

DEMOGRAPHIC VARIABLES RELATED TO RESPONSE DIFFERENCES
OF CATHOLIC STUDENTS ON SPECIFIC MORAL VALUES

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Abstract

Purpose of the Study

The purpose of this investigation was to determine what socio-demographic variables, if any, were related to response differences of Catholic students enrolled in a Catholic College on specific moral values. The specific moral values investigated were charity, religiousness, and honesty. The demographic variables included age, sex, socio-economic status, previous school background, college grade point average, high school grade point average, and place of residency while attending college.

Methodology

The population which provided the data for this study included all full-time undergraduate Catholic students enrolled in a Catholic College of approximately 1,550 students located in Louisville, Kentucky. Out of the 743 full-time undergraduate students, 525 were estimated to be Catholic. After determining the total number of Catholic students in each class level, 50 percent of the subjects (N - 262) were randomly selected. During the 30-day period of investigation of this study, only 190 students completed the questionnaires. There was no systematic bias to those students who failed to complete the questionnaire.

Proportionate stratified sampling (Kish, 1965) of the students was conducted in order to obtain percentages of Catholic students proportionate to the Catholic students in each class (year in school) level.

The dimensions constituting moral values (Charity, Honesty, and Religiousness) were measured by three of Scott's (1965) Personal Value Scales.

Types of Statistical Analysis

A Kruskal-Wallis one-way analysis of variance was performed to help answer the critical questions of this study.

Pearson correlation coefficients (Bruning and Kintz, 1968) were used to determine if the academic achievement of the students was related to their responses on the moral values in this study.

Results

The following research questions and a summary of the findings to these questions are presented below:

Research Question #1: Did the degree to which exparochial students held the defined values differ from those of students who attended public schools?

Elementary Level

There was a significant difference in charity between students from parochial grade school

backgrounds and those from public grade school backgrounds. The students in the study with parochial grade school backgrounds were more likely to value charitable behavior than students from public grade school backgrounds ($p < .05$).

High School Level

There was a significant difference in religiousness between parochial high school graduates and public high school graduates. Students with parochial high school backgrounds were more likely to place an importance to religious conduct than students from public high school backgrounds ($p < .05$).

Research Question #2: Were the students' responses on the moral values related to the length of time they attended a Catholic College?

There was a significant difference in charity between freshmen and senior college students. Freshmen students tended to place a greater importance on charitable behavior than did their senior colleagues ($p < .01$).

Research Question #3: Did female students have moral values which differ from the male students?

There were no significant differences.

Research Question #4: Did students who differed in age

differ in their responses to the moral values?

There were no significant differences.

Research Question #5: Did students from different socio-economic status differ in their responses on the specific moral values in this study?

There were no significant differences.

Research Question #6: Did students who differed in academic achievement differ in their responses to the specific moral values in this study?

1. There was a significant difference in honesty between students who differed in their high school GPA's. That is, the students with higher high school GPA's placed a lesser importance to honesty than students with lower high school GPA's.

2. There was a significant difference in charity between students who differed from each other in their college GPA's.

Conclusions

According to the results of this study, it can be concluded that there were certain demographic variables were related to the differences in response to values among Catholic College students.

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Chapter I

INTRODUCTION

Over the past several years a renewed interest in the assessment and development of moral values in persons of all ages in our society has made itself known. This concern is shown by statements and questions by the literate public (newspaper editorials) as well as statements by educators, psychiatrists, and religious leaders of all faiths.

The Catholic Church has traditionally taken the position that moral education is of first importance and is to be taught by the church, the family, and the schools. Historically, along with preparatory work for the seminary and training for missionary activities, one of the major reasons for the founding of Catholic higher education institutions in the United States was to give the student an opportunity to develop moral values under the best possible surroundings and conditions (Powers, 1958, p. 37).

Monsignor G. A. Kelly (1967) suggests that moral teaching implies not only instruction in religious truths but also in the active encouragement of living a spiritual life. He maintains that the superior

school is not the one with the best overall scholastic achievement but rather the one which teaches the pupil the Christian position in relationship to, among other things, his fellow man (Lee, 1967, p. 261).

With the recent Watergate events, a new wave of requests is emerging urging colleges to teach moral values. Hechinger (1974) points out that most of the Nixon aides and assistants involved in Watergate were church-going products of upper-middle class respectability, educated in the best colleges in the country. How did this situation come about when so many of these leaders, not necessarily Catholic, came from religious backgrounds? Many people in our society are asking this question.

This question gave impetus to the paramount question of this study; that is, what are some of the factors that are related to moral value differences among people from religious backgrounds? Since Catholic colleges have traditionally emphasized the importance of moral education, Catholic students enrolled in a Catholic college provided the ideal setting to examine this question.

PURPOSE OF STUDY

The purpose of the present study is to determine what socio-demographic variables, if any, are

related to response differences of Catholic students enrolled in a Catholic college on specific moral values.

Why Catholic students in a Catholic college?

By limiting this study to Catholic students, a degree of control on religious affiliation could be maintained. The assumption can be made that religion has been part of each students background, since the Roman Catholic Church requires weekly attendance to mass, even though many violate this requirement.

As previously stated, the learning of moral values has been of prime importance in Catholic higher education. However, today the Catholic institutions of higher learning are under attack. They are faced with financial problems and lack of student enrollment and are now struggling to redefine their purpose.

Many are questioning the purposes and the effectiveness of Catholic institutions in promoting moral values. In a recent article, Greely (1976) maintains that there is a "very serious crisis" which questions the foundation of moral values in Catholic educational institutions. Because of this crisis situation addressed by Greely, more research is needed in this area to clarify what moral value differences exist among Catholic college students and what factors are related to these differences.

What is meant by moral values in this study?

First, the term "values" is used here to refer to an

individual's conception of desirability or undesirability believed to inhere in an action or an idea. Therefore, "moral values" for the purpose of this study will be limited to the individual's conceptions of desirability or undesirability inhering in the idea or action of three moral areas: honesty, charity, and religiousness.

These values are not limited to a specific religious group. These are traditional Judeo-Christian values and have been inherent in the Judeo-Christian religions for thousands of years.

Honesty's importance in the United States society's value system was shown by the overwhelming public reaction to Watergate. Many people were stunned to think that our leaders' values included dishonesty. Honesty was also a dimension of moral orthodoxy in Greely and Rossi's (1966) study for the National Opinion Research Council. Honesty is a traditional Judeo-Christian value, clearly stated by the prophets, the psalmists, Christ, Paul, and the church fathers up until today. This study defines honesty as the individual's feelings about the desirability of truthfulness, fairness, and creditability in their daily lives.

Charity, as used in this study, is closely related to Greely and Rossi's (1966, p. 64) concept of charity. They suggested that "the essence of Chris-

tianity is the practice of the virtue of charity."

Paul, in his first letter to the Corinthians, Chapter XIII, says that charity is the pre-eminent Christian virtue. Nineteenth century American educator, William Harris (1899), stated that charity has the largest family of synonyms, which includes kindness.

Catholic educator, Neil Gerary McCluskey, S. J. (1958), says that "the typical form of charity that may be cultivated in the school is kindness" (p. 158). Therefore, charity, for the purposes of this study, is defined as kindness. Charity is benevolence, generosity, altruism, and sympathy toward others.

Religiousness in this study shall be the acceptance of or the rejection of doctrinal orthodoxy. In Greely's study (Greely and Rossi, 1966) doctrinal orthodoxy included questions as to the existence and the nature of God, the punishment of evil, and the resurrection. According to Engel (1974, pp. 244-45), most religious people have difficulty accepting the idea that adherence to moral principles can be independent of religious beliefs or commitments. Furthermore, he suggests that most religious persons feel that their morality and their religion are closely bound together. According to a recent National Opinion Research survey, a large majority of Americans did not distinguish between religious beliefs and morality. Consequently, many people in

our society see religiousness as a very important moral value.

CRITICAL QUESTIONS IN THE STUDY AND THE REVIEW OF THE RELATED LITERATURE

As previously stated, the purpose of this study is to determine what demographic variables are related to response differences of Catholic students enrolled in a Catholic college on the specific moral values.

The demographic variables that will be examined include the following: 1) attendance at parochial schools, 2) class in college (i.e. freshman, sophomore, junior, and senior), 3) student's sex, 4) student's age, 5) socio-economic status, 6) student's academic achievement, and 7) students' residency while in college.

In order to explore the relationship between these variables and the moral values, differing viewpoints and findings from the literature are examined after each of the following questions.

MORAL VALUES AND PAROCHIAL SCHOOL EDUCATION

1) Will the degree to which ex-parochial students hold the defined values differ from those of students who attended public schools?

Mary Perkins Ryan, in her book Are Public Schools the Answer? (1964), argues that the need for the

Catholic Church to spend its money on formal education is no longer necessary. She believes that moral education can be supplemented by the Church through various other programs rather than through the continued financial struggle to maintain elementary, secondary, and college level educational institutions.

Shuster (1967), a well known Catholic educator and past president of Hunter College for more than twenty years, argues that the American Catholic educational system is changing. However, he states that it would be "impossible to abolish the Catholic-school system." He feels that it is too deeply rooted in the respect and affection of the vast majority of Catholic people who have a commitment to religious values, despite the criticism directed at it by a new group of Catholics, including Ryan.

Another in opposition to Ryan's position, Greely (1969) strongly believes that it is possible for Catholic higher education to evolve a "contribution that is more or less uniquely its own to American higher education which would make it attractive to Catholics," whatever their background. In addition, Deferari (1964) strongly contends that a complete system of Catholic education is a necessity in order to sustain the moral and religious tenets of the church.

Greely and Rossi's (1966) extensive analysis of

the education of Catholic Americans reported that Catholics who attended Catholic schools were more orthodox in their beliefs than were Catholics who attended public schools. They found that the adults' type of school background had effects on their acceptance or rejection of the existence of God, the punishment of evil, and the resurrection. They reported that adult Catholics who had attended parochial schools in the past were more likely to accept these values. In addition, those individuals who had attended Catholic high schools reported more involvement with their church than did those who had attended a public high school.

Greely and Rossi (1966, p. 184-88) reported that Catholic education had a significant influence on the religious values of Catholic adolescents.

First, they found that adolescents who had attended Catholic high schools were four times as likely to score high on religiousness as those who had never attended Catholic schools. Secondly, they reported that the school's influence on the adolescent was greater on those currently enrolled than those who were previously enrolled in Catholic schools. They indicated that the former were twice as likely to score high on religious values as those who had attended Catholic schools but were no longer enrolled.

In Fichter's (1958) extensive analysis of a paroch-

ial school, he stated that "it is a commonplace observation that in the parochial school religion permeates the whole curriculum, and is not confined to a single half-hour period of the day" (p. 86). When he compared the parochial school students with public school students, differences were found in religious values. Parochial students were found to list religious events as the "greatest things that ever happened in the history of the world" with more frequency than the students enrolled in public schools.

Very little research has been conducted to determine the influence of parochial school education on honesty, when compared with public schools students. Those who are major advocates of parochial schools tend to speculate that Catholic education does make a difference in the student's values of honesty. On the other hand, those who would like to see parochial education decline further view Catholic education as having relatively little or no influence on the student's acceptance or rejection of the value honesty.

Fichter's study (1958, p. 109-10) reported that no significant difference existed in the value of honesty between elementary school students in parochial school and those in public school. He found that the majority of students felt that it was wrong "to cheat in a game when the umpire is not looking" or "to sell

something that you find" (p. 110).

Greely and Rossi's (1966) study found only one significant difference in honesty between adult Catholics from public school backgrounds and those who had attended only Catholic schools. Catholic adults from public school backgrounds tended to agree more than those from parochial backgrounds with the statement "it is all right to ask an insurance company for more money than you deserve after an auto accident if you think they might cut your claim" (p. 66). However, their values in honesty in income-tax reporting and doing an honest day's work did not differ distinctly from each other.

On the other hand, Greely and Rossi (1966) found differences in honesty among adolescent Catholics who had attended public high schools when compared with those who attended Catholic high schools. They reported that adolescents in parochial high school were less likely to approve of helping another student during an exam and handing in a school report which was not their own than Catholic adolescents who were not attending Catholic high schools.

Even less research has been done in the area of charity or related synonyms and parochial school education. Lombo (1967) argues that there has been very little research published which investigates among college students or older adults any attitudes similar to charity.

He further emphasized the great need for research in this area. However, even less has been done investigating the influence of parochial school education on the value charity.

Greely and Rossi (1966) found very few differences in charity between Catholics who went to parochial schools and those who did not. Catholics from both educational backgrounds differed on only one measure of charity. On the question "has anyone talked to you about his personal problems in the last few months?", Catholics with no Catholic educational experience were more likely to respond with a "No" than Catholics with parochial school backgrounds (p. 67). However, on all other measures, those from parochial school backgrounds were no more likely to show more kindness for others than Catholics without any Catholic educational history.

A study by Lembo (1967) provided similar results. He investigated the influence of parochial school education on charity among female Catholic students enrolled at a midwestern Catholic college for women. He found that the women from parochial school backgrounds were not significantly different in their altruistic attitudes than the female students with public school educations.

Not all studies have resulted in findings which show no relationship between parochial school education and the value charity. Boehm (1962) examined the influence

of parochial and public school educations on the development of moral conscience among Catholic elementary school children in eastern cities. The students in his study responded to several stories which involved value choices, including charity. Students at parochial schools scored higher on the story illustrating values of charity than students in public schools. According to Boehm, his findings suggested that the parochial school has an "upgrading influence" on questions of moral evaluation and the development of moral values among Catholic school children.

In summary, although the findings are not entirely consistent, there is support for the position that charity and honest will not increase for students because they have attended parochial schools instead of public. However, research tends to support the position that the value religiousness will be more accepted by students from a parochial school background when compared with students from a public school background.

MORAL VALUES AND CLASS LEVEL

An additional dimension to the issue of parochial versus public school backgrounds and moral values is examined in this study's second critical question.

2) Will the students' responses on the moral values be related to the length of time they have attended a

Catholic college?

In asking this question, the assumption is made that the college is a unique social system, where the patterns of interactions and norms are tied to the central values which form the core of the institution (Phillips, 1967; Getzels and Thelen, 1968). However, at the same time, Phillips (1967) suggests that as members of a group, individuals enter into repetitive interactions with other group members, the group transmits to the individuals its norms and values. Therefore, one might expect to find that as the number of years in college increase the differences in moral values among students with the same number of college years will decrease.

Nichols (1965) investigated personality changes among college students and found some differences between freshman and senior students in charity. Among male students, he found that seniors were more likely to ascribe to charity and friendliness toward other students than were the freshmen students. He reported the opposite, however, for female college students; that is, his findings suggested that senior girls were more likely to be less tolerant and friendly toward others when compared with their freshmen classmates. Whether the difference in charity was a function of year in school, student sex, or both, is difficult to discern from this study. Speculating possibilities, girls'

friendship cliques could transmit norms and values unique from those of the boys. This would be consistent with Phillips' (1967) suggestion that repetitive interaction with other group members transmits common values to its members.

Harrington's (1965) study involving charity is somewhat contradictory to Nichols' findings in regard to the kindness of male students. Harrington conducted a four year study of Purdue University students in order to determine the effects, if any, the college experience had on the attitudes of the students. On his measure of charity (friendliness, tolerance of others), significant differences were found between the seniors and freshmen. His study, which was limited to male students, indicated that seniors were less friendly and less able to get along with others than were the freshman students. Consistent with this finding was the greater need for aggressiveness toward others for the seniors when compared with the freshmen.

Greely and Rossi (1977, pp. 134-35) did not investigate the effects the number of years in college had on any of the moral values in this study. But they did study the relationship between the number of years of total Catholic education and charity among twenty-year olds. They found that the more years of Catholic education the more likely they were to be tolerant and

kind toward others.

Although the evidence from most studies support the position that charity is related to the number of years in college, not all studies have found differences. Lembo's (1967) study of a midwestern Catholic college for women investigated the influence of the number of years in college on the students' charitable attitudes toward others. His study reported that there were no significant differences between Catholic female college freshmen and Catholic female seniors in their altruistic attitudes. This finding is consistent with Kohlberg's (1963) suggestion that attending character-building agencies, which would include Catholic colleges, has no significant effect on the development of moral attitudes and conduct among individuals.

Research literature shows little in the area of year in college and religious values. Even though Greely and Rossi (1966) did not compare Catholic college seniors with their under-classmates, their findings do suggest that there may be a possible relationship between the number of years in a Catholic college and the students' religious values. They suggested that Catholic colleges are producing graduates who are more religious than the Catholics who attended a non-Catholic college. Therefore, the present study would expect to find differences between freshmen Catholic students and senior Catholic students

on religiousness. This study speculates, as did Greely's, that some kind of college-level religious instruction is better than none. Consequently, on the basis of their findings, this study expects to find Catholic seniors scoring higher on religious values than will Catholic college freshmen.

Studies examining the relationship between honesty and the students year in school show somewhat consistent results; that is, little or no relationship has been reported. Garfield, Cohen, and Roth (1967) conducted a study of cheating behavior among students in an urban university. In attempting to determine whether cheating behavior was an aspect of general morality or whether it was independent of other forms of transgressions, they examined several independent variables. They reported that there was no significant relationship between the students class level and their honesty.

Anderson (1957) had previously produced similar results. In his study of attitudes of university students toward honesty, he found no significant difference between seniors and freshmen in their approval of dishonest conduct.

In summary, the research seems to suggest that there are differences between college seniors and college freshmen in their values of charity. However, the findings are not consistent on which group is always the charity. No conclusion about religious values and year in college

can be drawn because of the lack of research in this area. The studies which have investigated the year in college and values of honesty have failed to produce any significant relationships. Therefore, an investigation the moral values in this study and to determine whether they are related to the students' year in college is needed.

MORAL VALUES AND SEX OF STUDENT

The third question this study wishes to investigate involves the demographic variable sex; that is, 3) do female students have moral values which differ from the male students?

The findings from the studies of student sex and honesty are not consistent. In a study of moral decision making among college students, Smith, Ryan, and Diggins (1972) found differences to exist between male and female students on measures of honesty. They reported a significant tendency for women to be more honest than men. However, their findings indicated that over 60 percent of both sexes had reported cheating on at least one exam during the past two semesters.

Uhlig and Howes (1967) investigated attitudes toward dishonesty in the classroom among undergraduate and graduate students enrolled in a state university. As did the previous study, their findings suggested that the males were more acceptable of classroom cheating

behavior than were the females.

Other studies have shown similar results. Garfield, Cohen, and Roth (1967) found that females were more likely to ascribe to values of honesty in the classroom than were the males. Anderson's (1957) study of attitudes of students toward dishonesty reported that females ascribed to values of honesty with significantly more frequency than did the male students.

Greely and Rossi's (1966, pp. 174-75) findings did not support the findings from these studies. Greely and his colleague reported no significant difference in honesty between the male and female students who had attended Catholic colleges. Furthermore, they found no significant difference between male and females who had attended non-Catholic colleges on their measure of honesty.

Most studies in the literature fail to show sex differences in charity (eg. Berkowitz, 1967; Bryan and Test, 1967; Gewirtz, 1948; Harris, 1967; Hartup and Keller, 1960; and Rosenbaum and Blake, 1955). The studies which reported sex differences in charity lacked consistency in terms of which sex was more kind.

For example, Schopler and Bateson (1965) studied charity in an experiment in which they tested the subjects willingness in helping others with an unpleasant task. They reported that a person's degree of charity was

contingent upon the solicitor's (in the experiment) degree of dependency in doing the task. They found that the males would volunteer to help for an unpleasant task when the solicitor was of low dependency. However, the females were most likely to volunteer when the solicitor was highly dependent on their help. Their study suggested that the less responsibility or work required of the individual the more willing the male was to give help. But the greater the responsibility, the more the female was to be willing to show kindness in helping others.

Nichols (1965), in a study for the National Merit Scholarship Corporation, found differences in charity between male and female college students. He reported that the year in college influenced the degree of charity shown others by the students. The female student with four years of college would show less charity than the female with one year; however, just the opposite was true of the males. He reported that the male with four years of college would be more friendly and kind than would his freshman classmate.

White (1967) in his experimental study of charitable behavior found significant differences between the male and females. His study indicated that females were more inclined to show charity toward others than were the males.

Gruser and Skubiski (1971) investigated the charity

of adolescents after they had been exposed to a charitable model that preached kindness. In an experimental setting, the subjects were given the opportunity to show their kindness by donating material goods given them in the study. They reported that the girls were more generous in their donations than the boys, even though both had been exposed to the same charitable model.

According to Lenski (1963), among the sociological variables related to religious interest and values, none has been more widely recognized in American society than the sex variable.

In Lenski's (1963), among the sociological variables related to religious interest and values, none has been more widely recognized in American society than the sex variable.

In Lenski's (1963) now famous analysis of religious behavior in the Detroit area, he reported significant differences between the male and the female in religiousness. He found that women showed a greater interest in religion than did the men.

This finding was consistent with an earlier research project he had conducted in Indianapolis (Lenski, 1953). In his Indianapolis study he found that sixty percent more women than men expressed "much" interest in religion. He concluded that the male's social environment was a prominent factor in this difference. He suggested that

successful adjustment in the male's environment, including the job world, not uncommonly requires the development of personality traits and behavior patterns which conflict with the basic Christian ethics.

Consistent with these findings, Greely and Rossi (1966, p. 174) found that Catholic men who attended non-Catholic colleges were considerably less religious than women who attended non-Catholic colleges. However, they reported that Catholic men who had attended Catholic colleges did not score significantly different from the women who had gone to a Catholic college. They suggested that the possible reason for the similarity at the Catholic college was "the more rational exposition of religion which is assumed to take place on the college level provides a basis for more intense religious behavior which men can accept" (p. 175).

In summary, although the evidence from most studies supports the position that honesty is more acceptable as a value for females than males, the findings have not been entirely consistent. Most studies in the literature fail to show sex differences in charity. Those which show differences lack consistency in terms of which sex was more kind. In general, the research on religiousness and sex have found the females to place more importance on religious values than do the males.

MORAL VALUES AND AGE

Age has become one of the most important sociological variables that determines an individual's attitudes and values in our society (Atchley, 1972). Since not all college students are between the ages of 18 and 22, this study wishes to examine the relationship between the students' age and their responses on the moral values.

4) Will students who differ in age differ in their responses on the specific moral values in this study?

The incidence of dishonesty, according to Moberg (1953), is small among children, increase with adolescence and early adulthood, declines during the later years, and almost disappears in old age.

In their classic book Later Criminal Careers, the Gluecks (1936) advanced their "maturation theory" related to peoples values toward honesty. This theory holds that there is a general tendency for people to abandon their dishonest ways as they become older or more mature. This tendency exists, according to the Gluecks (pp. 198-212), because of the decline in aggressiveness and of other psycho physical changes that occur during the aging process.

Consistent with these conclusion was Baumhart's (1968) analysis of businessmen's values. Baumhart's extensive survey of 1600 males was an effort to determine what businessmen say about honesty and moral ethics in business. He found a significant difference in business-

men's honesty as age increased. From replies to questions about padding an expense account and exchange of price information, Baumhart reported that older businessmen were more inclined than younger businessmen to call some dishonest practices "always unethical."

Other investigations of age and honesty have failed to show any relationship between the two variables. Age was an independent variable in a study by Garfield, Cohen, and Roth (1967) which investigated cheating behavior among students in an urban university. The subjects in their study were between 17 and 30 years of age. They failed to find any significant correlation between dishonesty (cheating) and age. Anderson's (1957) study of attitudes of university students toward cheating reported similar results. Older students in his study were no more likely to ascribe to values of honesty than were the younger students.

Studies investigating age and religious values lack consistency in terms of their findings. A brief analysis of these studies will show that many of the findings differ.

Vernon (1956) attempted to determine what background factors were possibly related to religiousness. His measurement for religiousness, which he referred to as church orthodoxy, included items dealing with the acceptance of or rejection of church dogma. He reported

a significant relationship between age and religiousness. He found that those individuals between the ages of 18 and 19 showed a high degree of orthodoxy. The degree of religiousness decreased after age 19 until age 30. After age 30 there was a steady increase until age 60. After a person reached age 60, however, he showed a steady decline in religiousness.

Maves (1960) conducted a study of aging and religious values in our society. He suggested that the importance of religion becomes greater in people as they age, even though their church attendance may decline.

In a study of religious values and aging, Moberg (1965) found a relationship between age and religiousness. He reported that as people get older the more likely they are to be certain that there is a God and are more inclined to hold to traditional and conservative beliefs of their religion.

Consistent with these findings, Riley and Foner (1968) found a relationship between age and religion. They found that, aside from church attendance, interest in religion increases with age. They concluded from their study that the older the person the more likely he was to report that religion was very important in his life.

In a British study, Argyle (1958) investigated the influence of age on religious behavior. He found that as the age of the person increased their interest in

religion tended to increase, even though church attendance remained relatively unchanged.

Patterson (1968), in a study of religious involvement and attitudes in the Episcopalian Church, suggested that age influenced religious attitudes. The older the individual the more likely he was to report a high degree of dedication to religious involvement.

Although many studies have shown religiousness to increase with age, not all studies have produced these results. In fact, several studies have failed to find any relationship between age and religiousness.

For example, Scott (1957) in attempting to find a relationship between age and participation in voluntary associations, including churches, found no significant difference between age and religious involvement. He found only a slight increase in involvement for those persons who fell between the age of 40 and 54. The greatest difference in religious involvement occurred for those persons 25 to 39, the lowest participators, and those persons 40 to 54 years of age, the highest. However, none of these differences were statistically significant.

Consistent with Scott's findings were those from a study of church participation and religious belief among Petecostal Church members in Houston (Quisenberry, 1969). The subjects in the study ranged from 16 to 65 years of age. No significant relationship between religious

belief (i.e., acceptance of doctrinal orthodoxy) and age were found.

In a study conducted in the Detroit metropolitan area, Orbach (1961) reported findings which were supportive of those of Quisenberry and Scott. His investigation specifically examined two variables, age and religious values. He, too, failed to find a relationship between age and religious values.

The studies investigating age and values of charity have generally shown that kindness increase with age. For example, Midlarski and Bryan (1967) conducted an experimental study in which students, under controlled conditions, were asked to make self-sacrificial responses. They found that the acts of charity (self-sacrificial responses) made by older students exceeded those by the younger students.

A study by Harris (1968) supplied similar results. In his examination of charity among 168 public school children, he found that as the age of the students increased their charitable behavior increased.

Handlon and Gross (1959) found that charity did increase with age but only up to a specific age. Their study showed that charitable behavior increased up until the student was age twelve. After age 12, however, they found a leveling off of kindness to occur.

Although the evidence from most studies supports the position that charity increases with age, some

studies have shown values of charity to go unchanged with age or to even decline with increasing age. In a study of children's values of charity in Istanbul, for example, Ugurel-Semin (1952) found that after age 8 individuals tend to show less charity toward others. In an experimental setting, Staub and Feagen's (1969) research showed similar results. They found that after age 10 the individuals in their study declined in the number of helping responses (charity).

Floyd (1964) investigated attitudes of charity in his dissertation on sharing behavior at the University of Minnesota. He found that values of sharing with one's friends did not change significantly as age increased. Peck and Havighurst (1960) produced similar results in a longitudinal study of children in the area of moral values. They concluded that a child will have the same patterns of moral behavior, including kindness, throughout life that he displays at age 10. They reported no changes in charitable values as the person aged.

In summary, the relationship between moral values and age appears to be stronger for religiousness and kindness than for honesty. Although some studies have failed to show a relationship between age and religiousness, evidence from most studies support the position that religiousness increase with age. The same conclusion could be reached for the value charity. Honesty, however, as an

acceptable value, may increase with age; but, at the present time, no evidence supports the position that values of honesty change with age.

MORAL VALUES AND SOCIO-ECONOMIC STATUS

The next question this study wishes to examine involves the students' socio-economic status (SES); that is, 5) do students from different socio-economic status differ in their responses on the specific moral values?

Research on social stratification in the United States has traditionally used occupation, income, and education as determinants of socio-economic status (Rossides, 1975). These three variables have been the three best predictors of SES in social science research. However, research has indicated that the single best indicator for socio-economic status is occupation. The rationale for this has been that the occupation usually indicates the range of income as well as the educational level. Even though the present study uses only occupation as the determinant for socio-economic status, the review of the literature of the specific moral values which include any or all three of these measures for SES is very important.

In a study of religiousness and socio-economic status, Lazerwitz (1961) analyzed data collected in three national surveys. He investigated the relationship between

SES and religiousness. Using two measures for socio-economic status, he reported a significant correlation between SES and religiousness. First, using education as a measure for socio-economic status, he found that Protestants in the higher educational category were more likely to show interest in religion than were those in the lower educational categories. Secondly, his findings using occupation as the determinant for socio-economic status were consistent with his educational measure; that is, he reported that those adults whose family head had a white-collar occupation showed more religious involvement than those adults whose family head had non-farm, blue-collar occupations.

Similar findings, using education as an indicator for socio-economic status, were reported by Burchinal (1959). In his study of 256 Protestants from a small town, he found that religious interests were much greater among persons with higher educational status than persons from a lower educational position.

Consistent with these findings are those from Wright and Hyman's (1958) analysis of survey data conducted on a nationwide and local level. They found a relationship between SES and involvement in voluntary associations, including churches. Using occupation as their measure for SES on the local level, their findings showed that individuals from the professional or higher occupational

status groups were more likely to be involved with their church than were the individuals from the blue-collar occupations. Their nationwide data produced similar results. The individuals from the higher occupational groups showed more interest and involvement than individuals from the lower occupational categories. In addition, when they used income as an indicator for socio-economic status, their results turned out essentially the same; that is, the individuals in the higher income level showed greater involvement than those with lesser incomes.

Another study which came to similar conclusions was Goode's (1966) analysis of data from an Appalachian study. He found that religiousness was significantly related to SES. Occupation and education were used to measure social class or SES. Using education, he found that those from the higher educational level showed a greater interest in religion than those with only grade school educations. The same relationship was found for occupation and religiousness. The white-collar workers valued religion more than the blue-collar workers.

A study using the same two measures for socio-economic status (social class) also found the same results (Fukuyama, 1960). This study, which examined a Congregational religious organization, reported that those persons from the higher occupational and educational categories were more involved in their religious organizations than

those from the lower occupational and educational categories.

Greely and Rossi's (1966) study found the socio-economic status of the individual Catholic to be very important in determining religious values. They found that socio-economic status, measured by educational achievement, was more important in predicting religious values than were Catholic education, family background, and sex.

Thus the impact of socio-economic status on religious values and behavior is supported strongly in previous research findings. Whether occupation, income, or education are used to measure socio-economic status the findings tend to be consistent; that is, as socio-economic status increases, religious values increase.

When examining the crime rates in our society, one may immediately notice that the higher crime rates have consistently been given to the lower classes. From this many may conclude that the higher socio-economic classes place a greater value on honesty. However, Rossides (1965) argues that there is a vast difference between the ways in which the law is enforced against the white-collar criminal and against the criminal from the lower classes. The dishonesty of people in high social positions, according to Merton (1968), is not seen as identical to the dishonesty of people in lower social positions. Merton outlined this moral hypocrisy

in his "Self-Fulfilling Prophecy." For example, political leaders receiving public money or low-cost interest rates compared to others in society all considered honest; but, a lower-class person receiving welfare, is considered to be receiving something for nothing or morally dishonest.

However, Kahl (1960) points out that social classes in our society have different value orientations. He described the lower socio-economic strata in our society as having values of apathy and aggression. Part of this value system includes the encouragement of dishonest values. Since the middle-class and upper-class members live in a more protective world, their environment is not as supportive of dishonesty as the social world of the lower SES person (Hartshorne and May, 1928; Peck and Havighurst, 1960; and Sanford et al., 1943).

Although this conclusion would indicate that a relationship may exist between socio-economic status and values of honesty, little research evidence supports this position; for example, Garfield, Cohen, and Roth's (1967) study of cheating behavior among students in an urban university failed to find any significant relationship between the students' SES and their values of honest conduct. In a similar study of university students' values of honesty in the classroom, Anderson (1957)

reported that socio-economic status was not significantly related to students' attitudes toward dishonesty.

Despite the fact that Greely and Rossi (1966) found a relationship between socio-economic status and religious values, their study rejected the possibility that SES was a factor in determining the Catholic's ethical values which includes honesty.

The findings are not consistent when considering socio-economic status and charity. For example, Almond and Berba (1963) investigated the relationship between SES, as measured by educational level, and values of charity. They found that charity in the form of generosity and considerateness increased with education.

A study by Kohn (1959) supplied similar results. His analysis of social class and parental values found a relationship between SES and values of charity. Kohn concluded that the blue collar class does not have the inculcation of moral principles of charity when compared to their own immediate gratifications.

In disagreement with these findings, Muir and Weinsteins' (1962) comparison of middle-class and lower-class women found significant differences between the two groups on charity. They reported that the women from the low SES group were more generous when compared with the women from the middle class.

In addition, Sawyer (1966), in a comparison of

YMCA students, business students, and social science students, found the lower social-class pupils to indicate the greatest willingness to react generously to strangers, as well as to friends. Sawyer reported that the lower-class student was more likely than the middle-class student to show kindness toward individuals who were antagonistic.

However, not all studies have found relationships between SES and charity. Lembo (1967), in his analysis of altruistic attitudes and values at a Catholic women's college, reported no significant difference between the different SES occupational categories and charity. Finally, Greely and Rossi (1966) reported that socio-economic status was not a factor influencing Catholic's values of charity.

In summary, research evidence tends to support the position that socio-economic status is related to religious values; that is, as socio-economic status increases, religious values increase. However, the findings on SES and charity are not so consistent. A possible relationship may occur, but the direction of the relationship has not been clearly established. Research on SES and honesty is even less conclusive. The safest speculation is to suggest that there has not been any relationship established between socio-economic status and values of honesty.

MORAL VALUES AND ACADEMIC ACHIEVEMENT

The final major question of this study involves a very important aspect of education: academic achievement.

5) Will students who differ in academic achievement differ in their response to the specific moral values in this study?

This question is of interest in this survey because achievement has been found, by some researchers, to relate to the moral values of students. For example, Hartshorne and May (1928), in their classic study of children's moral behavior, reported that a child's practice of honesty in school was influenced by his ambition for school achievement. In the book The Achieving Society, McClellan (1961) suggested that high achievement motivation in societies may encourage unscrupulous behavior in the pursuit of one's goals. Some speculate that many of Nixon's aides and assistants had such high levels of achievement motivation that ends did not have to justify the means (Hechinger, 1974).

However, not all studies have found relationships between values of honesty and achievement. Garfield, Cohen, and Roth (1967) did not find a significant relationship between the students' grade point average in college and values of honesty in the classroom.

The studies examining academic achievement and religiousness are somewhat inconsistent in their findings.

Two classic studies, Elmtown's Youth (1949) and Plainville, U.S.A. (1945), found evidence to support the position that individuals who have average academic motivations will show the greatest interest in religion. Lenski (1963) suggested that people with strong or high achievement motivations will consider religion as a survival from man's primitive past and will therefore disappear with increasing knowledge. The research in this area, however, has not been extensive enough to support any position as to the relationship between academic achievement and religious values.

A tremendous need exists to investigate the relationship between achievement and charity. The research in this area has been quite limited. Isen (1970), in a study of achievement and charity, found a relationship between success and charity. The more success a student had, the more likely he was to show kindness to others. In a study of academic success and social responsibility, Berkowitz and Connor (1966) suggested that helping others was a function of a person's feeling of success. Consequently, those students with higher GPA's were more likely to show charity than those with lower GPA's.

In summary, the findings in the area of achievement motivation and the moral values are inconclusive. For example, Lembo (1967) reported that he was able to uncover one study in the literature which investigated attitudes

or values similar to charity. The present study, therefore, should help meet the need for more research in this area.

In order to add a more precise analysis of the moral values of Catholic college students, some additional sociological and demographic variables were included in this survey: the residencies of the students (i.e., do they live at home, dorm, or off campus but not at home), parent's religious affiliation, marital status, and the students' values of loyalty to one's group. Since this is an exploratory study, information on some of these variables may prove to be helpful in explaining and interpreting some of the findings in this study. However, a closer look at a couple of these variables may be desirable.

Loyalty was supposedly an important value to many of the Nixon assistants. Could loyalty to one's group be a major predictor of the responses on the moral values in this study? If so, what variables or factors are related to one's values of loyalty? This study hopes to shed some light on these questions.

In The Social Psychology of Organizations, Katz and Kahn (1966) contend that educational institutions and other social institutions produce individuals whose ambitions and aggressiveness are not valued as much as those ambitions and achievements which conform to one's group standards and values. In other words, people are

expected to have the values and standards of one's group--"Don't rock the boat." Katz and Kahn argued that values of group loyalty are reflected in our schools and families, which produce the other-directed man over the inner-directed individual (Reisman, 1962).

Consistent with this argument is one by Curtis (1974). He suggested that "the longer a student remains in a given school, the more attractive he will find the perspectives of his school-based peers" (p. 369). He maintained that the challenges of adjustment and the need for supporting others are intensified by the conditions of school complexity. Consequently, the student's need for guidance and direction will lean toward his school peers. According to Curtis, friends, however, appear to become less important after the student has attended the school for some time. This study, therefore, expects to find values of group loyalty greater for freshmen college students than for their senior colleagues. Since this is an exploratory study, information on values of group loyalty may lend itself to the interpretation of the moral values of the students in this study. Furthermore, any additional variables that may contribute to a better interpretation of the moral values of the college students in this study are used.

In summary, the purpose of this study is to determine what socio-demographic variables, if any,

are related to response differences of Catholic students enrolled in a Catholic college on specific moral values. The six critical questions this study wishes to answer are as follows:

- 1) Did the degree of which exparochial students held the defined values differ from those of students who attended public schools?
- 2) Were the students' responses on the moral values related to the length of time they have attended a Catholic college?
- 3) Did female students have moral values which differ from the male students?
- 4) Did students who differed in age differ in their responses on the specific moral values in this study?
- 5) Did students from different socio-economic status differ in their responses on the specific moral values?
- 6) Did students who differed in academic achievement differ in their responses to the specific moral values in this study?

IMPORTANCE OF THE STUDY

The influential studies of moral values of college students have been limited and inconclusive. Furthermore, the appropriateness of these studies has been restricted in its application to the Catholic college scene. The previously reviewed study by Greely and Rossi (1966) is probably the best known research on Catholic education on a national scale. Even though they included adolescents and adults in their study, they did not specifically look at college students. This limitation is not to deny that

their study made contributions to the area the present study wishes to explore. Their study, however, did not focus on institutions of higher learning and moral values. In addition, they did not make comparisons between several of the independent variables of the present study and the moral values. For example, they did not investigate the relationship between college students' moral values and their class levels (i.e., freshmen, sophomores, juniors, and seniors). Nevertheless, to compare the findings from this study with those of Greely and Rossi, where applicable, should be very interesting.

Greely (1976), as mentioned earlier, maintains that there is a very "serious crisis" which questions the foundation of moral values in Catholic educational institutions. Consequently, there has been a recent request (Greely, 1976) for more research to clarify what moral value differences exist among Catholic students and what factors are related to these differences. Therefore, the information gained from this study should be beneficial for not only this Catholic college but for other Catholic colleges with similar demographic characteristics.

Psychiatrist Karl Menninger (1973) recently suggested that a need exists to teach the usefulness of the word sin. He points out the importance of such

things as unethical behavior, wrongdoing, and immorality. With the recent Watergate events, many are questioning moral values and the examination of moral values in higher education (e.g. Burger, 1972, Garrison, 1971; Hechinger, 1974; and Menninger, 1973). Since most of Nixon aides and assistants involved in Watergate were church-going products of upper-middle class respectability (Hechinger, 1974), many people in our society are wanting to know what factors are related to one's moral values. This basic question gave impetus to this study; that is, to determine what socio-demographic variables, if any, are related to moral value differences among Catholic students enrolled in a Catholic college.

ORGANIZATION AND REMAINDER OF THE DISSERTATION

Chapter 1 of this dissertation has included an introduction into the rationale and purpose of this study. Included in this chapter was the definition of moral values in this study, five critical questions the present study wishes to examine, and an extensive review and analysis of literature related to these questions and the purpose of this study. In addition, the importance of the study was reported.

The remainder of this dissertation will include the history of the Catholic Church and Catholic higher education in the United States and their position in

relationship to the values in this study in Chapter 2; a history of the college in this study and its position on the moral values in Chapter 3; a discussion of the methodology in Chapter 4; a report of the findings in Chapter 5; and a summary and conclusions in Chapter 6. Furthermore, a bibliography is included, followed by the appendix which includes statistical tables and a questionnaire. Also, tables will appear in the methodology and findings chapters.

Chapter 2

THE ROMAN CATHOLIC CHURCH AND MORAL VALUES

Religion and moral values always have been inevitable partners. The history of the Catholic Church reflects this close relationship between moral values and religion. Westermarck (1969) points out that Christianity is in the first place a religion; but like all religions, it contains moral aspects which are closely connected with the purely religious ones.

Roman Catholic theology teaches that the Church began with Christ as its founder. Christ, according to Roman Catholic belief, instituted the sacraments, chose the twelve apostles, instructed them by work and deed, and gave them the power of teaching moral truths, ruling and sanctifying (Stuber, 1953).

Christ

Historically, the Roman Catholic structure and belief system cannot be clearly identified before the second century. In fact, Christianity did not have legal standing in the Roman Empire during the first three centuries, even though it was sometimes tolerated (Stuber, 1953).

The Church's teaching positions over the centuries have not stemmed solely from those of Christ; they have

included the interpretations of Christ teachings by the theologians of the Church. These interpretations provide the basis for most of the explanations of the moral values in this study (i.e., honesty, charity, and religiousness).

Christ approached honesty or truthfulness from two perspectives (Kutz, 1967). First, he taught that honesty and the obligation of truthfulness were the responsibility of the speaker. Secondly, the hearer was to assume this responsibility as well. Kutz (1967), a Catholic theologian, offers interpretations of Christ's teaching on honesty. Christ, according to Kutz, suggested that as people come to understand the moral value of honesty, they "must first of all be cultivated by virtuous listening, they shall also begin to make more progress in speaking the truth and doing the truth" (p. 80).

Christ addressed the importance of charity in Matthew, Chapter 5. Christ as the first speaker of the Roman Catholic Church taught first and foremost charity or love of neighbor. An example of Christ's position on charity is in the following passages:

"Ye have heard that it hath been said,
an eye for an eye, and a tooth for a tooth:
But I say unto you, that ye resist: But I
say unto you, that ye resist not he who is
evil; But whosoever shall smite thee on thy
right cheek, turn to him the other also. . .
Ye have heard that it hath been said, Thou
shall love thy neighbor, and hate thine enemy.
But I say unto you, Love your enemies, bless
them that curse you, do good to them that hate
you, and pray for them which despitefully use
you and persecute you."
(Matthew V:38-43)

Catholic theology teaches that Christ chose Peter to be the first head of the Catholic Church hierarchy (Sheedy, 1949). His power, which included being the only Vicar of Christ on earth, was to be passed on from one pope to the next. Each pope would be given the power to interpret, through Christ, moral theology with divine understanding given no other man.

During the early period of the Roman Catholic Church the doctrine toward the value honesty was less rigorous than at later times in the Church's history. For example, Westermarck (1969) pointed out that during the early times of the Church "it was argued that an untruth is not a lie when there is a 'just' cause for it; and as a just cause it was regarded not only as self-defense, but also zeal for God's honor" (p. 308). He suggested that this led to many fabricated stories, falsifications of documents, and forgeries of every type which made the Church a means to justify dishonesty and seriously impaired the value of honesty for most Christians (Westermarck, 1969, pp. 308-309).

Not until the year 313 A.D., with Constantine the Great, was Christianity made a lawful religion. From the fourth to the seventh century there were great ecumenical councils. During this period Christians were looking for an expression for the voice of the whole Church.

Saint Augustine

During the fourth century of the history of the Roman Catholic Church an influential leader of the Church emerged. Saint Augustine (354-430 A.D.), according to Greenwood (1956), was the first medieval father of Western Christianity. Even though he was living in an age characterized by wars and religious dissension, he regarded himself less a reformer than as a defender of the Church's faith. The values of religiousness, charity, and honesty were at the very core of his philosophical and moral teachings.

Religiousness was a key value that was not only taught by Augustine but by all the Church leaders both then and now. He was a strong advocate of Church members accepting and incorporating the teaching of Christianity into their value systems and practices of their daily lives (French, 1962).

The value of charity was very much part of the teaching and preaching life of Augustine (De Doctrina Christiana I). Greenwood (1956, p. 89) reported that the benevolence which Augustine showed others was magnificent. He showed tremendous kindness toward the poor and unfortunate people throughout his life. For many years, Augustine lived in North Africa among masses of poor people. This perhaps provided an incentive for Augustine, in addition to the teachings of Christ, to stress the

importance of charity. He thought love, love of neighbor, was one of the unifying and cohesive forces prevading the whole universe.

Saint Augustine did not address the value of honesty with the frequency with which he addressed the value of charity. He did, however, hold strong views concerning the moral nature of honesty. According to Augustine, to be dishonest is always a sinful act (Greenwood, 1956). Furthermore, he contended that it is not permissible to be untruthful even to save the life of a friend, "since by lying external life is lost, never for any man's temporal life must a lie be told" (Haring, 1964, pp. 316-317).

Saint Thomas Aquinas

Later during the middle ages it was scholasticism that dominated Roman Catholic thought. Scholasticism was a system of theological philosophical teaching. It was based chiefly upon the authority of the Church fathers. This period saw the growth of universities and the rise of "Catholic" learning. During this period, the Italian scholastic philospher, Saint Thomas Aquinas (1225-1274 A.D.), made his impact on the theology of the Roman Catholic Church. Considered a major theologian of the Roman Catholic Church, Aquinas described throughout his philosophical and theological writings the values of religiousness, charity, and honesty (Williams, 1950).

The paramount value in the philosophy of Thomas Aquinas (1960) was charity. He argued that charity was the determinant of all other moral values; that is, charity was the value which bound all other virtues together in perfect unity. To Aquinas, "Charity unites us to God who is our proper end: and a thing is perfect insofar as it attains its proper end, which is its ultimate perfection" (Monahan, 1942, p. 267). Furthermore, he suggested that charity extends to one's neighbor as well as to God. For this reason, Aquinas considered charity to be the most sublime of all the virtues (Gilson, 1961).

Even though Aquinas saw theological and religious values as necessary conditions of a complete moral life, he believed that a complete explanation of moral values did not require a study of theological virtues (Aquinas, 1947). Therefore, theology included morality to Aquinas, but morality did not include theology (Gilson, 1961, p. 215). He did, however, feel that "religion was not only expedient for those who have been trained in the observances of the commandments, that they arrive at greater perfection, but also for those who have not been exercised in such commandments they more easily avoid sins and attain perfection" (Monahan, 1942, p. 321). Consequently, religiousness was a moral value that would assist the individual in acquiring the values so important

for the person seeking the perfections of God (Aquinas, 1947, p. 5).

Aquinas believed that honesty and virtue were the same thing (Aquinas, 1937). His position was that honesty consisted of an internal choice but that it was expressed in the overt behavior of the person (Williams, 1950). He viewed honesty as an important aspect of spiritual beauty. To him, honesty produced pleasurable and internal beauty in the individual. He contended that the word proper is used for honesty. His example was from Hebrew 12:23, "Moses was a proper child." Therefore, to Aquinas, the Christian gentleman was the man who is straightforward and honest in his daily life (Aquinas, 1937).

Augustine and Aquinas developed much of the foundation for the conceptualization of moral values in Catholic dogma. From their basic approaches to interpreting moral values, many contemporary Catholic theologians have expanded on several of their moral concepts.

Antoine Ozanam

For example, Antoine Ozanam (1813-1853) became a leader in the movement to encourage Catholics to develop a sense of social concern for the less fortunate in the world during the nineteenth century (Renner, 1960). A French historian and literary scholar, he felt as did

Saint Augustine and Saint Aquinas that charity should encompass the value systems of Catholics. With this in mind, he founded the Society of Saint Vincent de Paul. This society was a result of the "Conference of Charity" which undertook a responsibility to do practical and constructive work among the poor. He insisted that charity should be part of every Catholic's life. Furthermore, Ozanam advocated that Catholics should not restrict their charity to Catholics and that they should assist any who need understanding and help (Ozanam, 1925).

John Augustine Ryan

A pioneer American Catholic social philosopher, John Augustine Ryan (1941), was very involved in promoting the value of charity among Catholic Americans. He saw charity as one of the paramount moral values of Roman Catholics. To lend support to his interpretations as to the importance of charity, he founded the Journal of Catholic Charities Review in 1917. Later, in 1921, he became a lecturer in social ethics at the National Catholic School of Social Services. He used his lectures and the periodical to strongly urge Catholics to respond to the needs of people through the acts of charity. His view of the importance of the value of charity was exemplified when he wrote the "Bishops Program of Social Reconstruction" in 1919. In this program he proposed health and old age insurance, when the word "gerontology" was

virtually unknown. In addition, he proposed unemployment benefits which were years ahead of the times. Ryan, therefore, was an influential leader in the argument for Roman Catholics to become charitable as well as religious (Broderick, 1963).

Theodore Roemer

Catholic theologian Theodore Roemer (1950) took a strong position on the value charity. He suggested that the value of charity has always been an important moral value of the Roman Catholic Church in the United States. Biblically, according to Father Roemer, society will always have poor people living among others who are more fortunate. He believed that Catholics are obliged to practice charity and come to the aid of those who need help. The importance of charity as a value to Catholics is reflected in the following statements by Roemer:

On the account the Church has left no stone unturned to help those in distress in hospitals, specialized schools, orphans' homes, homes for the aged These works of charity have prospered in our country from the earliest days through the solicitude of the various religious orders of the Church, congregations, and societies whose members have always shown themselves prepared for many and great sacrifices to help those in need (Roemer, 1950, pp. 395-396).

Nicolai Hartman

German theologian and philosopher Nicolai Hartman (1963) discussed the importance of charity and honesty in

his book, Ethics: Moral Values. As to the significance of charity, he referred to charity as a fundamental moral value. Hartman contends that charity "is one of the single highest values on which the others are all dependent" (Hartman, 1963, p. 267). When he discussed brotherly love, Hartman again described charity as a fundamental value. He stated that charity "all depends on an inner propinquity to another; but it manifests itself in consideration for the other person as a person, in intercession for him as if for oneself" (Hartman, 1963, p. 268).

As to the relevance of honesty in an individual's value system, Hartman argued that honesty is of supreme importance as a value in man's society. He suggested that a person gains moral strength through honest conduct and therefore guarantees himself a future that reflects his abilities to control his behavior. Consequently, honesty and charity are two important values, according to Hartman, which will enable an individual to live an ethical and moral life.

Francis J. Connell and Bernard Haring

During the last three decades, two Catholic theologians have dominated Catholic moral thought in the United States significantly more than any other theologians. In addition, these theologians, Father Francis J. Connell (1955, 1959) and Father Bernard Haring (1963, 1964, and

1966) have provided strong theological interpretations on moral values in particular. Most leading theologians in today's American Roman Catholic Church have received some input, either directly or indirectly, from Father Connell or Father Haring.

Both Connell (1959) and Haring (1966) have taken strong positions as to the importance of religion in a Catholic's daily life. The Roman Catholic today is still supposed to accept the doctrinal orthodoxy of the Church. Connell insists that religiousness should be a paramount value in the Catholic's value system. He contends that Catholics have an obligation to accept and to practice Church teachings in their daily lives. Haring, however, has not been as conservative in his approach to Church dogma as is Connell. Haring has expected the Catholic to accept the religious tenets of the Church, but he has not drawn a tight line on all matters of Church dogma as does Connell. For example, Haring sees the many changes in the Church brought about during Vatican II as being very progressive and positive changes for the Church.¹ Connell, on the other hand, contends that many of these changes are secular in nature rather than sacred. Consequently, Father Connell has been considered

¹Since the decrees of Vatican II are too voluminous to list, see Haring's book on Vatican II, Toward a Christian Moral Theology. (Notre Dame: Notre Dame Press, 1966).

the leading contemporary Catholic theologian representing the conservative position on religiousness within the Roman Catholic Church, while Father Haring is considered the leading liberal Catholic theologian. The general acceptance among Catholic theologians prior to the Vatican Council II was that Father Connell was the leading Catholic moral theologian in the United States. Since Vatican II, however, Father Haring has dominated moral thought among Catholic theologians (Zoeller, 1976).

Father Connell takes a very strong position when addressing the value of honesty (Connell, 1959). He argues that even such things as making verbal promises to someone and then failing to keep that promise is a sin against God. In this regard, he states that "there can be no parvity of matter as regards the quality of veracity in an assertive oath. Even a light falsehood intentionally pronounced by one who has taken such is a mortal sin" (Connell, 1951, p. 83). He further contends that moral law regulates every phase of human activity. Even the athlete who promotes a spirit of dishonesty in sports should be denounced. He suggests that schools should provide adequate instruction on this matter. Father Connell emphasizes the need for honesty in daily lives. In fact, the value of honesty, he argues, should be a part of the course in religion or ethics given in Catholic schools and colleges (Connell, 1959, p. 88).

Father Haring (1964) feels honesty should be high in the hierarchy of values for Catholics. We have an obligation to truthfulness, according to Haring. He argues that we "ought to be truthful in our whole being: in our thoughts, words and actions" (Haring, 1964, p. 313). This obligation to truthfulness is derived from man's intimate union with Jesus Christ.

In his discussion concerning honesty, he describes sins against commutative justice. Haring suggests that the most common and obvious sins against commutative justice are "cheating and fraud, usury and the charging of exorbitant prices, unjust damage to the property of others, and stealing" (Haring, 1964, p. 354). Haring, however, is probably more liberal and lenient in his interpretations of sinful behavior resulting from dishonest conduct. He contends that it is very difficult to establish definite criteria for evaluating the seriousness of the dishonesty. Haring further contends that since man is imperfect, God does not take seriously the transgressions against His law (Haring, 1964, pp. 355-357). Therefore, sins of the latter type, venial sins, and mortal sins are important to differentiate. The following statements by Haring differentiates between dishonesty involving mortal sins and venial sins:

The borderline between mortal and venial sin greatly depends on the degree of religious-moral perfection of the individual. This

means that a person who has arrived at an exalted level of spiritual perfection may recognize a minor act of injustice as diametrically opposed to the love of God and neighbor. Consequently, it would be sinful to take advantage of the veniality of sin by saying "Up to this point I can defraud or damage others without committing a mortal sin." After sins of injustice have been committed, the roles of prudence should be applied in regard to restitution and the strict requirement for confessing the sins. These provide safe guidelines for the average conscience. (Haring, 1964, p. 357).

Whatever the restitution for dishonesty or the type of dishonest behavior, both Father Haring and Father Connell view honesty as an important value in the life of the Roman Catholic.

Father Connell and Father Haring have written considerably more on the virtue of charity. Both see it as an essential element of Christianity.

Father Connell points out that the value of charity or the love for one's neighbor was very definitely written in the ancient Law: "Thou shall love thy neighbor as thyself" (Lev. 19:19). He believes that charity toward others cannot remain at the level of abstract sentiment or mere theory. It must be executed in daily life, especially through assistance to one's neighbor in all circumstances (Connell, 1949).

The value of charity is clearly illustrated in the Old Testament. The particular laws of the Old Testament enumerate many cases in which a true Israelite

must help his neighbor:

You shall not hurt a widow or an orphan. If you hurt them they will cry out to me, and I will hear their cry: And my rage shall be rekindled, and I will strike you with the sword, and your wives shall be widows, and your children fatherless. If thou lend money to any of my people that is poor, that dwelleth with thee, thou shalt not be hard upon them as an extortioner, nor oppress them with usuries... (Ex. 22:22-25).

If thou meet thy enemy's ox or ass going astray, bring it back to him. If thou see the ass of him that hateth thee lie underneath his burden, thou shalt not pass by, but shalt lift him up with him (Ex. 23:4-5).

Thou shalt not hate thy brother in thy heart, but reprove him openly, lest thou incur sin through him. Seek not revenge, nor be mindful of the injury of thy citizens. Thou shalt love thy friend as thyself. I am the Lord... (Lev. 19-;7-18).

However, Christ extends this love of neighbor to love of "stranger." Connell feels this charity towards others is not restricted to charity of other Christians. An example of the value of charity toward strangers is reflected biblically when Israel experienced exile in a foreign land and the legislator required charity toward men from outside:

Thou shalt not molest a stranger, nor afflict him: for yourselves also were strangers in the land of Egypt (Ex. 22:21).

Thou shalt not molest a stranger, for you know the hearts of strangers: for you also were strangers in the land of Egypt (Ex. 23:9).

Both Connell and Haring accept the importance of the value charity. Consequently, neither differ on the major ideas when teaching the importance of charity in

one's life. Haring, however, goes to great length to explain "the Christian virtues in relation to charity" in his book, Christian Renewal in a Changing World (Haring, 1964). In his chapter on charity, he points out that charity, along with faith and hope, is one of the three theological virtues. Haring argues that unquestionably, every Christian virtue has its religious center and pattern in charity.

Haring (1964, pp. 365-377) sees charity as a manifestation of justice. He states that "the virtue of justice has nothing in common with a narrow-minded calculation nor with an unkind bargaining for the mere minimum of duty to our neighbor" (Haring, 1964, p. 356). Haring contends that Christians who have an intimate union with Christ should be aware that his own life's purpose will be achieved only in true solidarity with his fellow members and an unselfish subordination of personal interests for everyone's welfare.

Devotion to one's family, patriotism, gratitude, generosity, and courtesy are all acts of kindness which should, according to Haring (1964, p. 365), be constituents of charity. He feels it is the natural expression of the person who knows himself to be enriched through the generosity of others. The person who is generous gives without petty calculation and without informing the recipient of the fact that one has been kind toward

him. Courtesy, according to Haring, is the expression of true charity. He states that "courtesy is more than the application of rules of politeness . . . It despises both affectation and rudeness of manner . . . courtesy readily adapts itself to the changing customs and special social circumstances as far as this is conducive to the spirit of reverence and congeniality" (Haring, p. 367-368).

Moral values have frequently been referred to as moral virtues. However one defines them, the Roman Catholic Church and its Church leaders have consistently encouraged their members in the values of honesty, charity, and religiousness. Religiousness is and always will be an important value in the Roman Catholic Church. However, there have been differences, as pointed out, in the Church leader's positions on honesty. Some see no variance at all in the conduct of Christians; that is, a white lie is just as sinful as any other lie. On the other hand, some of the Church leaders have left their interpretations of honesty in such a way that permitted them acts of deceit (Westermarck, 1969, pp. 308-309). Charity has been an important value throughout the Church's history. Because something is a value does not mean that it is practiced in one's daily life. However, Catholic theologians have always taught the importance of the values: Charity, Honesty, and Religiousness.

BELLARMINE COLLEGE AND THE MORAL VALUES

Bellarmino College, the campus on which this study was conducted, was founded by the Archdiocese of Louisville, Kentucky in 1950. As such, the college has been under the administration of this Archdiocese. It has been funded by such means as the annual Archdiocesan Development Fund and the annual special collection for Bellarmine College throughout all of the parishes in the city.

The college originally was established in order to provide for higher education for men in the city of Louisville. At this time, the Catholic school system already contained numerous elementary schools as well as secondary schools. In the city were also two Catholic colleges for women.

Louisville's first Catholic institution of higher learning for men was named Bellarmine College after Saint Robert Bellarmine, patron of the college. The founders chose to name the college after this famous sixteenth century Cardinal, educator, and Doctor of the Church because they felt he belonged to the modern intellectual world. Furthermore, they believed that he had made exceptional contributions to the philosophical formulation of the principles of modern democracy. They hoped he would inspire students by his exemplification of the integra-

tion between divine and human wisdom.

The Mass of Saint Robert Bellarmine provided the source for the school's motto, that is, "In Veritatis Amore" (In the Love of Truth). This motto appears to be at the core of the college's educational ideology. In the pursuit of this truth through a liberal arts education, the college's founders hoped each student would come to the realization and awareness that there is a higher and more stable source of certain truth is found in Divine Revelation. This Divine Revelation, according to the college's founders, will be revealed by God to His Church (the Roman Catholic Church). According to the school's founders, what truths a student reaches through reasons cannot conflict with those of revelations since all truth on whatever level is from God (Bellarmine College catalogue, 1950).

Therefore, with these ideals in mind and with this love of truth the college hopes to prepare each student to embrace the world with an integrated philosophy of life, based on and interpreted by everything in their knowledge and experience.

When the school opened its doors in 1950, it had only one building completely constructed on a 100-acre tract of land in the Highland Community of Louisville. The eighteen faculty members consisted of priests of the Archdiocese, Franciscan Conventual priests, and lay professors. The first year of operation of the college

admitted only freshman and added higher level courses during each of the following three years. In 1954, the college awarded its first degrees.

The statement of purpose in the first Bellarmine catalogue only indirectly addressed itself to two of the three values in this study. Charity is never directly mentioned in the philosophy of the college. Apparently, many take for granted that charity is a routine value in a normal Christian life. The Guidance and Discipline section of the first catalogue states:

The purpose of this program is to provide effective spiritual and vocational counseling for the students.

The College has no detailed set of rules governing student conduct. It is assumed that the students' conduct, both on and off the campus, will be characterized by the dignity proper to a Christian gentlemen. Any student who consistently fails to conform to such a standard will be asked to withdraw from the College. (Bellarmine College catalogue, 1950, p. 13).

In regard to honesty, students were encouraged to demand a "deep intellectual humility and intellectual honesty." However, students were expected to exhibit honest behavior in and out of the classroom. According to the college catalogue (1950, p. 13), students would be given a failing grade in any class in which they were caught cheating. In addition, students caught cheating were counseled in the Christian ethics of truthfulness.

Religiousness was seen, especially in the earlier

years of the college, as probably the most important of the three values. Many believed that only through the teachings of the Catholic faith could one reach Divine truths. These had only been revealed to the Roman Catholic Church, according to the leaders of the college (French, 1952).

The development of the stand Bellarmine takes on charity, honesty, and religiousness and morality in general have changed somewhat during the twenty-five year span of operation of Bellarmine. These changes in philosophy on moral values can be seen through a discussion of the college's educational development.

Originally, the college offered only a four year B.A. degree. During the initial years of the college, the importance of the value of religiousness was exemplified in the general educational requirements for a degree. Among those requirements, Catholic students were expected to pass one course in theology for each semester in full-time enrollment. This was a minimum of eight courses in theology. A minimum of four theology courses were required for Bellarmine students who were full-time but non-Catholic (Bellarmine catalogue, 1951).

The Department of Theology offered at that time courses primarily stressing dogmas of the Catholic Church. A student would be exposed to not only historical dimensions and developments of the Catholic faith but in

addition would learn in detail such dogmas as dealing with Church rituals (i.e. the sacraments). The idea of the infallability of teachings of the Roman Catholic Church was indoctrinated not only into theology courses but inevitably into the entire atmosphere of the college. Students were encouraged to take such courses as Dogmatic Theology and Moral and Ascetical Theology for three consecutive years (Bellarmine, 1953).

Required also were six courses in Philosophy. Included in the Philosophy course offerings were such classes as Theodicy (the science of "First Being" and the Nature of God), General and Special Ethics (applied ethics), and the Philosophy of Saint Thomas Aquinas.

In addition to other liberal arts requirements, a student was required to pass the specified number of courses required for his "program of concentration." Concentrations replaced the traditional "major" to prevent undergraduate over-specialization. A comprehensive examination was given in the second semester of a student's senior year in his field of concentration.

Few changes were made in these philosophical stands and educational requirements during the next decade. However, in the area of discipline, the college in 1953 printed a separate student handbook with school regulations. Thereafter, students were required to be responsible for the observation of these rules.

Although extracurricular activities were encouraged, students were not encouraged to obtain part-time job off campus. Bellarmine did offer a limited number of on campus part-time jobs to students. The administration held that all of a student's time and energy was needed to insure justice to his academic work. Athletics were encouraged only if they could be participated in without interfering with a student's college schedule and academic work load.

Between the years 1950 and 1957, in addition to facility expansion, enrollment increased from 210 to 1,300. The construction of a dormitory for men was a factor in encouraging out-of-town students to attend Bellarmine, since they previously had to find off campus housing.

In 1961 the requirements for a degree were changed. No longer was a student required to take eight theology courses. That number was reduced to only four courses or 12 semester hours. Likewise, philosophy requirements were reduced from 18 semester hours to 13. In addition, a sophomore year comprehensive examination was now required along with the traditional senior comprehensive examination.

Although the required courses in theology and philosophy had been reduced, the 1961 catalogue reads, "Bellarmine gives the place of honor in its curriculum

to theology, the traditional queen of the sciences." Likewise, prominence was given to philosophy because it was "the handmaiden of Christian theology" (Bellarmine catalogue, 1961, p. 20). This not only reflects the emphasis Bellarmine placed on the value religiousness but also on the values which were taught in the theology classes: charity and honesty.

For examples, a typical theology textbook used at Bellarmine in the early 1960's, Christian Morality (French, 1963), included chapters dealing with laws, grace, sin, faith, hope, charity, social virtues, and temperance. The chapter on charity considers charity in both the Old and New Testaments.

Supreme emphasis in this text was placed on the role of love between God and man, although love between man and man were important. The "interior fruits of charity" were seen as joy, peace, and mercy. The only exterior activities of charity dealt with in detail were alms-giving and the "fraternal reprimand" (or constructive criticism). Works of mercy were the natural out-growth of charity as can be seen in the lines:

It is customary to distinguish the spiritual and corporal works of mercy. The corporal works: to feed the hungry, to give drink to the thirsty, to clothe the naked, to shelter the stranger, to visit the sick, to ransom captive and bury the dead. The spiritual works: to instruct the ignorant, to counsel the doubting, to console

the afflicted, to correct faults, to forgive offenses, to bear with other men and to pray for everyone. (French, 1963, p. 383).

On June 1, 1968, Bellarmine College formed a merger with Ursuline College of Louisville. This college for women had been run by the Ursuline Sisters since 1938. For the first time in Bellarmine's eighteen-year history, women were allowed to attend day classes.

Although the general philosophy and purposes of the college (now officially Bellarmine-Ursuline College) remained essentially the same, requirements again were modified.

In 1969, however, a new purpose was added as part of the philosophy of the college. The influence of the Civil Rights Movement seemed apparent as well as the striving towards a new social awareness in the world. The 1961 catalogue read:

A "liberal" education is an education which is suitable for a man "free" to realize his full human potential. It is not in bondage to narrowing vocational and technical goals. It has as its primary characteristics the freedom which derives from the pursuit of truth for its own sake. It aspires to liberate the student from ignorance, passion, and prejudice, and to prepare him for intelligent morally responsible self-determination. (Bellarmine College catalogue, 1969, p. 11).

Consequently charity was overtly emphasized in the classroom by Bellarmine College. To many of the faculty during that time, charity and religiousness were not being emphasized as values to be practiced and

not just discussed.²

With the catalogue of 1971, several changes became apparent. The name Bellarmine-Ursuline College was reverted back to Bellarmine College. The traditional statement of purpose was reduced from two pages to a mere half page. Missing was a direction mention of God. The idea of the Church as the unquestionable transmitter of Divine revelation was omitted. Since that time the course requirements and statement of purpose have remained unchanged.

For the first time, two new degrees were being offered at Bellarmine starting in 1971. A two-year Associate of Arts degree and a four-year Bachelor of Science in Commerce were established. Both of these degrees excluded requirements in theology and philosophy. In addition, the 1971 catalogue revealed that for the traditional B.A. degree theology and philosophy requirements were reduced from twelve hours to nine semester hours apiece. Therefore, from the founding year 1950 through the last course requirements in 1971, the college reduced the number of required courses in theology from eighteen semester hours to a total of nine semester hours. Consequently, a conclusion could be reached that the value of religiousness is not as important to Catholic

²From discussion with faculty members who were teaching at Bellarmine during these years.

educators at Bellarmine as it once was, or that there is no longer the need to emphasize religious values since most of the students at Bellarmine are already Catholic and therefore educated in religion. At any rate, the latter is only speculation and probably varies from one school leader to another.

Values in the area of social understanding, which would include charity, continue to be emphasized in the Bellarmine College catalogue (1975, 1976). Charity is encouraged through programs which involve the students with community problems. An example of charity is the Highlands Outreach Program for the Elderly, which utilizes Bellarmine students to assist the elderly in the community.

At the present time, many are questioning the purposes and the effectiveness of Catholic institutions in promoting moral values. As previously pointed out, Greely (1967) recently argued that there is a "very serious crisis" which questions the foundation of moral values in Catholic educational institutions. Therefore, a need exists for an examination to determine whether moral value differences in charity, honesty, and religiousness exist among Catholic college students and to determine what factors are related to these differences, if they do exist.

Chapter 3

METHODOLOGY

Subjects

The subjects in this study were selected from the population of Roman Catholic students enrolled in a Catholic college of approximately 1,300 undergraduate students and 250 graduate students located in Louisville, Kentucky. Only full-time undergraduate Catholic students were selected.

Measures

Moral Values: The dimensions constituting moral values (Charity, Honesty, and Religiousness) were measured by three of Scott's (1965) Personal Value Scales.

Each of these three scales consists of twenty statements. The instrument requires a respondent to check one of the following categories in response to each value statement: Always Admire, Depends on Situation, Always Dislike. "Always Admire" is scored as one, and the other two responses are scored as zero. Exceptions are made on a few reverse items, for which "Always Admire" and "Depends on Situation" are scored as zero. The total scores for each value are obtained by summation.

Rationale for Using Scott's Personal Value Scales

In attempting to answer the questions proposed in

this study, an effort was made to find an instrument which would measure, with creditable reliability and validity, the three moral values of the college students in this study. William Scott (1965) had developed an instrument to enable him to measure the personal values of students in a midwestern university.

Scott's instrument consisted of ten separate Personal Value scales. However, the values which were pertinent to this study were among those ten. His Religiousness scale was ideal for measuring the students' values of religion. Even though it was not designed specifically for Catholic students, all of the twenty items in the scale were applicable to religious values of Roman Catholics. His scale measuring Honesty was acceptable because of its application to the college environment. For example, the statements "helping a friend through an examination," and "using a false ID card to get into restricted places" are situations often confronting the college student. The third of his scales used was kindness. Since charity was defined in Chapter 1 as being synonymous with kindness, this scale was used to measure the value charity. Also, as pointed out in Chapter 1, Neil McCluskey, S. J. (1958) stated that "the typical form of charity that may be cultivated in the school is kindness" (p. 158). Therefore, charity has been defined in this study as kindness. Charity is

benevolence, generosity, altruism, and sympathy toward others. All of these concepts are elements included in Scott's (1965) scale for Kindness. Consequently, the term charity will be used throughout the remainder of this study.

The brevity of the instrument and the reliability and validity testing (described below) added support to the selection of Scott's Personal Value Scales as the appropriate instrument to measure the moral values in this study.

Reliability and Validity of the Moral Values

Moral Values: Reliability and Validity. Scott (1965) used Cronbach's (1951) coefficient alpha to measure the reliability of each scale. The three Personal Value Scales used to measure moral values, as defined in this study, had a coefficient alpha as follows: Charity (.85), Honesty (.80), and Religiousness (.88).

One attempt to assess the validity of these four scales (Robinson, Shaver, 1972) was conducted by asking a group of students (N = 208) to rate the items for "rightness" or "wrongness" and according to "how the people should feel." Each scale item was also rated according to admirability to self. Robinson and Shaver (1972) reported that the intercorrelations between these three assessments were quite high.

An additional attempt to infer validity involved

asking a group of students (N = 208) to say how bothered they would be if each value were transgressed. Correlations between scale scores and transgression scores were statistically significant for the three scales.

Measures of Independent Variables

Socio-Economic Status: The socio-economic status (SES) of each student was determined by an occupational rating of the student's parents. Both the father's and the mother's occupations were requested, with the mother's occupation being used as a measure when there is an absence of the father in the home. Additional information was requested of each student as to his or her occupation. This occupational rating was used in the case of the older college student who has established his SES.

Each occupational rating was determined by the Edwards' Index (Hodges, 1964, p. 90). The index classifies each occupation into one of six categories ranging from unskilled to professional. However, in this study the High SES group consists of the first two groups (Professionals, Managers, and Officials). The Middle SES group consists of Edwards' third and fourth categories (Clerks and Sales, and Skilled workers). Edwards' last two groups (Semi-skilled and Unskilled) constitute the Low SES category.

Academic Achievement: An estimation of each stud-

ent's academic achievement was obtained from the student's self report estimate of his grade point average. Each student was requested to estimate his high school GPA, as well as his college GPA.

Loyalty (to one's group): As stated in Chapter 1, loyalty was supposedly an important value to many of the Nixon aides. Could one's value of loyalty to one's group be a major predictor of the response on the moral values in this study? If so, what variables or factors are related to one's value of loyalty? Loyalty measures were obtained by using a fourth scale of Scott's (1965) Personal Value Scales. Scott (1965) reported that loyalty had a coefficient alpha of .89. In the validity study of the Personal Value Scales with transgression scales, the correlations of the scale scores for loyalty and transgression were found to be statistically significant (Robinson, Shaver, 1972).

Additional Measures: The questionnaire requested information from the student regarding personal and demographic characteristics (See Appendix). Included in this information was the following: (1) in what grades the student attended parochial and/or public schools; (2) age; (3) sex; (4) place of residency while attending college (i.e., living with parents, on campus, off campus other than with parents); and (5) marital status.

Procedure

The sample consisted of 190 full-time undergraduate Catholic students enrolled in a Catholic college of 1,550 students located in the Kentucky city of Louisville. A total of 743 full-time undergraduate students were enrolled at Bellarmine.

Out of the 743 full-time undergraduate students enrolled, 233 were classified as freshmen, 164 as sophomores, 141 as juniors, and 162 as seniors. However, 43 full-time undergraduate students were unclassified. The unclassified students were eliminated from the study, leaving 700 students. Since there were 700 full-time classified students, 525 was the estimate of the Catholic student population of full-time, classified students.

Proportionate stratified sampling (Kish, 1965) of the students was conducted in order to obtain percentages of Catholic students proportionate to the Catholic students in each class (year in school) level.

With the assistance of the registrar, the number of Catholic students in each class level was estimated. Secondly, a list of these students was made, with a number ranging from one to infinity being assigned to each student at each level. After determining the total number of Catholic students in each level, 50 percent

of the subjects (N - 262) was randomly selected.

The next step in the sampling procedure consisted of contracting (on campus) each subject selected and requesting an appointment with that student at a testing room on campus. Student assistants were used to contact the subjects and administer the questionnaire during a 30-minute period (October 15 to November 15) of the 1975 fall semester.

Each of the 262 students was informed that a survey was being taken of the study body and their cooperation action would be gratefully appreciated. Out of the 262 subjects selected, only 190 completed the questionnaire during the 30-day period.

In Figure 1, the class levels of the sample are presented. The largest percentage of the respondents belong to the senior class, 30 percent. Only 19 percent of the sample were at the sophomore level. This was the smallest percentage belonging to any class level. The student assistants had more success obtaining the cooperation of the junior and senior students. However, the sample size, with the exception of the sophomores, is fairly balanced.

Figure 2 shows that 171 of the respondents attended parochial grade school, while only 19 attended public school. In addition, Figure 2 shows that 140

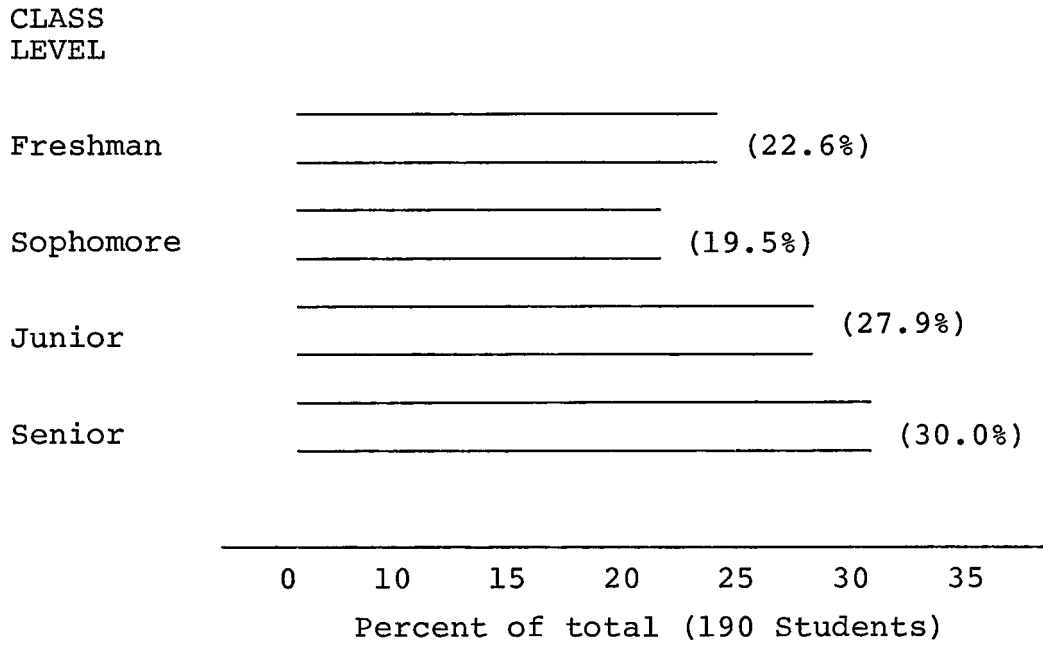


FIG. 1. Class level characteristics of the 190 Catholic college students.

respondents reported graduating from a parochial high school, while 50 graduates from public high school.

Using a modified Edwards' scale, three occupational categories are shown in Figure 3. This histogram shows that 40 percent of the subjects were in the upper SES category. The remaining 59.5 percent of the respondents occupied the middle (35.8%) and lower (23.7%) SES categories. This is consistent with the school's report that about 65 percent of the student body is receiving assistance through the financial aid program of the school.

Figure 4 shows the residency categories. Only 18.4 percent of the sample lived in the dorm. This was expected since most of the students are commuter students from the Louisville area. The majority of students, 66.3 percent, lived with their parents.

The remainder of the demographic characteristics of the sample in this study are included in the appendix.

Types of Statistical Analyses:

Descriptive statistics and cross-tabulations were used in the initial analysis of the data.

Part of the results from the descriptive statistics was the discovery of imbalanced cell frequencies for many of the classification variables.

Since this is a violation of an important assumption

TYPE OF SCHOOL
ATTENDED

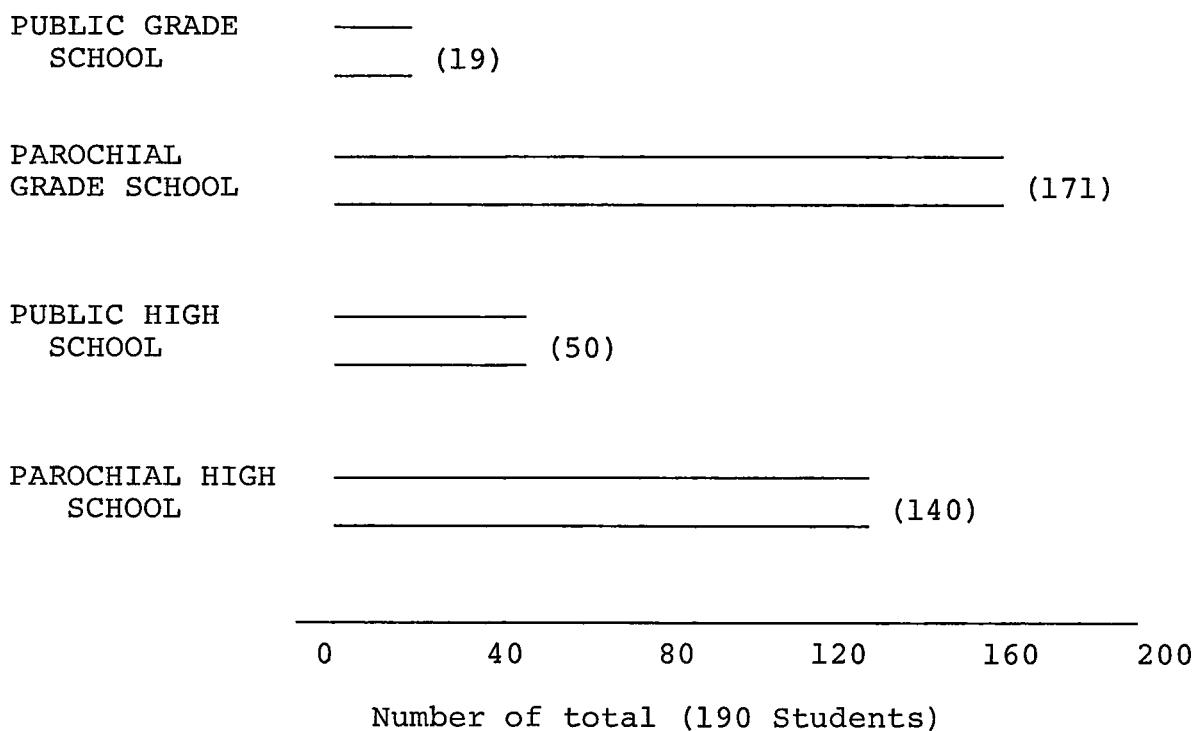


FIG. 2. Type of school attended by the 190 Catholic college students.

SOCIO-ECONOMIC
STATUS

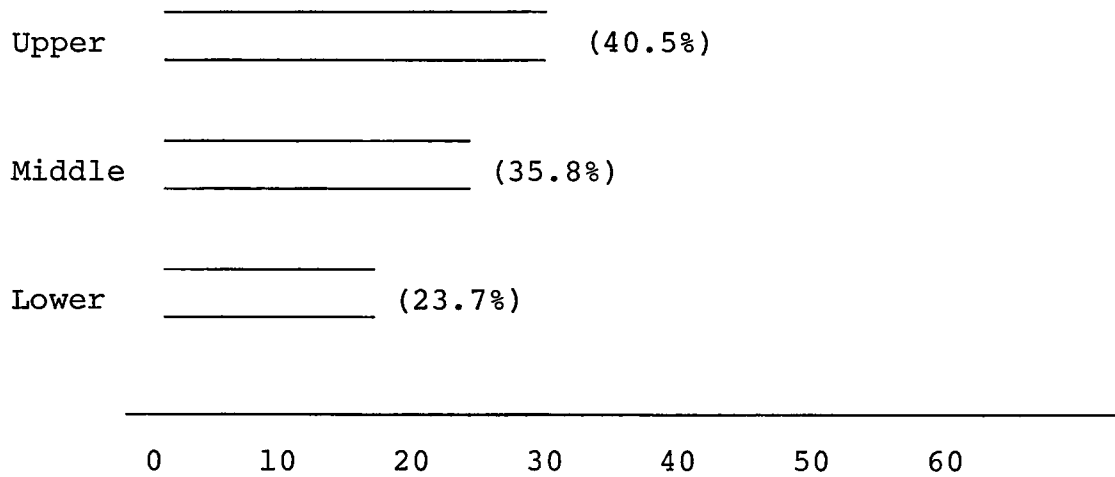


FIG. 3. Socio-economic status categories of the 190 Catholic college students.

RESIDENCY

Dorm	_____	(18.4)
With Parents	_____	(66.3%)
Other	_____	(15.3%)

0 10 20 30 40 50 60 70 80 90 100

Percent of total (190 Students)

FIG. 4. Residency categories of the 190 Catholic college students.

for parametric statistics, it was decided, in general, to use nonparametric statistics for testing significant differences between the variables in this study. The nonparametric test, Kruskal-Wallis one-way analysis of variance was performed. The rationale for the Kruskal-Wallis test was that it requires at least ordinal data. Nonparametric statistics allows for smaller cell frequencies, inappropriate for a parametric test. According to Siegel (1956), a major advantage of nonparametric statistical tests are that probability statements "are exact probabilities, regardless of the shape of the population distribution from which the random sample was drawn" (p. 32). Furthermore, Siegel (1956, p. 32-33) argues that the nonparametric tests are suitable for treating samples made up of observations from several different populations. According to Siegel, "none of the parametric tests can handle such data without requiring us to make seemingly unrealistic assumptions" (p. 33).

A Kruskal-Wallis one-way analysis of variance was performed to help answer the following critical questions of this study:

- (1) Did the degree to which exparochial students held the defined values differ from those of students who attended public school?

(2) Were the students' responses on the moral values related to the length of time they have attended a Catholic college?

(3) Did female students have moral values which differed from the male students?

(4) Did students from different socio-economic status differ in their responses on the specific moral values?

This study contends that the place of residency of the student might lend itself to the interpretations of the moral value differences of the students in this study. Consequently, the Kruskal-Wallis test was performed in order to determine whether there were significant differences between students living in the dorm, students living with their parents, and those students living off-campus.

The analyses were run on the University of Kentucky's IBM 370/165 computer system using the UCLA BIMED-P subprogram nonparametric statistics package.

Pearson correlation coefficients (Bruning and Kintz, 1968) were used to determine whether the academic achievement of the students was related to their responses on the moral values in this study. The Pearson correlation coefficient was ideal to determine whether a significant relationship existed between GPA's and moral values. Because of the numerous possibilities for GPA's it was not practical to conduct a Kruskal-

Wallis test or any test of one-way analysis of variance. Furthermore, cell frequencies would have been much smaller or maybe even zero in some of the GPA's.

One of the critical questions in this study was: Will students who differ in age differ in their responses on the specific moral values in this study? The variable age had so many values and no distinct grouping boundaries for creating cells to run a Kruskal-Wallis test; therefore, the analysis used was regression of each response on age. The model was: $y = B_0 + B_1X + E$ where y = response, B_0 = constant, B_1 = (least squares best estimate of value) weighting coefficient for the linear effect of age on the response, X = age (in years) and E is the error component of the response.

Chapter 4

RESULTS

This chapter reports the results of the analysis of the data related to the major questions posed for investigation in this study. In each section of this chapter, the research questions will be stated and the results of the analysis procedure selected to answer that question will be presented. These steps will be followed with the presentation of the findings and then a discussion of the findings.

Research Question #1. Did the degree to which ex-parochial students held the defined moral value differ from those of students who attended public school?

A Kruskal-Wallis one-way analysis of variance design was used to determine whether significant differences were apparent in the responses to the three moral values between Catholic college students from public school backgrounds and those from parochial school backgrounds.

Both the elementary and the secondary school backgrounds were examined. A quick examination of Table 1 and Table 2 indicates that the greater majority of students came from parochial school backgrounds.

The students from both parochial and public elementary schools did not differ significantly in

their moral values of honesty and religiousness. A significant difference ($p < .05$), however, was found between the two groups on charity.

The investigation of the students' high school background did not produce the same results when compared with their elementary school backgrounds. Table 2 shows that there were no significant differences in charity found for those students who had graduated from public high schools when compared with those graduating from parochial high schools. The same held true for honesty and high school background. The responses of students from parochial high schools were not significantly different on honesty statements than the students with public high school backgrounds. A significant difference, however, was found between public high school graduates and parochial high school graduates on the religiousness values ($p < .05$); that is, those students with Catholic high school educations scored significantly higher on the religiousness scale than students with public high school educations.

Discussion of the findings. The finding that no significant difference appears in honesty between students who attended parochial school and public school, whether elementary or high school, is somewhat consistent with the literature, even though many Catholic educators may wish otherwise. For example, Fichter's

TABLE 1

Kruskal-Wallis One-way Analysis of Variance for the Moral Values and Public/Parochial Grade School Backgrounds

VALUE	SCHOOL	N	RANK SUM	KRUSKAL-WALLIS STATISTIC
Honesty	Parochial	171	16,327	-.0049
	Public	19	1,818	
Religiousness	Parochial	171	16,414.5	.13971
	Public	19	1,729.5	
Charity	Parochial	171	16,659.5	2.12755*
	Public	19	1,485.5	

*Significant at the .05 level

TABLE 2

Kruskal-Wallis One-way Analysis of Variance for the Moral Values and Public/Parochial High School Graduates

VALUE	SCHOOL	N	RANK SUM	KRUSKAL-WALLIS STATISTIC
Honesty	Parochial	141	13,428	.02368
	Public	49	4,717	
Religiousness	Parochial	141	13,833	3.39918*
	Public	49	4,312	
Charity	Parochial	141	13,649	.89932
	Public	49	4,496	

*Significant at the .05 level

(1958, p. 109-110) study revealed that there were no significant differences in honesty between elementary school students in parochial school and those in public school. In addition, even though minor differences were found, Greely and Rossi (1966) reported only one significant difference in responses to a series of honesty statements between Catholics who had attended public high schools and those who had attended parochial high schools.

The findings on charity are consistent with the literature which suggested that there would be no significant difference between students from parochial school backgrounds and students from public school backgrounds (Greely and Rossi, 1966; Lembo, 1967). The present study did find that students from parochial elementary schools were more likely to value charity than the students from public elementary schools. This finding may have implications for those who defend the significance of parochial elementary education. Even though a significant difference was found, one cannot assume that parochial elementary schools cause Catholic students to be more charitable. Future research might be directed at exploring the effects of parochial elementary education on charity among elementary students. From this finding, however, one might infer that the parochial grade school education is essential in the development of

charitable values. Furthermore, since no significant differences were found between parochial and public high school graduates, one might infer that many of the parochial high school graduates may not have attended a parochial grade school. In addition, many of the public high school graduates may have attended parochial grade schools. Consequently, this possible interchange of parochial and public school education may have eliminated possible differences in the two types of high school backgrounds. Another explanation may include that competition among the students may have been much keener during the high school years than during the elementary school years. Therefore, with the possible increase in competition, one might have less time to be concerned with the needs of others.

The findings on religiousness are consistent with the literature suggested that there would be a difference in religious values of students educated in Catholic schools and those educated in public schools. Why, however, did a significant difference exist at the high school level and not at the elementary level? One might infer that the student who remained in parochial high school would be in an environment which reinforces religious ideas daily, whereas the Catholic student who attends a public high school is influenced by the concept of separation of church and state or school and religions.

In addition, the Catholic student in public high school is more likely to interact with students who present new and different interpretations of religion.

Research Question #2. Will the students responses on the moral values be related to the length of time they have attended a Catholic college?

This question examines whether or not freshman, sophomore, junior, and senior students differed in their moral values, especially when all of the students are Catholic and attending a Catholic college. This study suggested that a significant difference in their moral values did appear between the class levels.

The one-way analysis of variance results are shown in Table 3. Table 3 indicates that there were no significant differences ($p < .05$) between any of the class levels on the values honesty and religiousness. Seniors appear to be no more honest and no more religious than the freshman. On the other hand, a significant difference ($p < .01$) was found between freshmen and seniors on charity; that is, this study found that Catholic college freshmen were significantly more charitable in their values than were the Catholic college seniors.

Discussion of the findings. The finding for honesty is in support of the research conducted by Greely and Rossi (1966); Garfield, Cohen, and Roth (1967);

and Anderson (1957). These studies found that no difference in honesty between students of different class levels existed. One might infer from these studies and from the present study that the college student has developed his values of honesty by the time he enters college and that the college environment is not likely to alter those values.

The findings for religiousness support the previous findings in the literature. A lack of data investigating differences in religiousness and the class level of college students is apparent. To speculate why a significant difference in religion was not found is difficult. One explanation may include society's trend away from sacred values toward secular values (Phillips, 1969). Consequently, religion has become less significant to people in many religions. An examination of Chapter 2 indicates that the college in this study has reduced the number of theology courses required by more than one-half over the past decade down to three. In its struggle to survive financially, it may, as many Catholic colleges have, have reduced its effect on the religious attitudes of its students. This finding also lends support to the idea that Catholic colleges are really no different from any other college, academically or religiously.

TABLE 3

Kruskal-Wallis One-way Analysis of Variance for the Moral Values and Class Levels

VALUE	CLASS LEVEL	N	RANK SUM	KRUSKAL-WALLIS STATISTIC
Honesty	Freshman	43	4,206.5	1.18026
	Sophomore	37	3,791	
	Junior	53	4,791.5	
	Senior	57	5,356	
Religiousness	Freshman	43	4,094.5	.53797
	Sophomore	37	3,792	
	Junior	53	5,052	
	Senior	57	5,266.5	
Charity	Freshman	43	4,853.5	11.01728*
	Sophomore	37	3,718	
	Junior	53	5,162	
	Senior	57	4,411.5	

*Significant at the .01 level

Differences were found, however, between freshman and senior students on charity. The literature is somewhat inconsistent on this topic. A study by Harrington (1965) reported that the senior students were less friendly and less able to get along with others than were the freshman students. Even though his study was not confined to Catholic students from his finding and the findings in the present study, one might speculate that the college environment is very competitive and the longer one remains in such an environment, the more aggressive that individual becomes in getting his needs met. In addition, freshman students enter college without knowing

very many people. Therefore, one might infer that this student is looking for friends in his insecure environment, while the senior is familiar with the setting and can afford to be less charitable.

Research Question #3. Do female students have moral values which differ from male students?

Table 4 shows that this study did not find any significant differences in moral values between male and female students. In a close examination of the data for trends, this study did find a relationship between sex and the value charity at the .10 level. Since this study does not accept the .10 level, it may be considered, at best a trend.

TABLE 4

Kruskal-Wallis One-way Analysis of Variance for the Moral Values and Sex

VALUE	SEX	N	RANK SUM	KRUSKAL-WALLIS STATISTIC
Honesty	Male	117	11,341	.20822
	Female	73	6,804	
Religiousness	Male	117	11,292	.10288
	Female	73	6,853	
Charity	Male	117	21,998	1.63407
	Female	73	7,439	

Discussion of the findings. The findings suggest that assumed cultural differences between the male and the female in our society are not what they once were; that is, the traditional premise that women are morally superior to males was not upheld (Williams, 1967). No significant differences in their responses to the value honesty were found. This finding is consistent with those of Smith, Ryan, and Diggins (1972). The findings of the present study on charity lend support to the many studies which failed to find differences between male and female students (Berkowitz, 1964; Bryan and Test, 1967; Gewirtz, 1948; Harris, 1967; Hartup and Keller, 1960). Traditionally, many have associated religiousness more with the female than with the male (Lenski, 1953). However, this study failed to find the females any more or any less religious in their values than males. One might infer that since both the male and female students were exposed to the same course requirements in college, the college environment probably did not differ significantly for the males and females. In addition, one might speculate that Catholic students are required to attend mass on a regular basis throughout the course of their life and therefore may be exposed to the same religious values, whereas in other religions the insistence on church attendance may not be so strong.

Research Question #4. Will students who differ

in age differ in their responses on the specific moral values in this study?

The variable age had too many values and no distinct grouping boundaries for creating cells to run a Kruskal-Wallis test. For the most part, the students in the sample fell into the eighteen to twenty-two year age bracket. Consequently, only a small number of students were in the twenty-five and over age bracket. Therefore, the analysis by class level serves essentially the same function. However, regression analysis of each response was conducted by age and no significant differences were found (see Appendix).

Table 5 shows that regressions were not found for age and moral values of the student; that is, older students were no more likely to be honest than younger students. The same holds true for religiousness and charity. Furthermore, since the majority of students fell within the eighteen to twenty-two year age bracket, no conclusions can be made with reference to age and moral values.

Research Question #5. Do students from different socio-economic status' differ in their responses on the specific moral values?

A Kruskal-Wallis one-way analysis of variance design was used to determine if there were significant differences in moral values between students from upper,

middle, and lower SES categories.

Table 5 displays the Kruskal-Wallis analysis for the moral values and socio-economics status categories. No significant differences in the honesty among the three SES categories were found. Furthermore, Table 5 clearly indicates that SES differences in charity and religiousness were not found.

Discussion of the findings. One might infer from these findings that the student's socio-economic background is not a factor in determining the moral values of Catholic college students in a Catholic college. Students from lower SES backgrounds were students with fairly acceptable academic standards, since the college has rigid entrance requirements when compared with state schools. Therefore, this study was examining the exceptional low SES students rather than the typical low SES students. One might expect, therefore, to find that their values were more like those students from middle and upper SES background, otherwise they would not have been admitted to college. Future research might be directed at exploring moral values of Catholic students with a broad spectrum of academic backgrounds within each SES category.

Research Question #6. Will students who differ in academic achievement differ in their response to the specific moral values in this study?

Pearson correlation coefficients were used to

TABLE 5

Kruskal-Wallis One-way Analysis of Variance for the Moral Values and Socio-economic Status (SES)

VALUE	SES	N	RANK SUM	KRUSKAL-WALLIS STATISTIC	
Honesty	Upper	77	7,081	1.85255	NS
	Middle	68	6,979.5		
	Lower	45	4,084.5		
Religiousness	Upper	77	7,071	2.78191	NS
	Middle	68	6,567		
	Lower	45	4,507		
Charity	Upper	77	7,854	2.60216	NS
	Middle	68	6,170.5		
	Lower	45	4,120.5		

determine whether there was a significant correlation between the academic achievement of Catholic students and the three dimensions of moral values.

Table 6 shows the correlation coefficients for the three values with both the high school grade-point average (GPA) and the college GPA.

The data in Table 6 indicates that there were no significant relationships between the students' college GPA and the value honesty. For high school GPA and honesty, however, there was a significant relationship. This significant negative correlation ($p < .05$) indicates that as the high school GPA increases the value of honesty decreases.

The data presented in Table 6 would seem to indicate that a significant relationship between college GPA and kindness existed; that is, as the students' GPA increases so does their value of charity toward others. No significant relationship, however, was found between the students' college GPA and honesty. In addition, no significant relationship between college GPA and religiousness was found.

TABLE 6

Person Correlation Coefficients* for the Moral Values and the Students' High School and College Grade Point Average (GPA)

VALUE	GPA	COEFFICIENT
Honesty	High School	-1095**
	College	-0083
Religiousness	High School	0038
	College	0320
Charity	High School	0029
	College	1197**

*Decimal points omitted

**Significant at the .05 level

Discussion of the findings. The findings for honesty and high school GPA are not entirely inconsistent with previous assumptions and findings in the literature. The fact that as the high GPA increases the students' values

of honesty decreased was supportive of McClelland's (1961) argument that high achievement motivation in society may encourage unscrupulous behavior in the pursuit of one's goals. Even though the correlation for college GPA and honesty were not close to significant, a negative trend existed.

The data presented in Table 6 on college GPA and charity are consistent with the very limited literature on the subject. The present study supports Isen's (1970) findings that the more success a student had, the more likely he was to show charitable behavior toward others. Furthermore, the increase in charitable values as college GPA increases may, as Berkowitz and Conner (1966) suggested, be a function of a person's feeling of success.

In addition to the major research questions above, the following sociological and demographic variables were examined in order to add to the understanding of the moral values of Catholic college students in this study.

The residencies of the students. This study examined the residency of the college students and their responses to the moral values; that is, this study tried to determine whether students who lived in the dorm responded differently on the moral values than students who lived with their parents and students who lived off campus but not with their parents.

A one-way analysis of variance was performed on students' place of residency and the moral values. The data presented in Table 7 would seem to indicate no significant differences ($p < .05$) in the moral values between students living in the dorm, students living with their parents, and students living off campus but not with their parents.

Marital status. An examination of the relationship between marital status and the moral values was attempted in this study; that is, would there be a significant difference in the moral values of married college students and single college students? However, because of the low number of married students in the sample, tests of significance were dropped from statistical analysis (see Appendix).

Parents religious affiliation. Even though this study was conducted at a Catholic college with randomly selected Catholic students, a significant number of students had at least one parent who was non-Catholic and a few with both parents non-Catholic. The latter, however, was the exception rather than the rule. Since the Catholic Church has traditionally insisted that a religiously heterogamous marriage must send their children to the Catholic Church, the number of religiously mixed parents in the sample enable the analysis to be conducted.

TABLE 7

Kruskal-Wallis One-way Analysis of Variance for the Moral Values and Residency

VALUE	RESIDENCY	N	RANK SUM	KRUSKAL-WALLIS STATISTIC
Honesty	Dorm	35	3,231.5	3.14235
	Off-campus not with parents	29	3,185.5	
	With parents	126	11,728	
Religiousness	Dorm	35	3,671	3.18999
	Off-campus with parents	29	2,840	
	With parents	126	11,634	
Charity	Dorm	35	3,285	3.06758
	Off-campus with parents	29	2,785	
	With parents	126	11,535	

Table 8 shows the results of a one-way analysis of variance for the father's religious affiliation and the moral values. The data in Table 8 indicates a significant differences ($p < .05$) in the responses to honesty between the students whose fathers were Catholic and the students whose fathers were non-Catholic. The findings suggest that the students whose fathers were Catholic were more likely to respond to the importance of honesty than those students whose fathers were non-Catholic.

TABLE 8

Kruskal-Wallis one-way Analysis of Variance for the Moral Values and Father's Religious Affiliation

VALUE	FATHER'S RELIGIOUS	N	RANK SUM	KRUSKAL-WALLIS STATISTIC
Honesty	Catholic	147	14,523	2.35732*
	Non-Catholic	43	3,622	
Religiousness	Catholic	147	14,071.5	.01080
	Non-Catholic	43	4,073.5	
Charity	Catholic	147	14,016	.00447
	Non-Catholic	43	4,129	

*Significant at the .05 level

The findings in Table 9 would seem to indicate no significant differences in moral values between the students whose mothers were Catholic and students whose

TABLE 9

Kruskal-Wallis One-way Analysis of Variance for the Moral Values and Mother's Religious Affiliation

VALUE	MOTHER'S RELIGIOUS AFFILIATION	N	RANK SUM	KRUSKAL-WALLIS STATISTIC
Honesty	Catholic	168	15,936.5	.19786
	Non-Catholic	22	2,208.5	
Religiousness	Catholic	168	16,171.5	.27721
	Non-Catholic	22	1,973.5	
Charity	Catholic	168	16,270.5	.88592
	Non-Catholic	22	1,874.5	

mothers were non-Catholic ($p < .05$). The data on parents' religious affiliation may suggest that the father's religion may well be a force in the value formation of his children. Furthermore, traditionally a folkway has been that mothers are the main instillers of moral values in their children. An alternative hypothesis may be that Catholic families in the United States may be more patriarchal than in other countries. The father may be the "significant other" in the formation of values in the children (Coser, 1974); that is, since the Pope is the patriarch of the Church and father the head of the family, the beliefs and values of these people become paramount to other's values. Consequently, the non-Catholic father to a Catholic son or daughter may lose his significance as a role model in terms of moral

values. However, since this is only conjecture, the alternative hypothesis should be explored in some future research.

Loyalty. This study has anticipated that there would be a relationship between loyalty to one's group and the values honesty, charity, and religiousness. However, this probably cannot be measured by the means employed in this research. One might speculate that the specific situation, rather than an abstract response to an instrument, may dictate whether or not a person chooses to violate the norms of honesty for loyalty (i.e., Nixon's aides loyalty to him). However, the Pearson Correlation Coefficients for the moral values and the students' values of group loyalty are presented in the Appendix.

Chapter 5

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Purpose of the Study

The purpose of this investigation was to determine what socio-demographic variables, if any, were related to response differences of Catholic students enrolled in a Catholic College on specific moral values. The specific moral values investigated were charity, religiousness, and honesty. The demographic variables included age, sex, socio-economic status, previous school background, college grade-point average, high school grade-point average, and place of residency while attending college. This section summarizes the study.

The population which provided the data for this study included all full-time undergraduate Catholic students enrolled in a Catholic College of approximately 1,550 students located in Louisville, Kentucky. Out of the 743 full-time undergraduate students, 525 were estimated to be Catholic. After determining the total number of Catholic students in each class level, 50 percent of the subjects (N =262) were randomly selected. During the 30-day period of investigation of this study, only 190 students completed the questionnaires. No systematic bias was evident to those students who failed to

complete the questionnaires. For example, a few students reported that they were tired of being tested and therefore refused to cooperate with the study. In addition, the majority of students who did not complete the questionnaire were mostly impatient with the length of the questionnaire and consequently left many of the questions unanswered.

Summary of Findings

The investigator in this study researched the following question: What demographic variables are related to response differences of Catholic students enrolled in a Catholic College on specific moral values? The following research questions and a summary of the findings to these questions are presented below:

Research Question #1: Did the degree to which exparochial students held the defined values differ from those of students who attended public schools?

Elementary Level

1. There were no significant differences in honesty between students who had attended parochial grade school and students who had attended public grade school.

2. There was no significant difference in religiousness between students who had attended parochial grade school and students who had attended

public grade schools.

3. There was a significant difference in charity between students from parochial grade school backgrounds and those from public grade school backgrounds. The students in the study with parochial grade school backgrounds were more likely to value charitable behavior than students from public grade school backgrounds ($p < .05$).

High School Level

1. There was no significant difference in honesty between parochial high school graduates and public high school graduates.

2. There was a significant difference in religiousness between parochial high school graduates and public high school graduates. Students with parochial high school backgrounds were more likely to place an importance to religious conduct than students from public high school backgrounds ($p < .05$).

3. There was no significant difference in values of charity between parochial high school graduates and public high school graduates.

Research Question #2: Where the students' responses on the moral values related to the length of time they attended a Catholic College?

1. There was no significant difference in honesty between freshmen and senior college students.

2. There was no significant difference in religiousness between freshmen and senior college students.

3. There was a significant difference in charity between freshmen and senior college students. Freshmen students tended to place a greater importance on charitable behavior than did their senior colleagues ($p < .01$).

Research Question #3: Did female students have moral values which differed from the male students?

1. There was no significant difference in honesty between male and female students.

2. There was no significant difference in religiousness between male and female students.

3. There was no significant difference in charity between male and female students.

Research Question #4: Did students who differed

in age differ in their responses to the moral values?

1. There was no significant difference in honesty between students of different ages.
2. There was no significant difference in religiousness between students of different ages.
3. There was no significant difference in charity between students of different ages.

Research Question #5: Did students from different socio-economic status differ in their responses on the specific moral values in this study?

1. There was no significant difference in honesty between students from different socio-economic status backgrounds.
2. There was no significant difference in religiousness between students from different socio-economic status backgrounds.
3. There was no significant difference in charity between students from different socio-economic status background.

Research Question #6: Did students who differed in academic achievement differ in their responses to the specific moral values in this study?

High School Achievement

1. There was a significant difference in honesty between students who differed in their high school GPA's; that is, the students with higher high school GPA's placed a lesser importance to honesty than students with lower high school GPA's.

2. There was no significant difference in religiousness between students who differed in high school GPA's.

3. There was no significant difference in charity between students who differed in their high school GPA's.

College Achievement

1. There was no significant difference in honesty between students who differed in their college GPA's.

2. There was no significant difference in religiousness between students who differed from each other in their college GPA's.

3. There was a significant difference in charity between students who differed from each other in their college GPA's.

Students with greater academic success (GPA's) were more likely to value charitable behavior toward others.

In addition to six major research questions above, several other questions were examined to shed light on the problem statement of this study.

Question #1: Did students who lived in the dorm differ in moral values from those living with their parents, and those living off campus but not with their parents.

1. There was no significant difference in honesty between students living in the dorm, with their parents, and off campus but not with their parents.

2. There was no significant difference in religiousness between students living in the dorm, with their parents, and off campus but not with their parents.

3. There was no significant difference in charity between students living in the dorm, with their parents, and off campus but not with their parents.

Question #2: Did Catholic students who had Catholic parents differ in their moral values from Catholic students with non-Catholic parents?

1. There was a significant difference in honesty between students with Catholic fathers

and students with non-Catholic fathers. The findings suggest that the students whose fathers were Catholic were more likely to assume the value of honesty than those whose fathers were non-Catholic.

2. There was no significant difference in honesty between students with Catholic mothers and students with non-Catholic mothers.

3. There was no significant difference in religiousness between students with Catholic fathers and non-Catholic fathers.

4. There was no significant difference in religiousness between students with Catholic mothers and students with non-Catholic mothers.

5. There was no significant difference in charity between students with Catholic fathers and students with non-Catholic fathers.

6. There was no significant difference in charity between students with Catholic mothers and students with non-Catholic mothers.

Question #3: Was the students' value of loyalty related to their responses on the moral values in this study?

1. There was no significant relationships between the students' responses on loyalty and their responses on honesty.

2. There was no significant relationship between the students' responses on loyalty and their responses on religiousness.

3. There was no significant relationship between the students' responses on loyalty and their responses on charity.

Conclusions

According to the results of this study, the conclusion can be made that certain demographic variables were related to the differences in response to values among Catholic college students.

Since there was a significant difference in moral values between students with parochial elementary school backgrounds and students from public elementary schools, and also since there was a significant difference in moral values between students from parochial high schools and those from public high schools, one might conclude that a Catholic education is related to the moral values of their students. Students who had attended Catholic grade schools were more likely to place an importance on charity than those students from public grade schools. Charity, on the other hand, was not related to high school background. The inconsistency between the elementary and high school levels basically supports the findings of Greely and Rossi (1966). They reported that Catholics from both educational backgrounds differed on only

one measure of charity. However, on all of the other measures, those from parochial school backgrounds were no more likely to value charity than Catholics without any Catholic educational history. However, at the high school level, it was not charity but religiousness that was related to school background. Students who graduated from Catholic high schools were more likely to place an importance on religiousness than Catholic students who attended public high schools.

Religion became an issue again when this study found that the Catholic students' fathers' religious affiliations was related to their children's values on honesty; that is, fathers who are Catholic are more likely to have children who will place a greater importance to honesty than fathers who are non-Catholic. Evidently, children are impressed as much, or more, by their father's religious affiliation as they are by their mother's. An explanation for this finding might be that the fathers who are non-Catholic may not reinforce values of honesty as much as Catholic fathers. Since all of these students are Catholic, one explanation for this finding might be that the non-Catholic father may not reinforce the Church's view of the importance of honesty as the Catholic father who is reminded of the value of honesty in the Mass. In addition, one might speculate that some of the non-Catholic fathers do not attend any church and therefore

subscribe less to the Judeo-Christian ideas in the Ten Commandments than the fathers who are Catholic. Furthermore, as discussed in the results, one might conjecture that the home with a Catholic father may be more patriarchal than the non-Catholic home. This would be consistent with the idea of the Pope the patriarch of the Church and the father, the patriarch of the home. Consequently, the Catholic father may well serve as a role model for honesty and integrity. In addition, the Catholic father may be reminded more to reinforce the value of honesty than the non-Catholic father who attends another Church or no church at all. This is all conjecture and needs further investigation in future research.

The following analysis of the findings pertaining to the length of time the students has attended a Catholic college yields some interesting conclusions.

A significant difference in charity between the freshmen college students and the seniors was found. Freshmen were more likely to place an importance on charity than were the seniors. Evidently, the school environment becomes more competitive as the years in college increase. For example, one might speculate that the student by his senior year is more concerned with his career, which is more than likely insecure at this point, than with the needs of others. Therefore, one might conclude that charity is not so important to the senior students as to

the freshman student who has just recently entered college.

The college and high school academic achievement of the students showed a direct relationship to specific moral values in this study. The correlation coefficient on honesty for both high school and college GPA's were negative. However, the only significant coefficient was for high schools. One might infer that students with high GPA's are also higher in achievement motivation than students with low GPA's. Evidently, students who are high in achievement motivation are more likely to place a lower importance to honesty than students with low achievement motivation. This finding is consistent with McClelland's (1961) suggestion that high achievement motivation in societies may encourage unscrupulous behavior in the pursuits of one's goal.

However, this study found that college students with high GPA's in college are more likely to place an importance on charity. This finding is consistent with Berkowitz and Conner's study (1966) which suggested that helping others was a function of a person's feeling of success. Evidently, students with lower GPA's in college are experiencing very little success, since grades are used as a measure for success. Consequently, these students feel more frustration and are probably less receptive to being charitable toward others.

Recommendations

This study should be replicated with a much larger sample than was used in this study, since parametric statistics encourages larger numbers of observations. In addition, a comparative study of Catholic students in a small liberal arts college, such as the one in this study, versus Catholic students in a large Catholic university may provide an insight into value difference among Catholic college students.

Another recommendation is that data which include non-Catholics should be incorporated into the research. This would enable the research to have a reference point on how Catholic students differ in moral values from their non-Catholic colleagues. Furthermore, to compare other religious institutions (i.e. Methodist Colleges, Baptist) with Catholic institutions would be interesting.

A longitudinal study of Catholic students and their moral values is very much needed. This would consist of examining students over a period of several years. Researchers would be able to analyze changes in the students' values and identify the sources of these changes with more accuracy and ease than by using students and asking them how they felt several years ago about a certain value. Therefore, longitudinal studies would be of tremendous importance in interpreting moral value differences.

Much more research is needed in the area of moral values before any definitive statements are made. While this research has limited its definition of moral values to three variables, other methods or other approaches might be more effective. This study does not imply that moral values are limited to honesty, charity, and religiousness. However, they are certainly the apex of moral values in the Catholic Church. Further research in this area should be geared not only to finding where and why Catholic college students differ in their moral values but to identifying additional moral values which play an integral part in society.

APPENDICE

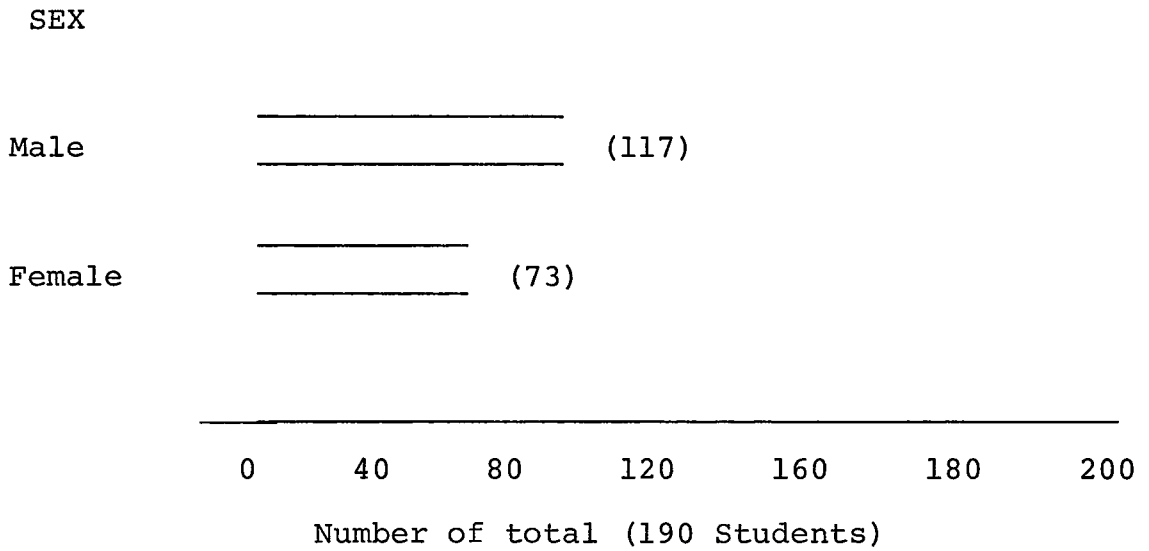


TABLE 1 Sex of the 190 Catholic
college students.

MARITAL
STATUS

Single	<hr/>	(182)
--------	-------	-------

Married	<hr/>	(7)
---------	-------	-----

Divorced	<hr/>	(1)
----------	-------	-----

0	40	80	120	160	200
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Number of total (190 Students)

TABLE 2 Marital status of the 190
college students

(171)


(19)

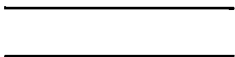
0 40 80 120 160 200

Number of total (190 Students)

TABLE 3 Parochial Grade School Attendance
of the 190 Catholic college students.

TYPE OF
HIGH SCHOOL
ATTENDED

Parochial  (148)

Public  (42)

0 40 80 120 160 200

Number of total (190 Students)

TABLE 4 Parochial High School
 attendance of the 190
 Catholic college students.

YEARS IN
PAROCHIAL
HIGH
SCHOOL

1	— — (3)	
2	— — (5)	
3	— — (3)	
4	————— ————— (137)	

0 40 80 100 120 160 200

Number of total (190 Students)

TABLE 5 Years in Parochial high school
of the 148 who attended Parochial
high school.

RESIDENCE

Dorm	<u> </u> <u> </u>	(35)
With Parents	<u> </u> <u> </u>	(126)
Other	<u> </u> <u> </u>	(29)

0 40 80 120 160 200

Number of total (190 Students)

TABLE 6 Residence of the 190 Catholic
 college students

GRADE
POINT
AVERAGE

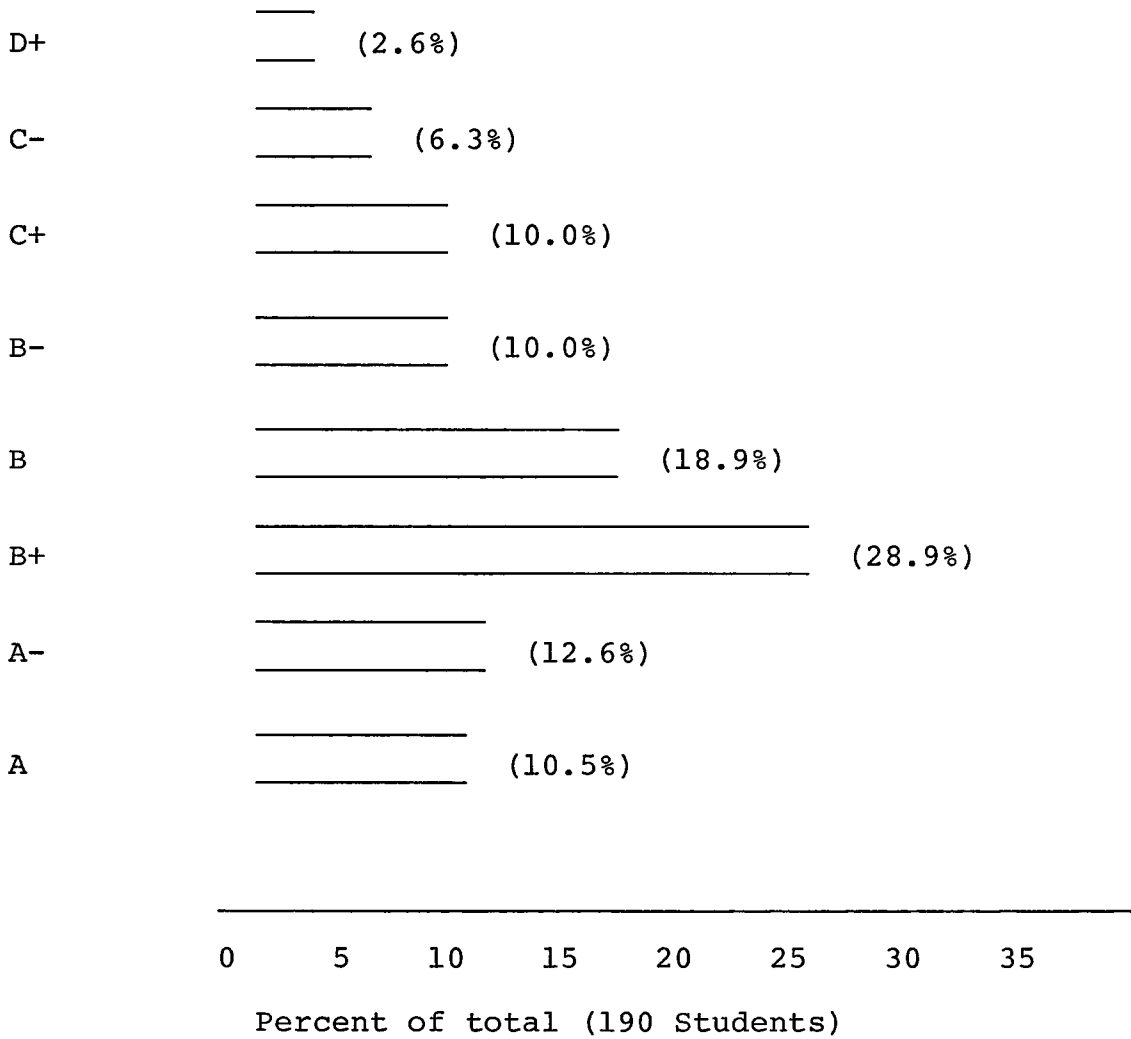


TABLE 7 Estimated High School Grade-Point Average (GPA) of the 190 Catholic college students.

PARENTS'
RELIGION

Father Catholic (147)

Father Non-
Catholic (43)

Mother Catholic (168)

Mother Non-
Catholic (22)

0 40 80 120 140 160 200

Number of total (190 Students)

TABLE 8 Religion of parents of the
 190 Catholic college students

	Freshman	Sophomore	Junior	Senior	N
Dorm	12 (6.3%)	8 (4.2%)	9 (4.7%)	6 (3.2%)	35 (18.4%)
With Parents	27 (14.2%)	27 (13.7%)	32 (16.8%)	41 (21.6%)	126 (66.3%)
Other	4 (2.1%)	3 (1.6%)	12 (6.3%)	10 (5.3%)	29 (15.3%)
Total	43 (22.6%)	37 (19.5%)	53 (27.9%)	57 (30.0%)	190 (100.0%)

TABLE 9 Student Residency by class characteristics

	Upper Class	Middle Class	Lower Class	N
Dorm	18 (9.5%)	12 (6.3%)	5 (2.6%)	35 (18.4%)
With Parents	52 (27.4%)	44 (23.2%)	30 (15.8%)	126 (66.3%)
Other	7 (3.7%)	12 (6.3%)	10 (5.3%)	29 (15.3%)
Total	77 (40.5%)	68 (35.8%)	45 (23.7%)	190 (100.0%)

TABLE 10 Student Residency by socio-economic status

	Parochial High School	Public High School	N
Parochial Grade School	145 (76.3%)	26 (13.7%)	171 (90.0%)
Public Grade School	3 (1.6%)	16 (8.4%)	19 (10.0%)
Total	148 (77.9%)	42 (22.1%)	190 (100.0%)

TABLE 11 Attendance of Parochial Grade School
by Parochial High School Attendance

	Graduate of Parochial High School	Graduate of Public High School	N
Parochial Grade School	137 (72.5%)	33 (17.5%)	170 (89.9%)
Public Grade School	3 (1.6%)	16 (8.5%)	19 (10.1%)
Total	140 (74.1%)	49 (25.9%)	189 (100.0%)

TABLE 12 Attendance of Parochial Grade School by
Graduation from Parochial High School

	Mother Catholic	Mother Non-Catholic	N
Father Catholic	138 (72.6%)	9 (4.7%)	147 (77.4%)
Father Non-Catholic	30 (15.8%)	13 (6.8%)	43 (22.6%)
Total	168 (88.4%)	22 (11.6%)	190 (100.0%)

TABLE 13 Father's Religion by Mother's Religion

VALUE	SOURCE	df	MEAN SQUARE	F	SIGNI.
Honesty	Regression	1	10.89070	0.92873	NS
	Residual	188	11.72651		
Religiousness	Regression	1	11.2373	0.63318	NS
	Residual	188	17.74751		
Charity	Regression	1	11.45386	1.39679	NS
	Residual	188	8.20011		

TABLE 14 Regression Analysis of Response on the Four Moral Values of Age

1. Name: _____
last first middle

2. Date of Birth: _____
month day year age

3. Sex: Male _____ Female _____

4. Marital Status: Single _____ Married _____ Divorced _____
Separated _____

5. Did you attend a parochial grade school? Yes _____ No _____
If yes, how many years? _____

6. Did you attend a parochial high school? Yes _____ No _____
If yes, how many years? _____
Did you graduate from a parochial high school? Yes _____ No _____

7. Father's (Male Guardian's) Occupation: _____

8. Mother's (Female Guardian's) Occupation: _____

9. Where do you presently live? (Please check one)
Dorm _____
Off-campus but not at home _____
With your parents _____
With husband or wife _____
Other _____

10. What is your estimated grade point average in College?
(Example: 3.5 or 2.6, etc.) _____

11. What was your grade point average in High School?
(Estimated) (Please check one)
A _____ C+ _____
A- _____ C _____
B+ _____ C- _____
B _____ D+ _____
B- _____ D _____

12. Year in school: (check one)
Post Baccalaureate _____
Senior _____
Junior _____
Sophomore _____
Freshman _____
13. Religious Affiliation: (Check one)
Catholic _____
Protestant _____
Jewish _____
Other _____
14. Are your parents Catholic?
Father: _____ yes _____ no
Mother: _____ yes _____ no
15. What is the estimated population of the town or city you were raised in? _____ (If you lived in several cities, what is the estimated population of the town or city you lived in longest or what is the average population of the towns and cities where you lived? _____).
16. In what town or city were you raised? _____
(If several cities, write several).
-
-

Please read over the following statements, and for each one indicate (by a check in the appropriate space) whether it is something you always admire in other people, or something you always dislike, or something that depends on the situation whether you admire it or not.

- | | <u>Always</u>
<u>Admire</u> | <u>Depends on</u>
<u>Situation</u> | <u>Always</u>
<u>Dislike</u> | |
|----|--------------------------------|---------------------------------------|---------------------------------|--|
| 1. | _____ | _____ | _____ | Being kind to people, even if they do things contrary to one's beliefs. |
| 2. | _____ | _____ | _____ | Having a deep love of all people, whoever they are. |
| 3. | _____ | _____ | _____ | Upholding the honor of one's group. |
| 4. | _____ | _____ | _____ | Being studious. |
| 5. | _____ | _____ | _____ | Paying little attention to religious matters. |
| 6. | _____ | _____ | _____ | Never cheating or having anything to do with cheating situations, even for a friend. |

	<u>Always Admire</u>	<u>Depends on Situation</u>	<u>Always Dislike</u>	
7.	_____	_____	_____	Deceiving others.
8.	_____	_____	_____	Presenting oneself completely and honestly, even if it is unnecessary to do so.
9.	_____	_____	_____	Priding oneself on being able to get by in school with little work.
10.	_____	_____	_____	Getting the top grade on a test.
11.	_____	_____	_____	Letting people get away with unfair criticism of one's group.
12.	_____	_____	_____	Being unable to empathize with other people.
13.	_____	_____	_____	Refusing any aid to people who don't deserve it.
14.	_____	_____	_____	Getting by with as little involvement in organization as possible.
15.	_____	_____	_____	Turning the other cheek, and forgiving others when they harm you.
16.	_____	_____	_____	Helping another achieve his own goals, event if it might interfere with your own.
17.	_____	_____	_____	Not letting studies interfere with one's college life.
18.	_____	_____	_____	Criticizing one's own group in public.
19.	_____	_____	_____	Defending the honor of one's group whenever it is unfairly criticized.
20.	_____	_____	_____	Failing to support group functions.
21.	_____	_____	_____	Being satisfied with poor grades.
22.	_____	_____	_____	Taking snap courses that don't require any work.

	<u>Always Admire</u>	<u>Depends on Situation</u>	<u>Always Dislike</u>	
23.	_____	_____	_____	Saying one's prayers regularly.
24.	_____	_____	_____	Using others' property without asking permission.
25.	_____	_____	_____	Treating man, rather than God, as the measure of all things.
26.	_____	_____	_____	Regarding religion as crutches for the primitive peoples of the world.
27.	_____	_____	_____	Remembering one's group loyalties at all times.
28.	_____	_____	_____	Treating one's studies as the most important thing in college life.
29.	_____	_____	_____	Looking out for one's own interest first.
30.	_____	_____	_____	Not taking one's group membership seriously.
31.	_____	_____	_____	Going out of one's way to help someone feel at home.
32.	_____	_____	_____	Letting each person go it alone, without offering help.
33.	_____	_____	_____	Ignoring the needs of other people.
34.	_____	_____	_____	Paying little attention to what the members of one's group think.
35.	_____	_____	_____	Taking an active part in all group affairs.
36.	_____	_____	_____	Paying no attention to lectures and textbooks that are difficult.
37.	_____	_____	_____	Not falling for religious mythology.
38.	_____	_____	_____	Telling falsehoods in order to help other people.
39.	_____	_____	_____	Going out of one's way to bring dishonest people to justice.

	<u>Always Admire</u>	<u>Depends on Situation</u>	<u>Always Dislike</u>	
40.	_____	_____	_____	Volunteering information concerning wrongdoing even if friends are involved.
41.	_____	_____	_____	Doing more than one's share of the group task.
42.	_____	_____	_____	Working hard to improve the prestige and status of one's groups.
43.	_____	_____	_____	Being uncooperative.
44.	_____	_____	_____	Finding ways to help others less fortunate than oneself.
45.	_____	_____	_____	Always representing one's own true thoughts and feelings honestly.
46.	_____	_____	_____	Hurting other people's feelings.
47.	_____	_____	_____	Letting other people do all the work for the group, and not getting involved oneself.
48.	_____	_____	_____	Being proud of poor grades.
49.	_____	_____	_____	Telling white lies.
50.	_____	_____	_____	Seeking comfort in the Bible in time of need.
51.	_____	_____	_____	Being devout in one's religious faith.
52.	_____	_____	_____	Abstaining from trivial religious rituals.
53.	_____	_____	_____	Striving to get the top grade-point average in the group.
54.	_____	_____	_____	Never telling a lie, even though to do so would make the situation more comfortable.
55.	_____	_____	_____	Making jokes at the expense of other people.
56.	_____	_____	_____	Being utterly selfless in all one's actions.

	<u>Always Admire</u>	<u>Depends on Situation</u>	<u>Always Dislike</u>	
57.	_____	_____	_____	Supporting all activities of one's organizations.
58.	_____	_____	_____	Doing one's best to avoid working hard in a course.
59.	_____	_____	_____	Trying hard to understand difficult lectures and textbooks.
60.	_____	_____	_____	Being considerate of others' feelings.
61.	_____	_____	_____	Speaking one's mind truthfully, without regard for the consequences.
62.	_____	_____	_____	Performing unpleasant tasks, if these are required by one's group.
63.	_____	_____	_____	Adhering to the doctrines of one's religion.
64.	_____	_____	_____	Helping a close friend get by a tight situation, even though one may have to stretch the truth a bit to do it.
65.	_____	_____	_____	Priding oneself on good grades.
66.	_____	_____	_____	Having faith in a Being greater than man.
67.	_____	_____	_____	Denying the existence of God.
68.	_____	_____	_____	Being content with a "gentlemanly C" grade.
69.	_____	_____	_____	Helping another person feel more secure, even if one doesn't like him.
70.	_____	_____	_____	Attending all meetings of one's groups.
71.	_____	_____	_____	Stealing when necessary.
72.	_____	_____	_____	Always attending religious services regularly and faithfully.
73.	_____	_____	_____	Testifying against friends, if need be, in order that the truth be known.

	<u>Always Admire</u>	<u>Depends on Situation</u>	<u>Always Dislike</u>	
74.	_____	_____	_____	Working hard to achieve academic honors.
75.	_____	_____	_____	Being selfish.
76.	_____	_____	_____	Helping organize group activities.
77.	_____	_____	_____	Not doing well in one's coursework.
78.	_____	_____	_____	Taking things that don't belong to me.
79.	_____	_____	_____	Encouraging others to attend services regularly and lead religious lives.
80.	_____	_____	_____	Being concerned about the happiness of other people.
81.	_____	_____	_____	Revengeing wrongs that other people have done to one.
82.	_____	_____	_____	Treating the Bible only as an historical or literary work.
83.	_____	_____	_____	Sticking up for the truth under all circumstances.
84.	_____	_____	_____	Ridiculing other people.
85.	_____	_____	_____	Being dishonest in harmless ways.
86.	_____	_____	_____	Doing well in school.
87.	_____	_____	_____	Taking a skeptical attitude toward religious teaching.
88.	_____	_____	_____	Using a false ID card to get into restricted places.
89.	_____	_____	_____	Avoiding the physical pleasures that are prohibited in the Bible.
90.	_____	_____	_____	Always telling the truth, even though it may hurt oneself or others.
91.	_____	_____	_____	Always living one's religion in his daily life.

	<u>Always Admire</u>	<u>Depends on Situation</u>	<u>Always Dislike</u>	
92.	_____	_____	_____	Helping a friend through an examination.
93.	_____	_____	_____	Being unconcerned with what other people think about one's group.
94.	_____	_____	_____	Making fun of academic grinds.
95.	_____	_____	_____	Studying hard to get good grades in school.
96.	_____	_____	_____	Betraying one's group to outsiders.
97.	_____	_____	_____	Having an inner communication with the Supreme Being.
98.	_____	_____	_____	Being an atheist.
99.	_____	_____	_____	Seeking scientific explanations of religious miracles.
100.	_____	_____	_____	Studying constantly in order to become a well educated person.

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