defining Issues Test (DIT) scores.

1. There were no significant differences between the three ethnic groups; American Black, Native American and American Caucasian students on the Defining Issues Test (DIT).

Hypothesis one was supported.

Hypothesis Two: There was no difference in cognitive moral reasoning among the Native American students from the Five (5) Civilized tribes and the West-Southwest tribes on the Defining Issues Test (DIT).

1. There was a significant difference between students from the Five (5) Civilized tribes and the West-Southwest tribes on the Defining Issues Test (DIT).

Hypothesis two was not supported.

Hypothesis Three: There was no relationship in the stages of cognitive moral reasoning between the variables of sex, rural/urban, age, ACT score, and moral judgment as demonstrated by the Defining Issues Test scores and to the groups cited in Hypothesis I.

1. There was no statistical significance when the mean P-scores between American Black, Native American and American Caucasian students were

compared on the variable sex.

2. There was a statistical significance when the mean P-scores among American Black students were compared on the variable rural/urban.
3. There was no associated probability when the DIT scores and age were correlated for American Black, Native American and American Caucasian students.
4. There was an associated probability when DIT scores and ACT scores were calculated for American Caucasian students and for the composite group of American Black, Native American and American Caucasian students.

Hypothesis three was not supported for the variable, rural/urban among American Blacks and the associated probability when DIT scores and ACT scores were correlated for the three ethnic groups. However, Hypothesis three did support the associated probability between the DIT scores and age. Also, the variable sex, was supported by the third hypothesis.

Hypothesis Four: There were no relationships between the variables; year in college, terminal or continuous status, religion, discipline at home, socioeconomic status (SES), and moral judgment as demonstrated by the Defining Issues Test scores.

1. There was a statistical significance when the mean P-scores between American Black, Native American and American Caucasian students were calculated

to compare freshmen and sophomores on the variable, year in college.

2. There were no significant differences between terminal or continuous students and the composite mean P-scores of the three ethnic groups.
3. There were no significant differences between the mean P-scores of American Black, Native American and American Caucasian on the variable, religion.
4. There were no significant differences in the composite mean P-scores between the three ethnic groups and discipline at home.
5. There were no significant differences in the composite mean P-scores of the three ethnic groups across socioeconomic status groups.

Hypothesis four was supported by the variables; terminal/continuous programs, religion, discipline at home, and socioeconomic status groups. However, Hypothesis four was not supported by the variable year in college.

A summary chart for analysis of data is given in Table XIII.

### Conclusions

The results of this study indicated that relationships did not exist between the Defining Issues Test (DIT) among the three ethnic groups (American Black, Native American and American Caucasian) and the variables: sex (male and female), terminal/continuous, religion, discipline at home, socioeconomic status, and age.



TABLE XIII  
SUMMARY CHART FOR ANALYSIS OF DATA

Variable	Statistical Test	Level of Significance	Notes
Defining Issues Test (DIT)			
3 ethnic groups	Anova	not significant	results not expected
Civilized tribes vs West-Southwest tribes	Anova	significant = 0.0014	results not expected r = .21
Civilized tribes vs West-Southwest tribes	Multiple regression	significant = 0.0097	r-square = 0.34
Rural/urban	t-test	significant	Am. Black = 0.0454 Native Am. = 0.1067
Year in college	t-test	significant	Native Am. = 0.003 Am. Caucasian = 0.0566 Composite = 0.0039
ACT scores	Pearson-r	significant	Composite = 0.0004 Am. Caucasian = 0.0015 Native Am. = 0.0571
Sex (Male & Female)	t-test	not significant	Composite = 0.093
Terminal/continuous	t-test	not significant	Native Am. = 0.0679 Composite = 0.0862
Religion	Anova	not significant	Composite = 0.114
Discipline at home	Anova	not significant	Composite = 0.7522
Age	Pearson-r	not significant	Composite = 0.1021

From the review of the literature, it was considered from the beginning of this study that significant differences would exist among American Black, Native American and American Caucasians in their mean P-scores. Garbarino and Bronfenbrenner (1975) argue that moral judgments are impacted by cultural differences. Adapting Kohlberg's stage theory to their own measurement techniques, these authors theorized that cultures differ to the extent in which they help children develop desirable modes of moral thought.

One of their most interesting notions was that in order to obtain higher levels of thinking about moral principles, a culture must be pluralistic - its basic social agents must represent different expectations, sanctions and rewards for members of the society. Rokeach's (1975) study reported that cultural, social and economic difference in values are not necessarily indicative of difference in moral reasoning, but the consistency of such findings strongly suggests that there was a close relationship. It would appear then that the longer time that students of cultures other than white, attend predominantly white middle class schools, the more acculturated to white, middle class values they become. The mean P-scores of American Black, Native American and American Caucasian students from the present study listed in Table III lends support to this viewpoint. The mean DIT P-scores of the three ethnic groups found in this study was lower than reported by Rest (1979) for two classes of high school seniors and junior classes and two college (freshmen and sophomore) groups. If Garbarino and Bronfenbrenner

are correct, then it must be concluded that true cultural differences do not exist in the sample population at Bacone College. Also, cultural, social and economic difference in values are not large enough between the three ethnic groups for statistical significance to occur.

Another factor that may also have contributed to these findings would be the nature of student population at Bacone College. Whereas the Black and Native American student populations may reflect their peers at other collegiate institutions, the Caucasian students may not be typical of college student populations, and therefore, the apparent inconsistencies between the literature review and the results of this study may be a reflection of the sample population, particularly the Caucasian students. The reasoning behind this relates to the reasons for selection of a college by the student. One such reason may be geographical proximity, a second may be a specific academic program, and a third may be the institution will accept the student. While each of these probably plays a role for all groups, the low ACT scores of the Caucasian students may be indicative that they live in geographical proximity to the college and the college would accept them.

There were no significant differences among the American Black, Native American and American Caucasian students in the mean P-scores attained by males and females. . Whether sex differences are significant among college students or adults could not be ascertained among the three ethnic groups at Bacone College.

The variable terminal/continuous programs was not significant at the 0.05 level of significance. It was only slightly higher for the Native Americans than the composite group. While this variable was not significant, it would not be unexpected to find students in continuing or transfer programs to have a greater academic orientation than those students in terminal programs. This may possibly be reflected in subsequent studies.

The study by Rest (1979) lends support for the findings of religious orientation of the three ethnic groups at Bacone College. Rest (1979) found that the more fundamental the religion of the student the less option for choice on moral issues. Therefore, lower scores on the DIT would be achieved by students whose religious preference was of a fundamental basis. Two explanations from this study might be suggested. The first is that Bacone College is a church related college, and students matriculating there might be more likely to have a religious preference which could lead to lower DIT scores. The second conclusion is, if most of the students have a religious preference then whether one was American Black, Native American or American Caucasian, mean P-scores would not differ significantly among them.

Students were requested to identify religious preferences by major categories which did not provide enough information to identify a fundamentalist orientation among the respondents. In order to achieve this result, it would have been necessary to obtain from each respondent

additional information about religious beliefs and practices.

The finding of no differences existed in the mean P-scores with the variable discipline at home. Non-significance was noted for all three ethnic groups. From this finding, it can be concluded that discipline at home is not a significant variable in mean P-scores for the groups.

The conclusions from this research do not support the author's statement from Chapter I that higher scores on the DIT should correspond to a more permissive home environment. The discrepancy between these findings and the literature may be explained by the nature of information gathering technique utilized for this study. The students were asked to self-report on the item of discipline at home. This technique permitted a wide variation for interpretation of the responses. While the literature suggests a more permissive home environment would contribute to higher scores on the DIT, the exact definition of strict versus permissive could not be determined.

Socioeconomic status, a self-reported variable, was found to be non-significant. The finding of no differences may be explained by the fact that at Bacone College most of the students come from nearly the same SES level and that their mean P-scores are approximately the same. This may have been the result of imprecise definition of self-reported status and the view of the most individuals that they are middle class. Perhaps in a much larger sample more significant differences would have been evident.

A significant associated probability did not exist

between age and mean P-scores for the three ethnic groups. If one assumes that chronological age is at least a rough index of moral development, then the higher one's age, the greater should be the P-score. This relationship was not supported by this research. Continued studies of a longitudinal nature are necessary to validate information about DIT scores and age.

The results of the study indicated that relationships did exist between the DIT scores and the independent variables; rural/urban, year in college and ACT scores. Additionally, differences were found between DIT scores of Native Americans from the Five Civilized tribes and Native Americans from the West-Southwest.

A relationship was found between Defining Issues Test scores and ACT scores for the composite group of American Black, Native American, and American Caucasian students. Also, a relationship between these scores was found for American Caucasian students. Kohlberg (1968) has stated that ACT scores are measures of intellectual ability which generally have significant correlations with cognitive developmental measures such as the DIT. This research supports that conclusion.

Light (1970) concluded that there should be cultural differences between rural and urban adolescent girls in their attitudes on moral issues. This study indicates a significant difference among American Blacks on the variable rural/urban. A tentative explanation for the finding is that rural individuals place greater emphasis on education.

As mentioned previously, the American Black student population (15) consisted of several athletes. With the small total number of students in the second year (22) participating in this study, the inclusion of a few students with a different orientation would impact the results reported dramatically. If one were to speculate that the Black male student-athletes were not representative of the Black student population, then the findings would be relevant. Black athletes, recruited from urban areas, could impact the findings on this variable. This statement is supported by a much higher mean P-score for rural American Blacks than the urban American Blacks.

The establishment of significant levels for rural/urban populations would presuppose that urban students should have been exposed to more varied experiences than those students from rural backgrounds. While this study did show significant relationship existing, it was only in relation to the American Black students, and was not in the expected direction.

One conclusion that may be drawn relates to the stability of the American Black rural family as opposed to a less stable home environment in urban families.

The mean Defining Issues Test P-scores for the composite group (American Black, Native American and American Caucasian) on the variable year in college was found to be significant. Two explanations for this significance may be suggested. The first is that the retention rate from freshman to sophomore is low at Bacone

College. Those sophomore students that have become acculturated to the values of the white middle class may be the students who remain in college. Those students who may not have become acculturated during their freshman year may be the students who did not remain in college. The second reason is stated by Rest (1979) who found that moral development continues and at whatever point the person stops his education, his moral judgment score tends to stabilize. The mean P-scores between Bacone College freshmen and sophomores in this research suggest the hypothesis that development in moral judgment seems to advance at least in the first two years in college.

Although the determination of significant relationships between the elements of the Native American population was not a planned part of this study, the results of these tests need to be reported. At the request of the officials at Bacone College, the Native American subjects were identified by tribal unit. This was done through examination of the students' registration materials.

The Native American students were organized into two categories; those from the Five Civilized tribes (Creek, Cherokee, Chickasaw, Choctaw, Seminole) and those from Western and Southwestern tribes.

Significant differences existed between the Five Civilized tribes and the West-Southwest Native American students on the Defining Issues Test (DIT). Several tentative explanations may be suggested for this difference. As suggested by Rokeach (1975), cultural value differences



may exist between the two groups of Native American students.

The results of these findings are illustrated in the tables below. By contrasting the variable year in college with the scores on the Defining Issues Test, it was observed that there was a dramatic rise in the DIT scores for both groups from the freshman to sophomore years (Table XIV). In addition, the retention rate for students from the Five Civilized tribes was considerably higher than for the West-Southwestern tribes (Table XV). The fact that there was a much lower retention rate among students from the West-Southwest tribes might explain the significant difference that was found between the two groups. This is an important question which needs further research.

TABLE XIV  
ENROLLMENT OF NATIVE AMERICANS AT  
BACONE COLLEGE ACCORDING TO THE  
VARIABLE YEAR IN COLLEGE

Group	Freshman	Sophomore
Five Civilized tribes	23	7
West-Southwest tribes	14	1

TABLE XV  
ENROLLMENT OF NATIVE AMERICANS AT  
BACONE COLLEGE ACCORDING TO  
THE VARIABLE DEFINING  
ISSUES TEST

Group	Freshman	Sophomore
Five Civilized tribes	28	37
West-Southwest tribes	19	32

Because of recent matriculation, the West and Southwestern Indian students at Bacone College may not have had sufficient time to acculturate to the same values as the students from the Five Civilized tribes. Students from the Five Civilized tribes have had a relatively long emphasis upon the values of education, this too, may have been a contributing factor in the determination of significance.

Several selected variables; socioeconomic status, college classification, terminal/continuous program, and rural/urban were subject to a GLM procedure multiple regression prediction equation. This equation was found to be statistically significant. This four predictor variable multiple regression has a low r-square value (.34). This low r-square value would suggest that other variables not selected for this research may be used to form a better predictor equation.

### Recommendations

Based on the findings and conclusions of this study, the following research recommendations are made:

This study should be replicated using a larger sample to ascertain whether the findings remain constant.

Since a multiple regression equation, that would predict DIT scores for American Caucasians at Bacone College, was not found to be statistically significant using the variables in this research, other variables should be investigated. Thus, more research is needed to determine what variables, if any, can be used to predict DIT scores for American Caucasians not only at Bacone College but throughout the United States.

Since the educational levels of freshmen and sophomores were found to be related to the scores of subjects on the DIT, educators are urged to give more emphasis in school programs on moral education. Teachers and other educators who are involved in the educational process should be positive agents in facilitating the interactional course of moral development of their students.

The results related to the Native American population at Bacone College, while not a formal part of this study, were found to be significant. These findings call for further study regarding the Native American populations of the Five Civilized tribes and other Native Americans. The thrust of such studies needs to include sociological, anthropological, and educational information. Certainly,

the influence of tribal customs and values may play a critical role in student matriculation and/or success in higher education.

Bacone College can play an important role in studies of this nature. The number of Native American students at Bacone College places this institution in an excellent position to continue to research the material touched upon in this study.

Since self-selected choices did not provide fine distinctions among religious affiliated groups, Rest's previous findings were not supported by this research. In order to ascertain if a relationship between religious affiliation and moral judgment does exist, future studies need to be made where clear boundaries are drawn in theology, denomination, church attendance, church participation, and use of one's Holy Script as the guide in life.

There may be other methodological approaches that could be utilized to determine different levels of moral development. One might be through the use of individual interviews similar to the techniques used in Kohlberg's studies. Other approaches might include the use of simulation techniques in which an individual's responses to moral questions is observed as they are acted out. Somewhat related to simulation are role-playing techniques and projective testing devices.

While these individual techniques would supply a great deal of data, one method of evaluating moral judgments for identifiable groups would be the development of studies

which examined a society through historical, sociological and anthropological data.

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## APPENDIX A

### REST'S DEFINING ISSUES TEST DILEMMAS

## OPINIONS ABOUT SOCIAL PROBLEMS

This questionnaire is aimed at understanding how people think about social problems. Different people often have different opinions about questions of right and wrong. There are no "right" answers in the way that there are right answers to math problems. We would like you to tell us what you think about several problem stories. The papers will be fed to a computer to find the average for the whole group, and no one will see your individual answers.

In this questionnaire you will be asked to give your opinions about several stories. Here is a story as an example. Read it, then turn to the next page.

Frank Jones has been thinking about buying a car. He is married, has two small children and earns an average income. The car he buys will be his family's only car. It will be used mostly to get to work and drive around town, but sometimes for vacation trips also. In trying to decide what car to buy, Frank Jones realized that there were a lot of questions to consider. On the next page there is a list of some of these questions.

If you were Frank Jones, how important would each of these questions be in deciding what car to buy?

## PART A. (SAMPLE)

On the left hand side of the page check one of the spaces by each question that could be considered.

GREAT importance	MUCH importance	SOME importance	LITTLE importance	NO importance	
—	—	—	—	—	1. Whether the car dealer was in the same block as where Frank lives.
—	—	—	—	—	2. Would a <u>used</u> car be more economical in the long run than a <u>new</u> car.
—	—	—	—	—	3. Whether the color was green, Frank's favorite color.
—	—	—	—	—	4. Whether the cubic inch displacement was at least 200.
—	—	—	—	—	5. Would a large, roomy car be better than a compact car.
—	—	—	—	—	6. Whether the front connibillies were differential.

## PART B. (SAMPLE)

From the list of questions above, select the most important one of the whole group. Put the number of the most important question on the top line below. Do likewise for your 2nd, 3rd, and 4th most important choices.

Most important	<u>5</u>
Second most important	<u>2</u>
Third most important	<u>3</u>
Fourth most important	<u>1</u>

## HEINZ AND THE DRUG

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 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 began to think about breaking into the man's store to steal the drug for his wife.

Should Heinz steal the drug? (Check one)

- ☐ Should steal it
- ☐ Can't decide
- ☐ Should not steal it

GREAT importance  
 MUCH importance  
 SOME importance  
 LITTLE importance  
 NO importance

## HEINZ STORY

On the left hand side of the page  
 check one of the spaces by each  
 question to indicate its importance.

- |   |   |   |   |   |  |
|---|---|---|---|---|--|
| — | — | — | — | — | 1. Whether a community's laws are going to be upheld.  |
| — | — | — | — | — | 2. Isn't it only natural for a loving husband to care so much for his wife that he'd steal?                              |
| — | — | — | — | — | 3. Is Heinz willing to risk getting shot as a burglar or going to jail for the chance that stealing the drug might help? |
| — | — | — | — | — | 4. Whether Heinz is a professional wrestler, or has considerable influence with professional wrestlers.                  |
| — | — | — | — | — | 5. Whether Heinz is stealing for himself or doing this solely to help someone else.                                      |
| — | — | — | — | — | 6. Whether the druggist's rights to his invention have to be respected.  |
| — | — | — | — | — | 7. Whether the essence of living is more encompassing than the termination of dying, socially and individually.          |
| — | — | — | — | — | 8. What values are going to be the basis for governing how people act towards each other.                                |
| — | — | — | — | — | 9. Whether the druggist is going to be allowed to hide behind a worthless law which only protects the rich anyhow.       |
| — | — | — | — | — | 10. Whether the law in this case is getting in the way of the most basic claim of any member of society.                 |
| — | — | — | — | — | 11. Whether the druggist deserves to be robbed for being so greedy and cruel.  |
| — | — | — | — | — | 12. Would stealing in such a case bring about more total good for the whole society or not.                              |

From the list of questions above, select the four most important:

Most important	_____	Third most important	_____
Second most important	_____	Fourth most important	_____

## STUDENT TAKE-OVER

At Harvard University a group of students, called the Students for a Democratic Society (SDS), believe that the University should not have an army ROTC program. SDS students are against the war in Viet Nam, and the army training program helps send men to fight in Viet Nam. The SDS students demanded that Harvard end the army ROTC training program as a university course. This would mean that Harvard students could not get army training as part of their regular course work and not get credit for it towards their degrees.

Agreeing with the SDS students, the Harvard professors voted to end the ROTC program as a university course. But the President of the University stated that he wanted to keep the army program on campus as a course. The SDS students felt that the President was not going to pay attention to the faculty vote or to their demands.

So, one day last April, two hundred SDS students walked into the university's administration building, and told everyone else to get out. They said they were doing this to force Harvard to get rid of the army training program as a course.

Should the students have taken over the administration building?

(Check one)

- ☐ Yes, they should take it over
- ☐ Can't decide
- ☐ No, they should not take it over

					STUDENT TAKE-OVER
GREAT importance	MUCH importance	SOME importance	LITTLE importance	NO importance	
—	—	—	—	—	1. Are the students doing this to really help other people or are they doing it just for kicks.
—	—	—	—	—	2. Do the students have any right to take over property that doesn't belong to them.
—	—	—	—	—	3. Do the students realize that they might be arrested and fined, and even expelled from school.
—	—	—	—	—	4. Would taking over the building in the long run benefit more people to a greater extent.
—	—	—	—	—	5. Whether the president stayed within the limits of his authority in ignoring the faculty vote.
—	—	—	—	—	6. Will the takeover anger the public and give all students a bad name.
—	—	—	—	—	7. Is taking over a building consistent with principles of justice.
—	—	—	—	—	8. Would allowing one student take-over encourage many other student take-overs.
—	—	—	—	—	9. Did the president bring this misunderstanding on himself by being so unreasonable and uncooperative.
—	—	—	—	—	10. Whether running the university ought to be in the hands of a few administrators or in the hands of all the people.
—	—	—	—	—	11. Are the students following principles which they believe are above the law.
—	—	—	—	—	12. Whether or not university decisions ought to be respected by students.

From the list of questions above, select the four most important:

Most important	_____	Third most important	_____
Second most important	_____	Fourth most important	_____

## ESCAPED PRISONER

A man had been sentenced to prison for 10 years. After one year, however, he escaped from prison, moved to a new area of the country, and took on the name of Thompson. For 8 years he worked hard, and gradually he saved enough money to buy his own business. He was fair to his customers, gave his employees top wages, and gave most of his own profits to charity. Then one day Mrs. Jones, an old neighbor, recognized him as the man who had escaped from prison 8 years before, and whom the police had been looking for.

Should Mrs. Jones report Mr. Thompson to the police and have him sent back to prison? (Check one)

- ☐ Should report him
- ☐ Can't decide
- ☐ Should not report him



GREAT importance  
MUCH importance  
SOME importance  
LITTLE importance  
NO importance

# ESCAPED PRISONER

- |   |   |   |   |   |   |
|---|---|---|---|---|---|
| — | — | — | — | — | 1. Hasn't Mr. Thompson been good enough for such a long time to prove he isn't a bad person?                    |
| — | — | — | — | — | 2. Everytime someone escapes punishment for a crime, doesn't that just encourage more crime?                    |
| — | — | — | — | — | 3. Wouldn't we be better off without prisons and the oppression of our legal system?                            |
| — | — | — | — | — | 4. Has Mr. Thompson really paid his debt to society?  |
| — | — | — | — | — | 5. Would society be failing what Mr. Thompson should fairly expect?   |
| — | — | — | — | — | 6. What benefits would prisons be apart from society, especially for a charitable man?                          |
| — | — | — | — | — | 7. How could anyone be so cruel and heartless as to send Mr. Thompson to prison?                                |
| — | — | — | — | — | 8. Would it be fair to all the prisoners who had to serve out their full sentences if Mr. Thompson was let off? |
| — | — | — | — | — | 9. Was Mrs. Jones a good friend of Mr. Thompson?  |
| — | — | — | — | — | 10. Wouldn't it be a citizen's duty to report an escaped criminal, regardless of the circumstances?             |
| — | — | — | — | — | 11. How would the will of the people and the public good best be served?  |
| — | — | — | — | — | 12. Would going to prison do any good for Mr. Thompson or protect anybody?                                      |

From the list of questions above, select the four most important:

Most important	_____	Third most important	_____
Second most important	_____	Fourth most important	_____

## THE DOCTOR'S DILEMMA

A lady was dying of cancer which could not be cured and she had only about six months to live. She was in terrible pain, but she was so weak that a good dose of pain-killer like 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 morphine to kill her. She said she couldn't stand the pain and that she was going to die in a few months anyway.

What should the doctor do? (Check one)

- ☐ He should give the lady an overdose that will make her die
- ☐ Can't decide
- ☐ Should not give the overdose

<i>GREAT importance</i>	<i>MUCH importance</i>	<i>SOME importance</i>	<i>LITTLE importance</i>	<i>NO importance</i>	DOCTOR
—	—	—	—	—	1. Whether the woman's family is in favor of giving her the overdose or not.
—	—	—	—	—	2. Is the doctor obligated by the same laws as everybody else if giving an overdose would be the same as killing her.
—	—	—	—	—	3. Whether people would be much better off without society regimenting their lives and even their deaths.
—	—	—	—	—	4. Whether the doctor could make it appear like an accident.
—	—	—	—	—	5. Does the state have the right to force continued existence on those who don't want to live.
—	—	—	—	—	6. What is the value of death prior to society's perspective on personal values.
—	—	—	—	—	7. Whether the doctor has sympathy for the woman's suffering or cares more about what society might think.
—	—	—	—	—	8. Is helping to end another's life ever a responsible act of cooperation.
—	—	—	—	—	9. Whether only God should decide when a person's life should end.
—	—	—	—	—	10. What values the doctor has set for himself in his own personal code of behavior.
—	—	—	—	—	11. Can society afford to let everybody end their lives when they want to.
—	—	—	—	—	12. Can Society allow suicides or mercy killing and still protect the lives of individuals who want to live.

From the list of questions above, select the four most important:

Most important	_____	Third most important	_____
Second most important	_____	Fourth most important	_____

## WEBSTER

Mr. Webster was the owner and manager of a gas station. He wanted to hire another mechanic to help him, but good mechanics were hard to find. The only person he found who seemed to be a good mechanic was Mr. Lee, but he was Chinese. While Mr. Webster himself didn't have anything against orientals, he was afraid to hire Mr. Lee because many of his customers didn't like orientals. His customers might take their business elsewhere if Mr. Lee was working in the gas station.

When Mr. Lee asked Mr. Webster if he could have the job, Mr. Webster said that he had already hired somebody else. But Mr. Webster really had not hired anybody, because he could not find anybody who was a good mechanic besides Mr. Lee.

What should Mr. Webster have done? (Check one)

- ☐ Should have hired Mr. Lee
- ☐ Can't decide
- ☐ Should not have hired him

GREAT importance  
MUCH importance  
SOME importance  
LITTLE importance  
NO importance

## WEBSTER

- |   |   |   |   |   |  |
|---|---|---|---|---|--|
| — | — | — | — | — | 1. Does the owner of a business have the right to make his own business decisions or not?                                |
| — | — | — | — | — | 2. Whether there is a law that forbids racial discrimination in hiring for jobs.   |
| — | — | — | — | — | 3. Whether Mr. Webster is prejudiced against orientals himself or whether he means nothing personal in refusing the job. |
| — | — | — | — | — | 4. Whether hiring a good mechanic or paying attention to his customers' wishes would be best for his business.           |
| — | — | — | — | — | 5. What individual differences ought to be relevant in deciding how society's roles are filled?                          |
| — | — | — | — | — | 6. Whether the greedy and competitive capitalistic system ought to be completely abandoned.                              |
| — | — | — | — | — | 7. Do a majority of people in Mr. Webster's society feel like his customers or are a majority against prejudice?         |
| — | — | — | — | — | 8. Whether hiring capable men like Mr. Lee would use talents that would otherwise be lost to society.                    |
| — | — | — | — | — | 9. Would refusing the job to Mr. Lee be consistent with Mr. Webster's own moral beliefs?                                 |
| — | — | — | — | — | 10. Could Mr. Webster be so hard-hearted as to refuse the job, knowing how much it means to Mr. Lee?                     |
| — | — | — | — | — | 11. Whether the Christian commandment to love your fellow man applies to this case.                                      |
| — | — | — | — | — | 12. If someone's in need, shouldn't he be helped regardless of what you get back from him?                               |

From the list of questions above, select the four most important:

Most important

Third most important

Second most important

Fourth most important

## NEWSPAPER

Fred, a senior in high school, wanted to publish a mimeographed newspaper for students so that he could express many of his opinions. He wanted to speak out against the war in Viet Nam and to speak out against some of the school's rules, like the rule forbidding boys to wear long hair.

When Fred started his newspaper, he asked his principal for permission. The principal said it would be all right if before every publication Fred would turn in all his articles for the principal's approval. Fred agreed and turned in several articles for approval. The principal approved all of them and Fred published two issues of the paper in the next two weeks.

But the principal had not expected that Fred's newspaper would receive so much attention. Students were so excited by the paper that they began to organize protests against the hair regulation and other school rules. Angry parents objected to Fred's opinions. They phoned the principal telling him that the newspaper was unpatriotic and should not be published. As a result of the rising excitement, the principal ordered Fred to stop publishing. He gave as a reason that Fred's activities were disruptive to the operation of the school.

Should the principal stop the newspaper? (Check one)

- ☐ Should stop it
- ☐ Can't decide
- ☐ Should not stop it

GREAT importance  
MUCH importance  
SOME importance  
LITTLE importance  
NO importance

## NEWSPAPER

- |   |   |   |   |   |  |
|---|---|---|---|---|--|
| — | — | — | — | — | 1. Is the principal more responsible to students or to parents?  |
| — | — | — | — | — | 2. Did the principal give his word that the newspaper could be published for a long time, or did he just promise to approve the newspaper one issue at a time? |
| — | — | — | — | — | 3. Would the students start protesting even more if the principal stopped the newspaper?   |
| — | — | — | — | — | 4. When the welfare of the school is threatened, does the principal have the right to give orders to students?   |
| — | — | — | — | — | 5. Does the principal have the freedom of speech to say "no" in this case?   |
| — | — | — | — | — | 6. If the principal stopped the newspaper would he be preventing full discussion of important problems?  |
| — | — | — | — | — | 7. Whether the principal's order would make Fred lose faith in the principal.  |
| — | — | — | — | — | 8. Whether Fred was really loyal to his school and patriotic to his country.   |
| — | — | — | — | — | 9. What effect would stopping the paper have on the student's education in critical thinking and judgment?   |
| — | — | — | — | — | 10. Whether Fred was in any way violating the rights of others in publishing his own opinions.   |
| — | — | — | — | — | 11. Whether the principal should be influenced by some angry parents when it is the principal that knows best what is going on in the school.                  |
| — | — | — | — | — | 12. Whether Fred was using the newspaper to stir up hatred and discontent.   |

From the list of questions above, select the four most important:

Most Important \_\_\_\_\_

Third Most Important \_\_\_\_\_

Second Most Important \_\_\_\_\_

Fourth Most Important \_\_\_\_\_

## APPENDIX B

### DERIVING P-SCORES AND STAGE SCORES FROM THE DEFINING ISSUES TEST



### Stage Scores, Including the "p" Score

If hand scoring questionnaires, follow these steps:

1. Prepare data sheets for each S as follows:

Story	Stage 2	3	4	5A	5B	6	A	M	P
Heinz									
Students									
Prisoner									
Doctor									
Webster									
Newspaper									
Totals									

2. Only look at first four rankings at bottom of test page.
3. For the "question" marked as most important (Rank #1) consult the chart below to find out what stage the item exemplifies. For instance, if a subject's first rank on the Heinz story was question 6, this would be a stage 4 choice.
4. After finding the item's stage, weigh the choice by giving a weight of 4 to the first choice, 3 to the second choice, 2 to the third choice, and 1 to the fourth choice.

Story	Item 1	2	3	4	5	6	7	8	9	10	11	12
Heinz	4	3	2	m	3	4	M	6	A	5A	3	5A
Students	3	4	2	5A	5A	3	6	4	3	A	5B	4
Prisoner	3	4	A	4	6	M	3	4	3	4	5A	5A
Doctor	3	4	A	2	5A	M	3	6	4	5B	4	5A
Webster	4	4	3	2	6	A	5A	5A	5B	3	4	3
Newspaper	4	4	2	4	M	5A	3	3	5B	5A	4	3

5. For each 1st, 2nd, 3rd, and 4th choice in the 6 stories, enter the appropriate weight in the stage column on the subject's DATA SHEET. For instance, in the example above where the first choice was a stage 4 item, enter a weight of 4 on the data sheet under stage 4 across the Heinz story.
6. The completed table on the DATA SHEET will have 4 entries for every story and 24 entries altogether. (There may be more than one entry in a box; e.g., a first and second choice on the Heinz story of a stage 4 item.)
7. On the subject's DATA SHEET, total each stage column (e.g., for stage 2 column, add numbers by Heinz story, Student story, Prisoner, etc.)
8. To get the "Principled" morality score ("p"), add the subtotals together from stage 5A, 5B, and 6. This is interpreted as "the relative importance attributed to principled moral considerations" in making a moral decision.

9. To express the totals in terms of percentages, divide the raw score by 60. Note that the p-score (as a percentage) can range from 0 to 95 instead of 100 due to the fact that on 3 stories there is no fourth possible Principled item to choose.

#### Consistency Check

The reliability of the data is checked by observing the consistency between a subject's ratings and rankings. If a subject ranks an item 1st, then his ratings for that item should have no other items higher (although other items may tie in rating). Similarly, if a subject ranks an item 2nd, then his rating for that item should have no other items higher except the item ranked 1st. If there are items not chosen as 1st or 2nd choices which are rated higher than the ratings of the items chosen as 1st or 2nd, then there is an inconsistency between the subject's rankings and ratings due to careless responding, random checking, misunderstanding of instructions, changing one's mind about an item, etc. In short, inconsistency raises questions about the reliability of the subject's entire protocol, although a little inconsistency might be tolerated. As a rule of thumb, look at the inconsistencies in a subject's first and second ranks and discard a subject's whole protocol if there are inconsistencies on more than 2 stories, or if the number of inconsistencies on any story exceeds 8 instances.

#### Stage Typing

In research to-date on the Defining Issues Test, the p-score has been the most useful way to index development. In other words, if one wants to correlate moral judgment with another variable, use the

p-score. If one wants to measure change, use the p-score. It is possible, however, to assign subjects to a stage based on exceptional usage of that stage. The procedure is as follows:

1. Take the Stage totals from the DATA SHEET totals (the bottom line totals).
2. Take each stage score for a subject and convert it to a standardized score (using the original sample—Rest et al., 1974—of juniors, seniors, college and graduate subjects as the reference group), as follows:
  - A. take the stage 2 score (not percentage), subtract from it 4.131, then divide by 3.665;
  - B. take the stage 3 score, subtract from it 9.619, then divide by 5.676;
  - C. take the stage 4 score, subtract from it 15.010, then divide by 6.903;
  - D. take the stage 5A score, subtract from it 15,844, then divide by 7.100;
  - E. take the stage 5B score, subtract from it 5.719, then divide by 3.468;
  - F. take the stage 6 score, subtract from it 4.487, then divide by 3.493;
  - G. take the A score, subtract from it 2.469, then divide by 2.431;
  - H. take the M score, subtract from it 2.712, then divide by 2.417.

Note that the standardized stage scores may be positive or negative. A score of +1.000 indicates that the subject has

has used that stage one standard deviation above the average; in other words, the subject has attributed an exceptional degree of importance to issues keyed at that stage.

3. Locate those stage scores which exceed +1.000. If there is only one such score, designate the subject as that type. If there are two high scores, designate the subject by the highest score with a subdominant type of the other score above +1.000. If no scores are greater than +1.000, then the subject has not endorsed any stage orientation exceptionally and the subject cannot be "typed."

VITA<sup>2</sup>

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Candidate for the Degree of  
Doctor of Education

Thesis: A STUDY OF MORAL JUDGMENT, USING THE DEFINING  
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