A VALUES COMPARISON OF INCOMING LIBERTY UNIVERSITY

FRESHMEN

by

Steve R. Vandegriff

Liberty University

A Dissertation Presented in Partial Fulfillment

Of the Requirements for the Degree

Doctor of Education

Liberty University

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ABSTRACT

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UNIVERSITY FRESHMEN (Under the direction of Dr. John Pantana) School of

Education, April, 2012.

There has been debate over generally accepted values, not only in the context of

education, but also within the context of those who are considered people of faith. This

study is an investigation to determine if there are any differences between the two

contexts, with responses being drawn from students enrolled in a required introductory

university course on the campus of a Christian university. The variables of this study will

be gender and ethnicity, giving a picture of student values, prior to being influenced by

university pedagogy. A survey was made available by Hogan Assessments, self-titled as

Motives, Values Preferences Inventory (MVPI). This convenience sampling was

surveyed in the early fall of the 2010 semester. The survey was administered online and

was made available to 3,000 freshmen, with 289 responding. The study showed no

significant differences with the variable of ethnicity which would answer Research

Question 3 but there were some significant differences with the gender variable.

ACKNOWLEDGEMENTS

I would like to acknowledge Liberty University for providing the means and opportunity to pursue this degree. I have been exposed to the world of higher education from a perspective other than religion. What I observed there were people and professors who incorporated both. It has been a challenging and enriching experience.

I would like to thank my wife Pam for her patience during this process. I would also like to thank my committee Dr. John Pantana, Dr. Martin Ringstaff, and Dr. Troy Matthews for their willingness to oversee this process. Special thanks to Kristy Motte for giving assistance in the editing of this paper, along with Linda Pantana, Whitney Marvel and Scott Lansing.

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Table of Abbreviations

American Psychological Association-APA
Analysis of Variance-ANOVA
Community Service Department of Liberty University-CSER
General Description of Contemporary Issues-GNED
Motives, Values, Preferences Inventory-MVPI
Multivariate Analysis of Variance-MANOVA
National Board Certified Teachers-NBCT
New International Version-NIV
No Child Left Behind-NCLB
Predictive Analytic Software-PASW
Rokeach Value Survey-RVS
Socio-economic status-SES
Teacher Perceiver Interview-TPI

CHAPTER ONE: INTRODUCTION TO THE STUDY

Introduction

There has been considerable discussion and research on the topic of values and character education. It seems evident that values inculcated within the development of students have supporting contexts, including family, but the context this study will focus on is the context of education. It would be naïve to think values and character are solely taught within the family context. While this is not a study on the family context and its role in values inculcation, it is important to recognize the prominent role the family plays in the development of one's values. Yet within the current culture, educational systems have become a strong, and in some cases, a surrogate role, for the inculcation of values. While this could be perceived as an opportunity, others may perceive this as a dilemma. According to Gretchen Wilhelm and Michael Firmin (2008), implementing some facsimile of values or character education within schools leaves the door open to a variety of subjective and situational ideas, thus polarizing further opinions on what values should be embraced. This type of ambiguous thought has led to a suspicion of public education that, at its minimum, has not been collegial, and at its maximum, has been combative and reactive.

This student investigated the topic of character education, with a specific interest in those values and ethics that coincide with a Christian worldview; in other words, to identify those values and virtues that educators of faith would agree with, in the context of public education. In her Master's thesis, Michelle Jaye said,

Perhaps this ambivalence springs from a desire to be profoundly respectful, to accept all beliefs, all perspectives, all ways of existing in our pluralistic and highly complex society. However, it is increasingly evident that an education system lacking a nucleus of core ethical principles leaves students unprepared and ill-equipped to make wise and judicious decisions, not only in school, but in all facets of their lives. (Jaye, 2006, p.1).

There is an apparent sense that there are core values in education. For some, there are values that could form a foundation of core values. These values would be comprised of beliefs in inclusion, the sanctity of the classroom, embracing and celebrating diversity, educating for democracy, and support of collegial growth. Others have identified liberty, social justice, loyalty, and competence. Still others have observed the core values of participation, diversity of opinion, learning from conflict, reflection, critique, and acceptance of mistakes (Williams-Boyd, 2002, p. 214-215).

Author R. Kunzman (2006) holds that students need to learn to relate to other students and be respectful of each other's personal beliefs. Kunzman suggests schools should no longer hold to a doctrine of neutrality and silence, but rather schools should aid students in their discussions of religious plurality. Kunzman is not concerned with what schools are teaching, but rather he is concerned with what schools are not teaching. There is a lack of education regarding the pluralistic religious beliefs of America. While a Christian worldview might consider the exposure of other religious beliefs as detrimental in a student's progress towards spirituality, it could be perceived as an opportunity to present and explain the Christian worldview.

For decades, Christians (and more specifically Christian educators) have been at odds with public education. Commonality between the two groups is something that has been avoided or unidentified. As a Christian educator teaching practical ministry at the university level to youth ministry students, this author is also looking for ministry opportunity, not unnecessary polarization.

Background of the Study

From a historical perspective, character education in the United States dates back as early as the late eighteenth and nineteenth century. In fact, the task of moral education resulted in the emergence of the Sunday school. This idea was imported from England and was originally started as an agency to teach poor children how to read and write, along with moral education (Hunter, 2000). Eventually the Sunday school invited children from all walks of life and socio-economic statuses. Two key "textbooks", known as the Hornbook, the *New England Primer* and the *McGuffey Readers* became the conduit for the transference of reading, writing, and religion-in essence, character education. It was Thomas Jefferson who made explicit notations of the virtues and values for our young countryman, listing life, liberty, and happiness as main ingredients. The themes of personal freedom and individual rights permeated the landscape. Character education would be a part of the curricula for an extended period of time. During this time of the early 20th century, religion played an important role in character education, since religious education was seen more of a reinforcing of religion, politics, and the country's economy. The inculcation of values in the early 20th century took the form of curricula, along with government legislation.

The commitment to moral education in the schools did not waver at all in the early years of the twentieth century…Educators continued to believe that religion had a role to play…The ideals of personal faith, politics, and economy were viewed as overlapping…Justice, individual liberty and the consent of governed, personal character (including such qualities as promptness, truthfulness, courtesy, and obedience and industry), social propriety in public and private life, and the superiority of Protestant civilization…The inculcation of these ideals among the young and among the immigrant was a high priority (Hunter, 2000, p. 59-60).

In the early 1900's, it was John Dewey, who cauterized the distinction between direct and indirect moral or character development. Prior to this, character education was more direct, through the proximal individuals in a student's life (Hunter, 2000). Methods were more in the genre of rote memory with a hope of internalizing them and causing behavior change, along with reinforcers and punishers as a part of the curriculum. John Dewey was more indirect in his approach, an approach that would influence education for almost 50 years. He was more inclined to give students the mental tools to decide for themselves, rather than directly instructing them what to do or not to do. While there is some merit to this approach, educators would have to take into account age appropriateness. For example, Dewey's approach would be more appropriate for adolescents, but less effective for elementary students. In addition, Dewey was clear about morality being dependent upon the circumstances; a definite precursor to relative truth and situational ethics. Dewey was not a friend of religion or personal faith. "Chastity, kindness, honesty, patriotism, modesty, toleration, bravery, etc., cannot be given a fixed meaning, because each expresses an interest in objects and institutions

which are changing" (Hunter, 2000, p. 61). It was Dewey's belief that the student had the natural ability to gravitate to that which is just and good. This is contradictory to those of faith, who see scripturally and empirically that people have a tendency to do wrong, and without guidance and instruction. They will continue to make the wrong decisions. This tendency is reversed when there is guidance and instruction, with people making good decisions that benefit them as well as others.

In the '60s, the mood was more values-free, as if having any values was restricting and guilt-ridden. The values that were once held in the highest esteem (authority, sexual restraint and responsibility, patriotism) seemed archaic. This type of thinking was an outcropping of John Dewey's thought, whether he intended it or not.

Now well into the 21st century, a person doesn't have to look very hard to find examples of educational institutions that are systemic with the lack of values (or virtues) or character education. There is plenty of blame to go around. The jump from teaching students the importance of moral behavior in public schools to teaching students how to best to answer a test has been a complicated process involving the better part of fifty years. According to Thomas Lickona (1991), things really started with Darwin's theory of evolution being taught as fact. Since all life was evolving, this has led many in the general public to view morality as something that is constantly evolving as well. Einstein's theory of relativity was taken past its physical application and into the moral realm. It appears morality has now become something relative to each person's experiences and point of view. Also, a new philosophy about distinguishing between facts and values began to take hold of educators. Students were taught that the only sure truths or fact were ones that could be scientifically proven (Lickona, 1991).

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In the '60s and '70s, these views gave rise to a new attitude of self-importance and an egocentric way of thought in the 1960s and 1970s. The focus shifted from society, or the greater good, and students were taught to focus on what was important to them. The focus was no longer on what is right or ought to be done, but rather on what a person wanted to do. Since this time, the thirty years following have seen a significant rise in crimes, assaults, cheating, peer cruelty, obscene language, sexual abuse and promiscuity, and disrespect for authority in public schools (Lickona, 1991).

This decay of morality is perhaps most obvious in the area of violence. For years, groups like the National Commission on the Causes and Prevention of Violence, the U.S. Attorney General's Task Force on Family Violence, the National Parent Teachers Association, and the American Psychological Association have called for significantly reducing television violence. Cable television, movie rentals, and computer downloads have made violence more available, while at the same time, network television has been pushing the limits of what is tolerated. The rate of violence in children's programming is three times the rate in prime-time television shows (Schuster, 1996). There are some problems with research on media violence. Schuster explains that many studies show no increase in violence following exposure. The definitions of what constitutes media violence are quite vague. If exposure to media violence is the main cause of student violence, then why are we not seeing other demographic examples (race, gender, SES, region) of those exposed to violence acting out the same way? The final issue is locale. There are significant levels of violence when comparing the urban versus the rural location (Schuster, 1999). The argument here is that abuse, poverty, and anger are the real primary causes. So it could be argued that the true contributors of violence in the

real world are social problems, not media problems (Schuster, 1999). This was a violent culture before television. While some of Schuster's findings are debatable, it could be synthesized that children who are loved and protected (and know how to love and protect) have a tendency to grow up, have a place to live, and have a job without any violent tendencies or manifestations.

Educators have seen a decline of civility in the classroom, where a student is perceived as being a serious threat to either a teacher or other students. Civility pertains to one's civic responsibility, exercising the rights and responsibilities of good citizenship. Yet it seems that the slightest impulsive response to anything can be construed offensive. The knee-jerk reaction has been called STD or Slight Trigger Disease (Kauffman, 1997). Some would argue as to why students react this way. Explanations include students coming into their own identity by simply parroting what they see the adults in their lives do. The role models of these students would be high profile sports figures and their outrageous antics, to politicians, to television reality shows and antagonizing talk show hosts, and most significantly, their parent(s). While the number of crimes is down for teenagers, the intensity of crimes is increasing, with younger and younger students committing more heinous crimes with a frightening attitude of casualness in their demeanor. This violence is paradoxically giving the aggressor (student) a sick moral authority in his own mind (Kauffman, 1997).

According to Paul D. Houston, the executive director of the American Association of School Administrators,

> You will find the core mission of public education in America was to
> create places of civic virtue for our children and for our society. As

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education undergoes the rigors of re-examination and the need for

reinvention, it is crucial to remember that the key role of public schools is

to preserve democracy and, that as battered as we might be, our mission is

central to the future of this country. (1998, p. 6).

While some of these observations may seem anecdotal, it seems clear to this

author that values and behavior have juxtapositioned. Although there is plenty of

opportunity to study this relationship, this study is positing the values of public education

and a Christian worldview.

Problem Statement

In doing a search on character education, there appears to be considerable

discussions and debate as to how this should be done, as well as if it should be done.

Public education tends to accommodate everyone and has a propensity to please

everyone. This student's interest is in the area of values Christian educators can embrace

while in the public school arena. It seems to this student that there is a focus on what the

disagreements are, from a Christian educator's perspective, within the context of public

education. This author would like to focus and identify those values that are in

agreement. For the purpose and practicality of this research, the values comparison will

take place with the variables of gender and ethnicity. The null hypothesis of this study

would be that the values measured will be no different when compared with gender,

ethnicity, and age. Anecdotal survey evidence will be juxtaposed with primary research

results for the purpose of revealing related demographics that will give some indication

as to student modes of education. This study will seek to answer the following questions:

1. Which values differ when compared to the variable of gender?

2. Which values differ when compared to the variable of ethnicity?

3. Which values differ when compared to the variable of age?

The following questions are more anecdotal.

4. Does the demographic data reveal any significance or advantage to the instruction of values within the context of formal education?

5. What are any educational and ministry implications that can be utilized for the purpose of reinforcement of commonly accepted values, within the backdrop of a Christian worldview?

The first null hypothesis will be that there are no significant differences in relational values as indicated by the Motives, Values, and Preferences Inventory (MVPI) for male college freshmen compared to female college freshmen. The second null hypothesis will be that there are no significant differences in relational values as indicated by the Motives, Values, and Preferences Inventory (MVPI) for college freshmen of different ethnic backgrounds. The third null hypothesis will be that there are no significant relational values as indicated by the Motives, Values, and Preferences Inventory (MVPI) and age of college freshmen.

In order to accomplish this comparison, this student has investigated and secured an appropriate survey instrument. The context of the research will be the next issue. In order to achieve a true comparison, a sample of students within the context of a private Christian university who are in a mandatory freshman course have been surveyed. The rationale for freshman students is to minimize any collegiate inculcation of values, thus maximizing student replies based upon pre-collegiate education. It could be assumed that those students attending a private Christian university already come to school with a

common set of values or must adhere to a pre-determined set of values that the Christian university embraces. This researcher's intent has been to secure freshman students who are enrolled in a mandatory freshman orientation class in order to minimize any collegiate inculcation of values. This author's focus is on the values these students bring with them to the college level.

This study is intended to compare those values that have been inculcated within the context of predominantly secondary education as reflected in the survey done by the Christian Community Service department of Liberty University (CSER) within the same sample group, although some would argue that values have been taught and embraced prior to secondary education. In his book, *All Grown Up and No Place to Go: Teenagers in Crisis*, David Elkind (1984) explains that teenagers are at a stage in their lives where they are beginning to think and are beginning to define their tastes, values, and preferences. While tastes and preferences are not a part of this study, values are. The adolescent psychology, according to Elkind, seems to indicate that adolescence is conducive to values clarification. It would be unreasonable to ignore this characteristic of the adolescent student who is in the context of secondary education.

Professional Significance of the Study

Sheldon Berman (1995) is a district superintendent in the state of Massachusetts. According to Berman, teaching values (i.e. empathy and conflict resolution) is important, but they are not sufficient. Students "need to find a moral center in themselves and learn how to manage moral conflicts. This does not mean preaching a particular set of values to children" (p. 27). Berman concedes that there is little evidence to show that moralizing to children or giving them instruction in moral principles has a positive

impact. "What seems to work best is considered dialogue about moral dilemmas, practice in situations of moral conflict, and role modeling by adults" (Berman, p. 27). Paul Houston (1998) says,

> Character education and the teaching of values has been an ongoing discussion for some time. We have seen schools introduce programs to teach it, school boards veer sharply away from dealing with it, acrimonious debates around it, and politicians on both sides demand it. Yet it always has been central to what we are about, and we have hurt ourselves by losing sight of the centrality of character in our work. (1998, p. 6).

DeRoche and Williams (2001) suggest that school functions for two major reasons: school is to cognitively develop students as well as to mold their character. DeRoche and Williams are careful to explain that character education should never replace cognitive development, but rather, it should enhance effective education. Daniel Yankelovich, an analyst of public opinion, seems to concur with this conclusion when he states in his research findings that the demise of the United States can be linked to the lack of character education (DeRoche and Williams, 2001). There is a connection between the idea that schools are to educate students about character and morality; however schools are lacking in this area. Recognition of this observation and an integrated plan that recognizes character education will contribute the meaning and welfare of students and their society on both sides of the educational worldview.

Conclusion

The question that is related to this research is as follows: Does teaching values (character education) make a difference? There appears to be strong opinion that teaching values does make a difference. Rusnak (1997) states,

> Teaching values makes the difference, a values orientation, that is why we
>
> don't have a fraction of the discipline problems that are found in the
>
> public systems, and 9 out of 10 of our students go on to college and are
>
> successful-and keep in mind that we're not talking about a handful of
>
> students, we are the fourth largest school system in the State of
>
> Pennsylvania. (Ruznik, 1997, p. 13)

In his article, Balancing Unity and Diversity: A Pedagogy of the American Creed, Dale Titus (1997), reviews literature on character education and it's relation to the American Creed. It is a meta-analysis of research that deals with character education (values). The article provides a brief history of character education's journey in academics, along with attitudinal descriptions of each historical stage. The problem has been maintaining the balance of diversity and a commonality of American Creed values. The American Creed values include freedom, equality, justice, and human dignity (Titus, 1997). These values are learned in early childhood and solidified during adolescence. Ironically, secondary educators are reluctant to be involved in character education, and the research indicates that formal character education is ineffective. Educators have to be more creative and intentional when it comes to values or character education.

Many educational thinkers have become dismayed by the moral decline in schools and colleges and they are in unison with a clarion call to teach virtue in our schools and

colleges. Not only do they agree on teaching those virtues, they agree there are desirable

characteristics of these virtues that every student should develop, including diligence,

civility, responsibility, self-restraint, prudence, honesty, self-respect, reverence, and

compassion (Nash, 1997). These qualities need to be practiced until they become second

nature.

CHAPTER TWO: LITERATURE REVIEW

Introduction

A review of the literature presents compelling evidence of the significance of values education, revealing some passionate and opinionated conclusions. In the midst of all this, is the issue at hand: are values (character education) taught in a variety of educational formats different within the variables of gender and ethnicity? While the null hypothesis has already been stated, upon review of the literature, readers may find it difficult to see any differences. The terms virtues, morals and values will be used interchangeably. Brian Hill (2008) reinforces this interchangeability. "Beliefs and values are two terms which in ordinary usage tend to be used interchangeably. I shall say that to have a value is to have a tendency to act in ways consistent with certain beliefs" (p.101).

Stephan Ellenwood takes a historical look at the progress and development of character education, showing the strengths and weaknesses of significant examples of character education, including McGuffey Readers, to values clarification in literature, in his article, "Revisiting Character Education: from McGuffey to Narratives" (Ellenwood, 2007). The history of character education is rather short-lived and is still in development, although attempts in recent educational history have been noble ones, with their own areas of emphasis. There have been attempts to provide effective values education and that process continues to develop and mature. According to Ellenwood, American education is either value-neutral or values are inculcated. American educators

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find themselves in a difficult position of being unable to mandate or coerce values upon their students, but also realize it is impossible to remain value-neutral (Ellenwood, 2007). Even with the influence of Lawrence Kohlberg, who discredited moral or values education, many educators have asserted that a core set of virtues (values) is a valid form of character education (Ellenwood, 2007). According to David Ferrero, no one is value neutral in education. Ferrero describes teaching as a "value-laden enterprise" (Ferrero, 2005, p. 426) and any attempt to suppress values would bring confusion. Instead, educators should be more articulate about their values (2005). The hesitancy on the part of educators comes with the fear of accommodating a pluralistic education that is laden with values. Ferrero suggests how to begin this process, "By getting a grip on where educators and the public generally agree-or disagree-about what a good school looks like and how these values mediate 'what we know' from the research." (Ferrero, 2005, p. 427) This is in conjunction with distinguishing a difference of consensus values in contrast with a simple difference of definition or interpretation.

When discussing character and morals, the psychological explanation would make them both comparable with more solitary and autonomous characteristics. On the contrary, morals and character cannot be separated from the larger context of culture and social order.   By keeping morals and character individualistic and somewhat isolated, we remove any social or cultural consequences or benefits, since it is the individual who is impacted alone. Yet, in sociological thinking, the whole is only as good as the individual parts. So in essence, the character education of the whole becomes significant in the life of the individual student, as well as the whole of society. The issue of teacher hires comes into play. Scott Metzger and Meng-Jia Wu's article deals with a dilemma those

educational administrators find themselves in, specifically the hiring of teachers due to high turnover rates (2008).   A description of this meta-analysis that synthesizes 24 studies on teacher hiring instruments is presented in their article that included 16 dissertations, one journal article, and seven validity reports provided by the Gallup Organization. Typically, the best teachers embrace a similar set of values about education, making them the most desirable for hiring and retaining. This study focuses on Gallup's Teacher Perceiver Interview (TPI), which is the most widely used selection device. The TPI seems to capture the beliefs, attitudes, and values principals seek, when it comes to hiring teachers. There appears to be a significant emphasis on one's values, not only among students, but among educators as well.

Jonathan Schonsheck's discussion on the quandary in which ethics professors find themselves, is expounded in his article, "Pillars of Virtue" (2009). The dilemma that the business world finds itself in is the vast amount of wealth that is being doled out by business people behaving badly. This author explains what an ethics professor can and cannot do in the classroom. Schonsheck gives a clarion call on higher education to discuss ethics and values. While there is also shared blame in the direction of professors who are not discussing ethics and values in the workplace, it is Schonscheck's premise that professors do not instill or reform values, but they can cause reflection on those values-type of values clarification.   It is by these unwritten codes of conduct (and in many cases, written codes of conduct), that society is predictable and stable. "Morality demands, requires, expects of people, but in a way that makes sense. It prompts, prods, and encourages people, but in a way that seems natural and logical to them" (Hunter, 2000, p.16).

Aristotle defined virtue as "a state of character concerned with choice, lying in a mean between two vices, one involving excess, the other deficiency…with regard to what is best and right" (Murphy, 1998, p. 2). Aristotle broke down virtues into two categories: intellectual and moral. It is intellectual virtue that can be taught. It is somewhat reassuring that character education can be traced back to Aristotle, yet in Christian circles, character education can be traced even earlier with a passage in the Scriptures the Apostle Paul wrote in his book to the Philippians. Paul said, "Finally brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute…let your mind dwell on these things" (Philippians 4:8 NKJV). But to know what those virtues are, students need to be taught them.

Values have been defined in terms of positive characteristics such as honesty, loyalty, cooperation, democracy, and freedom. Patricia and Jacob Cohen break down values into individual traits, in terms of process, social, and abstract ends, strengths, and life goals (Cohen, 1996). Some other examples of values would include politics, religion, work, family, friends, money, leisure time, school, love and sex, material possessions personal tastes, aging and death health, multicultural issues, and culture (Simon, 1995). According to the Catholic Education Resource Center, ideals that cross over culturally are called cardinal virtues. "Cardinal" is from a Latin word that means "hinge", that on which something turns or depends because most virtues are somehow related (www.catholiceducation.org). These cardinal virtues would include wisdom, justice, self-mastery, and courage.

Wisdom is the virtue that enables us to exercise sound judgment, engage in careful consideration, and maintain intellectual honesty.

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It also enables us to plan and take the right course of action in our

pursuit of the good. Justice is an outward or social virtue,

concerned with our personal, professional, and legal obligations

and commitments to others. A sense of justice enables us to be fair

and to give each person what he or she rightly deserves. Self-

mastery, by contrast, is an inner or individual virtue. It gives

people intelligent control over their impulses and fosters moral

autonomy. A ten-year-old who throws frequent temper tantrums or

a teenager who spends six hours a day in front of a television and

cannot complete his homework are examples of individuals who

lack self-mastery. Lastly, courage is not simply bravery but also

the steadfastness to commit ourselves to what is good and right and

actively pursue it, even when it is not convenient or popular.

(Ryan, 1999, p. 7)

The Josephson Institute of Ethics, a leading proponent of character education,

focuses on virtues. This institute is a popular source of information on character

education and ethical decision-making. The mission of the Institute is as follows, "To

improve the ethical quality of society by changing personal and organizational decision

making and behavior" (Josephson, 2007). This organization has been working in the

business and education world for twenty years doing research and seminars about the

importance of ethical decision-making. The Institute has come up with six pillars of

character and they believe are universal values which can help to unite a fractured

society. With a culture that believes in moral relativity these values are designed to be a filter through which ethical decisions can be made more effectively.

The list of the six pillars of character is by no means an exhaustive list of moral virtues. Most of these pillars are in other character education curricula, likewise, not issued by the Josephson Institute. There are meant to be a starting point to help guide people in making better decisions. These six pillars of character have close Biblical parallels behind which Christians can rally. The names and terminology may be different, but the idea behind these universal ideals comes from the Bible and sometimes they are characteristics ascribed to God Himself. A close examination of these pillars and their Biblical parallels should help to clear up any doubts a Christian may have about supporting this form of character education. These universal ideals are trustworthiness, respect, responsibility, fairness, caring, and citizenship (Josephson, 2007).

There can be much debate over what constitutes a culture of integrity and the type of character education a culture is disseminating. From the Christian perspective, there has to be some distinctive. In his book, Issues Facing Christians today, John Stott lists several essential "marks" of a Christian mind (Stott, 2006). In essence, they are values embraced by Christians, with some varying degrees of explanation and incarnation. They include:

1. A supernatural orientation

2. An awareness of evil

3. A conception of truth

4. An acceptance of authority

5. A concern for the individual

The Confusion of Character Education Literature

Smagorinsky & Taxel define the intense debate over topics such as morality, cultural values as supported by politics, religious, and social groups, and defines these topics as "Culture Wars." Discussed in their book is a proposal funded by the Department for Education to have character education taught in the public school system. The United States is broken into two areas that cover character education by two different means. In the Deep South, character education is seen as being formed by the authoritarian view of adults who are seen as worthy to teach concerning such character. For the Upper Midwest, character education takes on a different form, where students are encouraged to reflect on morality rather than be trained in morality (Smagorinsky & Taxel, 2005).

This kind of rhetoric does not help or encourage dialogue between two 'warring' parties when this sparring is characterized as "Culture Wars." Character education should not be confused as a subject that is taught in a scheduled timeslot in a school day.

> Character education is part of the academic and social life of every student. It is not a course or subject; it is every subject…always buried in the content are lessons of responsibility, respect, cooperation, hope, and determination-the essence of good character. (Rusnak, 1997, p. 4)

In discussing the under-achievement among ethnic minority young people, Sandra Graham, explains,

> Values have to do with desires and preferences and are more directly concerned with the perceived importance, attractiveness, or usefulness of achievement activities…Values are rooted in the moral constructs of

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'ought' and 'should,' as illustrated by the belief that students should try

hard in school regardless of their perceived abilities. (Graham, 1998, p.

606)

James Banks says that a major goal of multicultural education is to create schools

and a society that has "American Creed" values such as justice, equality, and freedom

(Banks, 1995). In his article, "Understanding Students," David Hansen divides the

process of understanding students into two categories: intellectual attentiveness and

moral attentiveness (Hansen, 1999). While educators are always striving for intellectual

attentiveness (addressing the students' responses to subject matter), moral attentiveness is

attending to students' responses to opportunities of personal growth. Hansen writes,

"These thinkers argue that virtues such as patience, respectfulness, humility, and so forth

are more dynamic and decisive in the everyday business of dwelling morally with other

human beings" (Hansen, 1999, p. 178).

DeRoche and Williams (2001) begin their book by quoting Daniel Yankelovich,

an analyst of public opinion, who states in his research findings that the demise of the

United States can be linked to the lack of character education. A connection is made

between the idea that schools are to educate students about character and morality;

however, schools are lacking in this area. The authors of this book state the family and

the home are to be the first place where character is taught (DeRoche &Williams, 2001).

While the conventional wisdom here is apparent, it puts even greater significance for

educators to be cognizant and proactive in this values void.

The 2006 Josephson Institute Report Card on the Ethics of American Youth

released its ethics report card for 2006. Top of the report card read, "Young people are

almost unanimous in saying that ethics and character are important on both a personal

level and in business but they express very cynical attitudes about whether a person can

be ethical and succeed" (Jarc, 2006).   This report card goes on to demonstrate this truth

with some telling statistics on the state of American education today.   In this survey it is

demonstrated that 98% of students say that it is important to them to be people of good

character.   83% of students say that it is not worth lying and cheating to ruin your

character.   89% of students expressed that it is more important to be fair and honest than

wealthy.   Students overwhelmingly believe that there is a right way to do things and a

wrong way to do things.

Louis Katzner and Donald Nieman (2006) champion the context of the university

and the opportunity to facilitate college students in the shaping and defining of values.

Their article gives a collegiate example of Bowling Green State University who decided

that values should be integrated across the curriculum. Their presupposition was that a

college education will produce graduates who can make responsible judgments on

important matters based upon the values they have formed while in college. This student

was somewhat surprised that a state university recognized the opportunity to influence

students positively in their values acquisition and even going to the level of defining

those core values (including spiritual growth).

Author Gloria Rambow Singh tackles the practical side of teaching character

education in the classroom.

This idea of character education in public schools is supported by a 1993

poll which suggested that 90 percent of participants believe "schools

should be involved in teaching such values as courage, caring, acceptance,

and honesty" (Elam, Lowell, & Gallup, 1993, p. 137).

The practical problem of finding time in the day for character education was

easily solved when Singh realized character education could be integrated into all

subjects of the classroom. It was also suggested by the author that a yearlong program be

developed that would allow ample for the teacher to explain character qualities such as

honesty, respect, responsibility, trustworthiness, fairness, caring, and citizenship.

Throughout the rest of the article, Singh suggests practical means of teaching character

education in the classroom. These methods of teaching character education range from

puppets and games to communication and skill development.

Author James Hunter makes an interesting comment on character. Hunter says

that character does not require religious faith but does require the conviction of truth to

be made sacred while having those convictions reinforced by habits formed within their

moral community (Hunter, 2000). In other words, a person of character would be

steadfast in wisdom and would be a person of his word. For a person to go outside the

boundaries of his moral community in Biblical times, meant facing the consequences

with the stigma of being an apostate, heretic, or a sinner, with the penalty of these acts

being severely punished. The Scripture clearly gives examples of transgression and sin,

with the antithesis of faith and obedience. These are examples for all mankind. While

Mr. Hunter says that character doesn't require faith, it should be mentioned that people of

faith not only hold to sacred convictions, but also hold to sacred truth and are able to

glean from its spirituality. God made His expectation clear that people are to be holy, not

just on the outside but also on the inside (which seemed to be a much higher priority

based on the passage of Scripture, "The Lord does not look at the things man looks at. Man looks at the outward appearance, but the Lord looks at the heart" (I Samuel 16: 7. NIV).

> We must acquire a moral sensibility-we learn what is right and wrong, good and bad, what is to be taken seriously, ignored, or rejected as abhorrent…over time, we acquire a sense of obligation and the disciplines to follow them.

> Much of our moral sensibility, of course, is acquired in our early socialization, through the acquisition of language, and in our natural participation in everyday life…not only are children told explicitly what is right and wrong or good or bad, they are often offered reasons why-why, for example, it is inappropriate to defecate in public; why it is important to show others respect; why it is wrong to cheat, lie and steal; why it is good to show compassion to the suffering. The whats and whys of moral instruction, then, are made explicit for the young in ways that eventually become taken for granted when they are adults. (Hunter, 2000, p. 23-24)

The development of moral character does not happen in a cultural vacuum. In comparison to other species that have their genetic wiring complete, human beings are still lacking. People do not automatically know what to wear, how to act, how to treat the environment, how to treat others, how to show empathy, or whether to help those in need. Individuals learn this genetic coding of character development with those who are proximal to them, namely family and community. Diana Brannon articulates the conventional wisdom of parental involvement by the following statement,

When parents are involved, the effects on students are clearly positive.

Parent involvement results in students attaining higher academic

achievement, more positive attitudes about homework, and improved

perceptions of their own competence. Parents are their children's first and

most important teachers. (Brannon, 2008, p. 56)

There are numerous ways that our parents, teachers, religious leader and

institutions, and societies attempt to instill their values and influence others. Either by

explanation, moralizing, rules, rewards, punishments, slogans, mottos, symbols, from

birth to death, values are trying to be perpetuated (Simon, 1995). It is the hope of this

author that part of that community is the people of faith who have assembled themselves

on a regular basis called church.

Literature that Demonstrates a Difference

There is much opinion that teaching values makes a difference. According to

Rusnak:

Teaching values makes the difference, a values orientation. That is why we don't

have a fraction of the discipline problems that are found in the public systems,

and 9 out of 10 of our students go on to college and are successful-and keep in

mind that we're not talking about a handful of students, we are the fourth largest

school system in the State of Pennsylvania. (Rusnak, 1997, p 13)

Diana Brannon decided to interview National Board Certified Teachers (NBCT)

at the elementary school level in Illinois to learn about their character education practices.

Board certified teachers achieve this designation because they have "attained the highest

standards established for the teaching profession," according to the National Education

Association. According to teachers interviewed, there are many reasons for including

character education in the school curriculum. For example, society condones many

behaviors that are unacceptable in the classroom. Therefore, children often are confused

or uncertain about appropriate and inappropriate behavior in a group setting. Children

also are watching more television and being exposed to more adult-oriented material at a

much younger age than in the past. This has resulted in children receiving mixed

messages about the value of good character and has reduced opportunities for early

"community" learning through social interactions (Brannon, 2008).

Jonathan Tritter, in the Oxford Review of Education (1992) suggests that the

research indicates that schools are the main source for the moral development of children.

Research also indicates that religious schools produce students who are stronger and

more consistent in their moral beliefs when compared to state schools. As well, religion

still provides a key role in the transmission of values to students in secondary schools.

While school has been the main codifier of student values, according to Tritter, media

and peers have now become more prominent. In spite of Tritter's comments on the

origination of values, along with the omission of home and family as being the main

purveyor of values, he still puts education in its rightful position with regards to its

significant influence on student values.

John Collier and Martin Downson (2008) write about Christians within an

Australian context. This article presents one school's attempt to inculcate Christian

values into their students. Collier and Downson's article also goes into detail about the

values of students in Christian schools. While the values of students attending Christian

schools were no different than their non-Christian counterparts, this Australian school

took substantive steps to correct a problem that included the integration of values across curriculum areas, incorporating values into syllabi, relating to current popular culture and interests of students, providing opportunities for the application of faith, and develop alliances with local churches. Collier and Downson's article aligns with this student's research due to its treatment of values among Christian students and their apparent lack of differences when compared to non-Christian students. Even though this article is in the context of Australia, it is interesting as to the course corrections that this took in order to inculcate Christian values in a more effective manner.

Many educational thinkers have become dismayed by the moral decline in schools and colleges and they are in unison with a clarion call to teach virtue in our schools and colleges. Not only do they agree on teaching those virtues, but they also agree there are desirable characteristics of these virtues that every student should develop, including diligence, civility, responsibility, self-restraint, prudence, honesty, self-respect, reverence, and compassion (Nash, 1997). These qualities need to be practiced until they become second nature. There are those in character education who hold that there are core values embraced in a democracy, almost universally. Schools typically start with respect and responsibility, which have been called the "fourth and fifth R's" of public education (Lawton, 1995). So with the support of family and church, the third component to this inculcation of values can and should occur in the schools.

Theoretical Background Literature

There has been discussion and research on the theory that some identifiable values tend to be universal in nature. Schwartz presents his position on the definition of values.

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There is widespread agreement in the literature regarding five conceptual

definitions of values: A value is a (1) belief (2) pertaining to desirable end

states or modes of conduct, that (3) transcends specific situations, (4)

guides selection or evaluation of behavior, people, and events, and (5) is

ordered by importance relative to other values to form a system of value

priorities (Schwartz, 1992; Schwartz & Bilsky, 1987, 1990). These are the

formal features that distinguish values from such related concepts as needs

and attitudes. They make it possible to conclude that security and

independence are values, whereas thirst and a preference for blue ties are

not. (Schwartz,1994, p. 19)

Schwartz & Bilsky (1987) have proposed their theory of universal human values within

the context of a psychological structure. Schwartz & Bilsky call these values motivational

domains and can be noted in all cultures. These values included enjoyment (personal

gratification), security (the safety and harmonious existence of others), achievement

(personal success), self-direction (initiative in choosing, creating, and exploring),

prosocial (being actively involved in the welfare of others), restrictive conformity

(restraining from actions that might harm others), and maturity (appreciation and

understanding one's self, others, and the world around them) (1987). Schwartz proposed

that values are conditioned by the universal needs of the biological needs of individuals,

the necessity to coordinate social interaction, and the need for the survival and welfare of

groups. (1992)

To test the universality of their theory, one would have to gather data from all

cultures. While this is not plausible, Schwartz & Bilsky (1990) tested data that included

the countries of the United States, Australia, Finland, Spain, Germany, Israel, and Hong Kong. These countries were selected due to their socioeconomic, cultural, linguistic, and geographical diversity. Schwartz and Bilsky admit that data from other countries (samples) known for their Communist or Islamic worldview might reveal different views. Schwartz and Bilsky contend that values of all cultures derive from three universal human requirements including the needs of individuals, requisites of coordinated social interaction, and the survival and welfare needs of the group (1990). In their conclusions, Schwartz and Bilsky had to address the issue of simple semantics, values as abstracts (what an individual may idealistically desire but politically cannot), and one's cultural context, when it came to the subject of universality. His instrument to measure those values was known as the Schwartz Value Survey (SVS). With analyses totaling more than 200 samples and 60 countries, there still was a 5% sample deviation (2001). With this deviation, Schwartz' theory of universal values might appear to be skewed, along with the validity of the research. His argument was the instrument itself. As a result, Schwartz developed a newer instrument, the Portrait Values Questionnaire (PVQ). This instrument included 10 value constructs, which according to Schwartz,

> …derives these values from an analysis of universal requirements with
> which all individuals and societies must cope. The structural component of
> the values theory explicates the dynamic relations among the 10 values.
> The pursuit of any value has consequences that may conflict or may be
> congruent with the pursuit of other values. (Schwartz, 2001, p. 4)

These 10 value constructs include power, achievement, hedonism, stimulation, self-direction, universalism, benevolence, tradition, conformity, and security. They are characterized by the following male gender version:

POWER: He likes to be in charge and tells others what to do. He wants to do what he says.

ACHIEVEMENT: Being very successful is important to him. He likes to stand out and to impress other people.

HEDONISM: He really wants to enjoy life. Having a good time is very important to him.

STIMULATION: He looks for adventures and likes to take risks. He wants to have an exciting life.

SELF-DIRECTION: He thinks it's important to be interested in things. He is curious and tries to understand everything.

UNIVERSALISM: He thinks it is important that every person in the world should be treated equally. He wants justice for everybody, even for people he doesn't know.

BENEVOLENCE: He always wants to help the people who are close to him. It's very important to him to care for the people he knows and likes.

TRADITION: He thinks it is important to do things the way he learned from his family. He wants to follow their customs and traditions.

CONFORMITY: He believes that people should do what they are told. He thinks people should follow the rules at all times, even when no one is watching.

SECURITY: The safety of his country is very important to him. He wants

his country to be safe from its enemies. (Schwartz, 2001, p. 4)

Jerome Kagan and Sharon Lamb discuss two opposing theoretical points of view with regards to values acquisition (1987).

The cultural transmission theory suggests that values are acquired by the individual via organized and prescribed learning techniques while the self-construction theory suggests that there is a generally accepted receptiveness to certain standards or values. The self-construction theory also asserts that values knowledge is universal and is directly related to cognitive maturity and interpersonal experiences that involve the elements of right and wrong. It is the cultural transmission model that has been generally accepted by the social sciences. From the perspective of the self-construction theory, social standards are categorized into moral values and conventional values. Moral values are considered to be obligatory, objective, and context-independent. When these values are transgressed, there are noticeable and significant consequences. Conventional values are distinct from moral values because they tend to serve regulatory, organizational and communication functions. (Kagan & Lamb, p. 125)

Whether one embraces one or both of these theories, there appears to be an indication of an accepted values acquisition both individually and corporately.

In their article, "Making Sense of Approaches to Moral Education", Matthew Sanger and Richard Osguthorpe (2006) present a meta-theoretical analysis of various moral educational theories, including theoretical and practical approaches (to moral education) such as direct vs. indirect; rationalism vs. empiricism. The theory is that systematic theorizing will create more understanding of moral education, as opposed to

the simple conclusions of binary categorizations. It is not clear where this theory of

Sanger and Osguthorpe originated, although there is considerable reference to Lawrence

Kohlberg and Carol Gilligan. This theory raises awareness as to the methodology of

moral education. So, although it does not bring attention to specific values, it does bring

into account how those values are presented and disseminated. Research design needs to

analyze and present all aspects with objective representation.

Ylva Boman (2006) describes a theory that originated from J. Habermas' book,

"The Theory of Communicative Action" (1984). There is a theory of language which

demonstrates that the endangered potential of human beings is their capacity to reach

understanding communicatively. This theory is an indication that communication is

critical when it comes to human beings relating, and this is critical in the context of

education and the responsibility of values education. Along with communication,

verbiage needs to be selective and thoughtful, in order to maximize communication and

understanding. This will also enhance the balancing act of values education between a

values consensus and ethno-diversity. This theory of communication is critical when it

comes to human beings relating. While this theory is by no means profound and thought

provoking, it is critical in the context of education and the responsibility of values

education. It is critical that, along with communication, verbiage needs to be selective

and thoughtful, in order to maximize communication and understanding. This will also

enhance the balancing act of values education between a values consensus and ethno-

diversity. It is this theory that will provide a guide for this student's research design.

In keeping in step with education's emphasis on multi-culturalism, one cannot

ignore opinions and thought from the Islamic perspective. In his article, "An Islamic

Consideration of Western Moral Education: An Exploration of the Individual," Khuram

Hussain (2007) presents two theories: modern Islamic educational theory and western

moral educational theory. Modern Islamic educational theory, though still being

formulated, says that goodness comes from within, while a criterion for judgment comes

from the divine. Western educational moral theory is derived from the authority of

intuitive understanding, spiritual experience, or religious scripture and doctrine. Western

educational moral theory has been synthesized (and continues to be shaped) with the

writings of Kohlberg, Dewey, and Durkheim. Modern Islamic educational theory (which

encompasses moral education) is drawn from Islamic scholars that include Wan Daud, al-

Attas, Nasr, and Iqbal (Hussain, 2007). Many of Islamic theoretical values also are

derived from the Qur'an. Western educational moral theory originated from Plato, when

philosophers of education questioned whether socially constructed values or individually

realized values should make up moral education. Modern Islamic educational theory

originated at the First World Conference on Muslim Education that took place in Mecca,

Saudi Arabia, in 1977 (Hussain, 2007). While this student's research will not be a

comparison of the two worldviews of western educational theory and Islamic educational

theory, the foundational aspect of western thought origins is of interest when it comes to

moral education. The origins of western educational moral theory reveal the originators

and their rationale. This theory reinforces the need for further discussion on the subject

of morals or values. Modern Islamic educational theory, though still being formulated,

says that goodness comes from within, while a criterion for judgment comes from the

divine. Western educational moral theory is derived from the authority of intuitive

understanding, spiritual experience, or religious scripture and doctrine. In this student's

observation, Islam appears to position itself as the correct theory of education and the sooner western educators realize their subordinate and deficient position, the better for everyone.

Written within the context of British education, Graham Haydon discusses common schooling (or public schools) with a search for the "comprehensive ideal" or value. This meta-analysis of several authors presents a case for public and private schools, with an emphasis on the values they embrace or should embrace (Haydon, 2007). This student found this discussion intriguing, not only with the debate between public and private schools but also the discussion on parental choice and the discussion on religions place in public education. Obviously the British look at this differently than Americans. British perception of American educational attitudes towards religion is not the neutral inclusion of religious and non-religious opinions, but rather the absolute exclusion of religion. Brits argue that religious perspectives and discourse are an important part of education. One theory presented by Haydon (2007) was the suggestion that even in the midst of values pluralism, there still could be a comprehensive ideal. A discussion on common values in the context of a pluralistic educational system is a difficult task. Graham's meta-analysis of common curriculum found in the United States, France, and Britain, with its strong tendency towards secularism, does not have a neutral inclusion of religion but rather a deliberate exclusion of religious perspectives (Haydon, 2007). Haydon argues that religious perspectives and discourse should be included in the curriculum of common schools for all students.

Within a Russian context, A.V. Petrov (2008) analyzes the value preferences of Russian young people, based upon an empirical study done in 2006. The study

demonstrates the lack of influence on value preferences by Russian society and more poignant, the church (although the church presented is the organized church in Russia). While there are some similarities in values, there appears to be some common behavioral attitudes like idealism and ambiguity. It is this idealism and ambiguity that makes the analysis of young people difficult. It is as if the results are only good for a moment, even though there would be evidence of current attitudinal trends among young people. The theory that was presented suggested a connection between spiritual formations and values. This student agrees with this theory and finds it ironic that this suggested connection has the social backdrop of country known for its corporate embracing of atheism and state control.

Kathie Forster's article, *"The Assessment of Values in Schools"* (2001), states that there are some values that are to be adhered to, at school and by default; schools need to include the teaching of those values. The problem is the assessing of those values. The author presents this dilemma, in that assessing values is easier said than done. Two theories are presented, including the theory that a society to flourish, people within that society must agree on certain common values. A second theory is that assessment of values would not only be difficult but would be detrimental to students. This sentiment is shared by Joan Goodman who is a psychologist who objects to the assessment of children in their moral domain. Ruth Merttens also is mentioned due to her objections as well (Forster, 2008). Even though this article is written from the context of Australian educational institutions, the author is substantive in her observations and conclusions. Australian schools actually have values listed in their syllabi, and it is the responsibility of teachers to present those values across the curriculum. Assessing values is more

problematic and this article presents those objections. Assessment should be done, not on the specific values, but on the behaviors resulting from those values.

Gunnar Jorgensen describes two more theories in his article, "Kohlberg and Gilligan: Duet or Duel?" (2006) These theories of moral reasoning are characterized as Kohlberg's justice and Gilligan's care. Kohlberg's theoretical views are represented by a chapter entitled, "A Current Statement on Some Theoretical Issues" in his book, *Lawrence Kohlberg: Consensus and Controversy* (1986). Gilligan's theoretical views are presented in a book entitled, *Following Kohlberg-Liberalism and the Practice of Democratic Community* (1997). The debate presented in this article is the perceived polarization of Kohlberg and Gilligan. This student perceives some gender issues when it comes to theories of moral reasoning and this would have to be taken into account when it comes to subject responses. While this would not be the focus of the research, it will certainly be a discussion that will require further research.

From a physiological perspective, Derek Sankey builds a case that all moral and value education must take into account neuroscience. Putting values into the context of morality is outdated and can be understood in neuronal explanations. Sankey's (2006) article, *"The Neuronal, Synaptic Self: Having Values and Making Choices,"* deals with the hard science of morality and values, although this student disagrees with the author's propensity to reduce everything and everyone into a validated science experiment. There is no question that the brain is complex and this student does appreciate the science behind the conclusions as to why man does what he does, acts the way he acts, and thinks the way he thinks. However, to exclude the emotional and spiritual dynamic in individuals makes this discussion somewhat incomplete. The prominent theory is that

values educators must recognize the role of neuroscience when it comes to cognitive development of values and morals. A second theory is that all human experience is dependent on brain function. A third theory is that the brain works through the language of analogy and metaphor. It is important for value educators to be cognitive of this science, not ignoring its significant bias towards the evolutionary process, but being aware of its role, without marginalizing a more holistic view of individuals, including the emotional reflective side, as well as spirituality.

Gretchen Wilhelm and Michael Firmin's discourse (2008) on Christian education and the perspectives they bring to the educational forum, specifically address the subject of character education. Without character education, public schools are subject to values clarification and situational ethics. Two theories that emerged included character education being the central issue in American education, and the second theory was that secular philosophy of character education and morality are significantly tied to Christianity's doctrine of the nature of man and the nature of God. While this article focuses on character education from a Christian perspective, it would be difficult to discuss character education without a discussion on values (or what values should be included in character education). This article discusses those values, and the means of teaching those values. There seems to be evidence that Christian values are accepted by other cultures, refuting the article's own suggestion that there are no shared or common values in character education. There are substantially more accoutrements to character education that simply having discussions and discourse on what behavior is right or wrong. Removing faith-based instruction has handicapped students when it comes to

discerning between what is right or wrong. Deliberate and intentional instruction on character and values needs to be done.

Brook MacMillan suggests a provocative theory in his article, "Imbedding Christian Values in the Public Education Setting: Creating a Democratic Classroom Environment" (2008). MacMillan's article makes the claim that Christian values can and should be imbedded into curriculum, beyond just the core subjects, to include spiritual morality in order for students to achieve success. The theory that students can and should learn through education and spiritual formation or process appears. The theory that discipline and spiritual progress are linked was also mentioned. While the author focuses on the importance of addressing the spiritual needs of students while being juxtaposition to the core subjects of reading, writing, and mathematics, he also emphasizes the need for a safe environment, which would accommodate any discussions on spirituality. The author does make the claim that Christian values can be embedded into curriculum without any threat to the "misinterpretation" of separation of church and state. This article makes the bold statement that Christian values can be included (or embedded) in public education, which adds credibility to this study.

Research Literature

There is research evidence that character education enhances academic performance. While academic performance is paramount among educators in the eyes of many parents, that academic performance needs to be posited with character education. While the No Child Left Behind (NCLB) legislation places on schools the task of students' academic performance, it also required schools "to be very friendly to those seeking a larger role for religion in our schools" (Hayes, 2008, p. 115). This involvement

of faith-based groups to assist schools is an indication that the indirect inculcation of their

values is not something to be feared or prohibited. According to a government website

(www.ed2.gov), such values as caring, civic virtue, justice, fairness, respect,

responsibility, trustworthiness, and giving can be included in character education. Even

the government recognizes the importance of character education. Yet what parent

would argue against character education if it helped students' development academically?

The Peaceful Schools Project and the Responsive Classroom study had more noticeable

gains on standardized tests than those schools that did not have character education

(Benninga, 2006, p. 448). Benninga (2006) did a study of the California Department of

Education with a stratified random sample of elementary schools to determine if there

was a relationship between character education and academic achievement. Their study

came up with four indicators of schools who demonstrated this relationship. These

included: (1) good schools ensure a clean and secure physical environment; (2) these

schools promoted and modeled fairness, equity, caring and respect; students contributed

in meaningful ways; and (4) schools promoted a caring community and positive social

relationships (Benninga, 2006).

Kevin Ryan and Karen Bohlin (2000) elaborate on a study conducted by the

Boston University Center for the Advancement of Ethics and Character. The data from

this survey suggest that the current mechanisms for preparing future teachers are failing

to respond to issues of character formation. Ryan and Bohlin are not advocating force

feeding students morals to live by, but are advocating the seriousness of teachers to

inspire their students in this area. While there is some subjectivity to their admonition,

they state,

Virtue is both the disposition to think, feel, and act in morally excellent

ways, and the exercise of this disposition. Furthermore, it serves as both a

means and an end of human happiness. As a means, virtues are those

habits and dispositions that enable us to live out our responsibilities more

gracefully-Teachers and schools have a place in bringing those seeds to

fruition. (Ryan & Bohlin, 2000, p. 45)

The Christian educator may want to take character education a step further. That

step would be for students to be taught and exemplify altruism. While character

education focuses on pro-social behavior, with a tendency to be more extrinsic, altruism,

in its purest form, is a selfless and non-contingent predecessor of character education.

Altruism tends to be more intrinsic. Researchers have found that the type of help

children offer is directly related to the repertoire of behaviors they have gleaned from

their school environment. There may be some confusion here based upon social learning

theory and altruism with research indicating a distinction between gender and altruistic

behavior. It appears that females are more likely to give altruistic behavior via words of

encouragement and empathy, while males have a tendency to offer physical help or

altruism with few verbal altruistic reassurances (Robinson, p. 68). Regardless of gender,

there is an element of altruism in everyone, though over time, it can become jaded and

suppressed. It will take the encouragement and exemplification of parents, faculty,

clergy, and public figures to nurture altruism so it can develop rather than diminish.

Michael H. Bryant (2008), in his dissertation, *A Comparative Analysis of Factors*

Contributing to the Biblical Worldview Among High School Students in the American

Association of Christian Schools in Georgia, North Carolina and South Carolina, did a

comparative analysis of factors contributing to a biblical worldview among students. While

this dissertation focuses on worldview instead of values, Bryant does explore the impact of curricula when it comes to student influence. While there are obvious differences between the knowledge of one's worldview and one's behavior aligning with that worldview, it is clear that any codified knowledge is not a guarantee that it will be transferred into a practical application.

There are deficiencies in this quest for character education. In the spring of 1999, the Washington-based Character Education Partnership released a study dealing with what deans and directors of teacher education reported about their institutions' efforts to prepare future teachers as educators of character. Conducted by the Boston University Center for the Advancement of Ethics and Character, the study was based on an eight-page survey that was sent to a random selection of 600 of the 1,400 plus institutions preparing teachers. The survey had a respectable 35 percent return rate. The data from this survey suggest that current mechanisms for preparing future teachers is failing to respond to issues of character formation (Ryan, 2000).

> We are not suggesting that teachers learn to force-feed moral principles and precepts to their students. Rather, we are suggesting that they take seriously their responsibility to awaken and inspire their students to lead moral lives. Virtues such as integrity and perseverance find complex and practical expression in history, literature, film, science, and art, and teachers must know how to work these into our academic curricula and the everyday life of the classroom. (Ryan, 2000, para. #11)

Included in this discussion on values education would be the issue of assessment. Ronald Thomas argues that while schools can never be values free, values are transmitted through the curricula as well as via "hidden curriculum" (Thomas, 1991). With this

renewed interest in explicit values education, an emphasis on learning outcomes and

assessment developed. Accountability has become more prominent and specific, while

the assessment of character or values education tends to be a slow process while being

posited with the short patience level of stakeholders and accountability advocates. In

spite of this discussion of assessment and accountability, one must be cognizant of the

lack of consensus within society concerning values and morality, matters of right and

wrong, and how these are applied in real life situations.

Conclusion

Values (character) education will continue to be on the forefront of matters of

importance to educational leaders. The values represented in discussion, in anecdotal

examples, and in research appear to coincide with a Christian worldview. In their article,

"A Short List of Universal Moral Values," Richard Kinnier, Jerry Kernes, and Therese

Dautheribes (2000) suggest that there is a worldwide consensus on universal moral

values, including the Golden Rule. These authors argue that diversity and universality on

the subject of values can co-exist. Those who embrace universality are not calling for the

elimination of cultural distinctives, but, in actuality, are calling for the acceptance of

some agreed upon common ground. These authors also attempt to construct a short list of

universal values. There are those who would argue that without a unity of universal

values, humanity might be doomed. According to Kinnier, "We oppose the authoritarian

promulgation of any one group's values as being above all others, but we also oppose the

presentation of all values as equally valid" (Kinnier, et al, 2000, p. 7). After a review of

the literature that included major religions and secular organizations, their analysis

yielded the following short list of universal moral values:

1. Commitment to something greater than oneself. To recognize the existence of and be committed to a Supreme Being, higher principle, transcendent purpose or meaning to one's existence

2. To seek the truth

3. To seek justice

4. To possess self-respect, but with humility, self-discipline, and acceptance of personal responsibility

5. To respect and care for oneself

6. To not exalt oneself or overindulge; to show humility and avoid gluttony, greed, or other forms of selfishness or self-centeredness

7. To act in accordance with one's conscience and to accept responsibility for one's behavior

8. To show respect and caring for others (i.e., the Golden Rule)

9. To recognize the connectedness between all people

10. To serve humankind and to be helpful to individuals

11. To be caring, respectful, compassionate, tolerant, and forgiving of others

12. To refrain from hurting others (e.g., do not murder, abuse, steal from, cheat, or lie to others)

13. To care for other living things and the environment (Kinnier, et al, 2000, p. 6)

Brian White and Jennifer Haberling (2006) suggest that an analysis of a well thought out case study will help students in their responses to a variety of situations they will face with the morals, judgment, and character they have acquired through character curricula. It is their expectation that students do not come out with a list of fixed values,

as is suggested by Kinnier. Instead, White and Haberling hope to see students who have

the ability to interpret complex and multi-faceted situations, and be able to relate with the

people who face them.

Whether one buys into this list or not, values will be presented. There appears to

be much discussion as to how this should be done but there also appears to be a general

consensus as to the affectivity of character education, as well as the values that should be

embraced. This author would find it difficult to minimize or negate these values, even

from a Christian worldview.

CHAPTER THREE: METHODOLOGY

Introduction

This study will indicate whether there are common values between the

participants from the sample group. There has been a propensity for adversarial and

combative attitudes towards public education from people of faith, causing an attitude of

frustration and distrust from public educators. Consider this example from Sheldon

Berman, "Consideration of ethics is an area that becomes contentious for schools, with

some individuals wishing to promote particular religious principles within the curriculum

and others advocating for value neutrality" (1998, Berman, p. 27). This is not intended

to be an indictment, but rather more of a verbose perception. While this researcher would

be the first to admit that there is a lot wrong with public education, there are significant

areas of agreement that should be identified. While this author's motivation is more

related to ministry opportunity, from a more pragmatic standpoint, this motivation could

be more in the realm of understanding instead of misunderstanding public educators.

This study will attempt to identify those areas of commonality, specifically on the subject

of values, within the study's context. Character education is the vehicle that public

educators use (or should use), and once a closer look is taken at the values embedded

within character education, people of faith may be surprised at the number of values with

which they are in agreement.

Applications of this study will be the building of relational bridges between public

educators and people of faith (those who have a Christian worldview). More important,

will be the opportunity of dialogue between the two entities, which historically has been

polarized due to strongly embraced ideologies. By dialoguing, this will hopefully open up both sides of the spectrum, with a new understanding and perspective from each other's point of view. When this is accomplished, a new modus operandi of sensitivity and cooperation is possible.

> There is a middle path that schools can follow that helps students reflect on the values we hold collectively as a society. The great contribution that the Character Education Partnership and the character education movement has made to this debate is to help adults see that we can come to agreement on such collectively-held values as trustworthiness, respect, responsibility, justice, fairness, caring, and citizenship. The middle path of affirming these values while engaging students in dialogue about moral issues provides an opportunity for schools to nurture moral and pro-social behavior. (Berman, 1998, p. 27)

Design

The research is descriptive and quantitative. There will be statistical comparisons that will utilize a combination of correlational, casual comparative, and survey methodologies. This has facilitated this researcher to use surveys to gather necessary information from a random sampling of the population. The range of topics covered by surveys and the techniques used in those surveys has increased significantly. Many doctoral dissertations and much of the research published in educational journals involve survey methods (Ary, 2006). Surveys are very important in higher education. Surveys have been performed in the setting of higher education while the contexts of opinions and responses have been from primary and secondary education contexts. Initially, the author

intended to measure the attitudes and opinions on the issue of values and character, as well as how they are juxtaposed within the context of a Christian university and a state university. However, this research investigation was modified in order to accommodate the survey instrument. The overall question that will be attempted to answer is: Are the values of students, when compared to those students' gender, ethnicity, and age different from each other? This research question will be concerned with the beliefs, attitudes, and in some cases, convictions of the students surveyed.

The most difficult part of this research is the instrument chosen to gather data. Initially, this researcher was going to construct his own survey of related questions. However, with the protocols of validity and reliability determination, as well as pilot testing and an extended timeline, this researcher has opted for an existing measure. The book, *Measures of Religiosity*, (Hill and Wood, Jr., 1999) is a comprehensive work on instruments that measure religious attitudes and constructs, with summarizations of each instrument that includes the variable, a description, practical considerations, norms and standardizations, reliability, validity, location, and subsequent research. Where permission has been granted by the author of this book, a complete copy of the instrument is included. The investigation started here due to Chapter 7 of the book, Scales of Religious/Moral Values or Personal Characteristics. This author selected the Character Assessment Scale as reviewed by Michael Boivin (Hill & Wood, Jr.,1999, p. 230) due to its most recent dating of 1987. No email address for the author was presented in this book, but after an Internet search, this researcher was able to contact the author of the instrument. The author, Dr. Paul Schmidt, was kind and candid enough to admit that he had recently run out of printed supplies for the Character Assessment Scale and did

not have the resources to reprint and distribute these materials any further. Moreover, at twenty years plus of age, the data base had become dated, and thus had lost predictive validity.

Bretten R. Kleitz wrote his dissertation on *Civic Education: A Comparison of Public and Private Schools in their Ability to Transmit Democratic Values* (2005). Due to the fact that public schools were started initially for the sole purpose of transmitting of civic and democratic, a study explained in his dissertation, Bretten R. Kleitz reveals that public schools do outperform private schools in the areas of student voter registration and patriotism. However, private schools excel in teaching tolerance and support for democratic norms. This raised the question of public schools being solely necessary for the transmission of democratic values. This study indicated that both public and private schools are capable of preparing students to be responsible citizens, just as Thomas Jefferson had envisioned.

Kleitz's dissertation provides a strong template for this author's research design. The actual comparison of public and private schools is a potential template for comparing Christian values with public school values. Identifying these values will be somewhat of a challenge, but with a rigorous review of the literature, a credible list of commonly accepted values should be able to be identified. Kleitz's dissertation identifies several commonly accepted values as a clear indication that public schools not only embrace these values, but are actively inculcating those values. While this may be of no surprise to public school educators, these common values are in the context of a pluralistic institution. It is a delicate balancing act maintaining pluralism while inculcating a litany of common values.

This researcher researched several doctoral dissertations from Christian universities. While these dissertations presented empirical data on the subject of worldviews, they did not present applicable instruments that would measure values. Jim Fyock conducted a study for his dissertation entitled, *The Effect of the Teacher's Worldviews on the Worldviews of High School Seniors* (Fyock, 2008). This study was facilitated by measuring worldviews by Nehemiah Institute's PEERS (2003) worldview survey. However, due to the potential large sample in this researcher's study and the cost per test, along with the fact that the PEERS survey questions focused more on worldview than values, the PEERS survey was dismissed as an instrument. The dissertation presented to the Department of Educational Psychology at Southern Illinois University Carbondale by Jody Ann Giles (2008) presented the most appropriate means of measuring values. One of the three instruments was considered within this researcher's research survey, particularly with the Libertarism-Totalitarianism Scale (Mehrabian, 1996), but was unavailable due to the proposed online delivery.

These instruments were considered on the basis of their measurement of values that are generally included in a values discourse. These instruments would include one's beliefs system (or worldview), educational values, and values that are core to one's political positioning. These instruments would also include the Epistemic Beliefs Inventory (Schraw, Bendixen, & Dunkle, 2000), the Rokeach Value Survey (RVS), and the Motives, Values, Preferences Inventory (MVPI). The MVPI is a personality inventory that reveals student's core values, goals, and interests. While organizations use the MVPI as an assessment to ensure that the values of candidates for employment are consistent with those of the organization, it is the core values that will reveal a student's

true identity. The MVPI provides taxonomy of values, evaluates a person's values, provides user-friendly reports, provides instantaneous scoring and reports, and is based on 85 years of research (2009). The RVS has had its critics. Keith Gibbins and Iain Walker (1993) did a study on the RVS with concerns about the adequacy of the RVS in mind. Their questions about the RVS center on the values selected by Rokeach, along with the measurement being a good assessment. Gibbins and Walker claim that the RVS reveals little about one's value system and even less about differences between individuals (1993). The Epistemic Belief Inventory (EBI) consists of 32 questions, using a five-point Likert-scale instrument with responses with responses ranging from 1(strongly disagree) to 5 (strongly agree). The Cronbach alpha reliability coefficients are .63 to .87 for items within each factor. According to John Berry, this survey is "perhaps the best known and most widely used approach to studying values in psychology" (1992, Berry, p53). Rokeach categorizes values into two groups, instrumental and terminal. Instrumental values are personal characteristics that are highly thought of, while terminal values are goals in life that are most important and desirable (1973, Rokeach). Rokeach lists 18 values in each category. Each value is accompanied by a short description and a blank space. Students are to number each entry in the order of which they value the most, in a ranking sequence, one being the most valued and 18 being the least valued.

After considerable investigation for a measurement instrument, this author exclusively used the MVPI. While this instrument is used predominantly for employee selection and leadership development, it is based upon a values comparison. According to Hogan Assessment Systems Inc., website http://www.hoganassessments.com/12-questions, the MVPI personality assessment provider is a member of the American

Psychological Association (APA) and the Society of Industrial/Organizational

Psychology (SIOP), with these associations mandating ethical and statistical standards.

Participants

In defining the population, this author took advantage of students who are

currently taking mandatory undergraduate courses at Liberty University. The students

were incoming freshmen or underclassmen taking mandatory general education courses.

The rationale for surveying these students was that they have just graduated from high

school and were coming to the university with some pre-determined opinions and beliefs

on values within the context of education, politics, and personal preference. A reasonable

sample size was also achieved. The survey instrument identified the gender and ethnicity

of students who were public educated, private religious school educated or home

schooled. The educational context of students was revealed with another survey

instrument (implemented by the Christian/Community Service department in the GNED

101 course), but was only be used for anecdotal purposes.

Access to the Christian university students was relatively uncomplicated due to

the employment context of this author. While this is regarded as convenience sampling,

it is involving students who are available for the study. There is no way of estimating the

error introduced by convenience sampling, however, this author used extreme caution in

interpreting the findings. One threat to the internal validity of this study was selection

bias. This threat could have occurred simply because of this author using an intact group

(quasi-experiment). One method of dealing with this internal threat was to ensure that

the students were as homogeneous as possible (or incoming freshmen for this study).

While this threat might decrease the extent to which any findings can be generalized to

other populations, it will be an effective way of controlling any extraneous variables that might skew the data. The intent of this researcher was to also investigate the possibility of surveying students at an in-state university, but this proved to be more difficult due to the identification of a resident professor who would be willing to enable such a study on their students. Another option would be to use an online social science research resource. These resources distribute email requests to adult research participants to solicit their participation. This author would submit a profile of sample participants and then recruitment emails would be sent to a repository of participants who have agreed to web-based research studies.

The purpose of sampling students attending a Christian university is more of a convenience sampling while making a comparison of values of their incoming freshmen. While the issue of worldview will inevitably surface within the sample, the desired outcome is to see if the data reveals any differences between the values of those students, when compared with the variables of gender and ethnicity. It can be assumed that students studying at a Christian university embrace common values, but the question remains, is there any difference when compared with age, gender and ethnicity? It is this researcher's hypothesis that there will be little or no difference in values.

One significant advantage of surveying this population of college students is the absence of securing parental permission. While under-aged populations need to secure this, 18 year olds (and older) need only to give their own permission. The educational background (based on GNED surveys) of these students, as far as what method they were educated, leans strongly towards public education (55.86%), although there are a minority of students who have been students in private Christian schools (28.90%), and

still a smaller minority, students who have been home schooled (12.72%). The tenure of

these various educational genres would intuitively vary, but the survey question

specifically asked primarily for high school attendance. For some students, the tenure

has been their entire educational life (prior to coming to the university). For other

students, the tenure has been somewhat sporadic, depending on a number of

circumstances including availability of the genre, costs, maturity of the student, parental

schedules and abilities (or lack of abilities), employment transfer, and the current

educational needs of the students.

Setting

The research context is in a Christian university. The intent was to identify a

mandatory freshman course that will provide the necessary sample size. The students

surveyed were in a mandatory fall semester course, required of all incoming freshmen.

The selected course is GNED 101 Contemporary Issues I. According to the department's

website,

> These classes are designed to establish undergraduate students in the
>
> Christian worldview, and to equip them to apply it through a biblically
>
> centered decision making process in relation to various contemporary
>
> issues. It is also intended to introduce students to the basic principles of
>
> Christian responsibility and church and community life and service. All
>
> new and/or transfer undergraduate students must sign up for these classes
>
> during their first two "full time" semesters at Liberty.
>
> (http://www.liberty.edu/index.cfm?PID=754. 2011, para. 1)

One characteristic to the research context that will be unique to this study is the Christian university's spiritual dynamic of the students and professors. This university is known for being a Christian university. There are clear elements that make this university a Christian university. Those elements would include: (1) a Christian worldview in every classroom by every professor; (2) students participate in weekly convocations, prayer groups, and hall meetings, as well as a number of regularly scheduled spiritual events (campus church) and several special spiritual events throughout the academic school year; (3) student statement that they have a faith in Jesus Christ (even though some students have made this indication with a more broad understanding of what that means).

Another element to the research context is the location of the university. This will be limited to one state. This may be perceived as a bias and there is certainly some credence to this, especially when it comes to certain parts of the country. However in this study, the focus of research is on the values being compared among those at a Christian college, not a comparison between geographical parts of the country. If the online social science research resource presents itself as more pragmatic, the demographics of those attending state universities will be considerably broader.

Instrumentation

The survey technique will be a self-administered questionnaire via an online delivery. The self-administered survey will be used due to the fact that students will be taking it at their own convenience within a timeframe that will give them some flexibility. Other advantages of this online delivery method include the low or (no cost), as well as the benefit of having this author access the data in a timely manner. The data

will be accrued into an Excel sheet and will be analyzed and interpreted upon receipt of

the file. An online survey assumes that the student has access to a computer, the Internet,

and the knowledge to maneuver on the Internet. In an abstract describing a study on the

use of electronic surveys, it was summarized as a study that,

> … reports the perceptions and recommendations of sixty-two experienced
>
> survey researchers from the American Educational Research Association
>
> regarding the use of electronic surveys.   The most positive aspects cited
>
> for the use of electronic surveys were reduction of costs (i.e., postage,
>
> phone charges), the use of electronic mail for pre-notification or follow-up
>
> purposes, and the compatibility of data with existing software
>
> programs. These professionals expressed limitations in using electronic
>
> surveys pertaining to the limited sampling frame as well as issues of
>
> confidentiality, privacy, and the credibility of the sample. They advised
>
> that electronic surveys designed with the varied technological background
>
> and capabilities of the respondent in mind, follow sound principles of
>
> survey construction, and be administered to pre-notified, targeted
>
> populations with published email addresses. (Shannon, 2002, para. #1)

In this study, the sample participants reported frequent use and a high level of confidence

in using electronic mail and the Internet. Ninety (90) percent reported using email every

day and 57% described themselves as everyday Internet users, with 78% reporting use of

the Internet at least 5 days per week. Participants were also asked to describe their

confidence in using electronic mail and the Internet. In general, they reported being very

confident in their ability to use email (e.g., composing and responding to messages,

sending messages to more than one person and sending attachments). They were also

confident in their ability to use the Internet to do things like find a web address, use a

search engine, and download information (Shannon, 2002).

While the advantages of internet surveys are mostly convenience (as to when a

student can participate) and costs, the disadvantages could potentially be low response

rate. Ability and availability would be two considerations of an internet based survey,

although all students are required to take a computer competency test prior to enrollment,

to detect any knowledge disabilities. If deficiencies are detected, then a student is

required to take a computer proficiency course prior to graduation. Obviously, that

student must comply prior to graduation, so those students may find themselves computer

deficient in courses, prior to taking the computer proficiency course, thus handicapping

them academically. This would have to be taken in consideration, prior to the

administration of an internet-based survey, although the primary option would be to

participate outside of class.

The MVPI facilitates student participation by providing a web-based delivery of

its survey. The MVPI identifies a person's core values. The following is a list of those

values.

Recognition:	responsive to attention, approval, and praise
Power:	desire for success, accomplishment, status, and control
Hedonism:	orientation for fun, pleasure, and enjoyment
Altruistic:	desire to help others and contribute to society

Affiliation:	desire for and enjoyment of social interaction
Tradition:	dedication, strong personal beliefs, and obligation
Security:	need for predictability, structure, and order
Commerce:	interest in money, profits, investment, and business opportunities
Aesthetics:	need for self-expression, concern over look, feel, and design of work products
Science:	quest for knowledge, research, technology, and data

According to Hogan Assessment Systems, Inc., the MVPI (2009) has been validated in over 100 organizations and is based upon motivational constructs from 85 years of research. This author has also had personal phone conversations with the Client Research Manager of Hogan Assessments Systems, Inc., and he is confident that this instrument will work for the application that is intended in this study. Due to the validation and history of the MVPI, as well as the consultation with MVPI staff, this author is convinced that the list of values that are measured will be sufficient and applicable in an educational context.

Procedures

The research will be a descriptive research design due to the data collection via a survey. The survey instrument will be the MVPI. The MVPI (2009) is a 200 item keyed survey with a test-retest reliability range from .64 to .88 (mean=.79). The completion time is between 15 and 20 minutes. Participants will be solicited by email and will be provided with a link and password. Due to the technological nature of the MVPI, there

will be no restrictions to sample size and research indicates no adverse impact by age, race, ethnicity or gender.

There was some thought as to increasing participation by incentivizing students. This was suggested by MVPI researchers based upon on their experience. One incentive that was discussed was the expectation of a summative report that participating students could peruse. The report would be a short interpretive summary of their MVPI responses. Sometimes researchers use this as an incentive to complete the survey. Participants could both log in after they complete the assessment and receive their report or else the reports could have been emailed to this author and then forwarded to the participants. Due to the large sample size, this author would have to be prepared to answer questions if they were lost or students unable to find their report. This author would also have to be prepared to forward out several thousand reports to the correct participant. So it was recommended that this incentive be dismissed and instead, develop well-constructed emails, as well as timeliness of the emails, to encourage participation.

Data Analysis

This research analysis will incorporate purposive sampling as its non-probability sampling. Sample size would be determined by class enrollment. Intuitively, there is no way to make this probability sampling. The null hypothesis of student values being little or no difference between age, gender and ethnicity will be tested by a non-directional or two-tailed test, because this author is looking for differences (if any) between these variables. Further analysis could be done with regards to anecdotal data gathered from a previous demographic survey. While the sample group is the same, any relationship can

only be speculative. Scatter plots and graphs will be used to see any relationships between variables.

A nominal scale will be used to measure relationships between students. A table will be provided that will give a summary of means, standard deviations, and frequencies for the survey items. Data analysis will consist of determining the frequencies and percentages from the questions within the survey. Numbers will be converted to percentages in order to be able to discuss the sampling population's responses and thus making it simpler to make comparisons. An ordinal scale will be used in conjunction with the nominal scale. This scale will have the subjects place values into a rank of order.

One limitation that was addressed included the issue of confidentiality and privacy (or lack of it). Some might perceive that the invitation to respond to a web-based survey might be perceived as junk mail, as well as mass mailings to public email lists might be perceived as "spam" or phishing scams. Another concern would be the security of the information posted and submitted through email or web-based surveys, raising questions about the invasion of the privacy of respondents and security of information on the Internet. Surveys will be carried out under specific conditions, keeping the surveys short and simple to respond to and having some mechanism such as a password to maintain anonymity. A password mechanism would also enhance credibility and validity as well. Samples will be pre-notified using an e-mail message to determine the technological capacity of the sample and their willingness to participate in the study. This will help ensure that the survey will be accessible to members in the sample and help prevent the perceptions of "spamming" that might occur due to continued

unsolicited e-mail messages. This communication will be personalized and provide for

the essential elements, including a clear overview of the study's purpose, motivation to

respond, assurances of confidentiality and privacy, and information concerning who they

contact should they have questions (2002, Shannon). The email will include some

facsimiles of the following elements:

1. The purpose of the study

To determine if values taught in public school differ from values taught from a

Christian worldview.

2. A request for cooperation

To request their participation and attempt to show them the importance of their

contribution via this survey.

3. The protection provided the respondent

To give assurance that responders and their responses will be kept confidential

and those students will not be identified with any particular questionnaire.

4. Sponsorship of the study

To inform students that their participation is a significant part of a doctoral

dissertation, that has the approval from the department chair.

5. Promise of results

To give students the option of seeing the final results, whether it be via email or a

link.

6. Appreciation

To give a personal expression of appreciation to the student who participates.

7. Recent date on the letter

To have a date as current as possible so as not to give students the perception that the communication is an old one.

8. Request for immediate return

To instill immediacy and urgency, with one week being a recommended responding time (Ary, p. 436).

The MVPI provides report formats that will pinpoint a person's values. This survey has no limits to sample size and includes data collection and data reports in either EXCEL or PASW files.

Conclusion

This researcher has completed all of his coursework (not including the mandatory research courses for maintaining enrollment). This researcher had his survey instrument identified and selected in early 2010, with the survey being taken in the early part of the 2010 fall semester. Students had a maximum of two weeks to complete the survey. By the middle of the fall semester of 2010, the data was collected and analyzed before the end of 2010 semester. Once this was done, this author completed and submitted his dissertation to the selected dissertation committee. Initially, there was some doubt as to being able to have all Liberty University professors on the committee. Due to the demand for dissertation committee members and chairs, all of the proposed dissertation committee members were approved and notified.

CHAPTER FOUR: RESULTS

According to Hogan Assessments, the MVPI scales have been gleaned from 80 years of academic research. Hogan Assessments has primarily used the MPVI survey to determine a person's fit for an occupation or a career, by determining the values that motivate them. This assessment instrument is obviously very forward-thinking on both the survey taker and the organization that utilizes this instrument. The instrument is also used for determining an individual's values in order to strategically think about their future in general. Hogan Assessments differentiates from personality tests in that personality tests tend to ask for responses or reactions to certain scenarios (while looking for patterns of thinking that can then be measured and categorized) in comparison to a values measurement that is reflective of who this person is at his core.

This research was basically a descriptive study with statistical comparisons. This research utilizes a combination of correlational, casual comparative, and survey methodologies. Hogan Assessments provided 3,000 user names and passwords. The 3,000 figure takes into account the 3,000 students who make up the sample group. Out of these 3,000 students, 292 responded by taking the MVPI survey, bringing almost a 10% response rate. Most of the activity was in the first three days of the email notification (see Appendix B).

The Research Questions for this research include (with question 4 and 5 being anecdotal):

      1.   Which values differ when compared to the variable of gender?

2.   Which values differ when compared to the variable of ethnicity?

3.   Which values differ when compared to the variable of age?

4.   Does the demographic data reveal any significance or advantage to the instruction of values within the context of formal education?

5.   What are any educational and ministry implications that can be utilized for the purpose of reinforcement of commonly accepted values, within the backdrop of a Christian worldview?

The null hypotheses would include:

there will be no significant difference in relational values as indicated by the Motives, Values, and Preferences Inventory (MVPI) for male college freshmen compared to female college freshmen.

there will be no significant difference in relational values as indicated by the Motives, Values, and Preferences Inventory (MVPI) for college freshmen of different ethnic backgrounds.

there will be no significant relationship between relational values as indicated by the Motives, Values, and Preferences Inventory (MVPI) and age of college freshmen.

There is virtually no correlation that exists between the variables of values and age, thus confirming the null hypothesis. The age variable showed virtually no differences due to the limited number of ages reported.

There are a few differences to talk about with regards to gender differences, but mostly this is basic demographic data. The descriptive data is on the raw scores on the subscales: age, gender, and ethnicity. For the purpose of this study, the variables of age and gender will be the focus. This would help answer Research Question number 3 of

which values differ when compared to the variable of age? Those ages reflect an

intuitive spectrum for students taking a mandatory freshman course (ages 17-21). The

age variable is depicted in Table 1.

Table 1

Age Variable

Age

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	0.0	50	17.2	17.2	17.2
	16.	1	.3	.3	17.5
	17.	18	6.2	6.2	23.7
	18.	135	46.4	46.4	70.1
	19.	43	14.8	14.8	84.9
	20.	15	5.2	5.2	90.0
	21.	13	4.5	4.5	94.5
	22.	2	.7	.7	95.2
	23.	2	.7	.7	95.9
	24.	2	.7	.7	96.6
	27.	2	.7	.7	97.3
	28.	2	.7	.7	97.9
	29.	2	.7	.7	98.6
	32.	2	.7	.7	99.3
	36.	2	.7	.7	100.0
	Total	291	100.0	100.0	

For gender: T tests look at the effect of gender on value subscales. There are a

few significant differences. This would answer Research Question number 1 of which

values differ when compared to the variable of gender and would reject the null

hypothesis that there are no relational differences between the variables of values and

gender. There is a sample statistical statement, and graphs for each of the significant

comparisons.

For Ethnicity, there are six categories, so this researcher ran ANOVA to see if there were differences. There are no significant statistical differences, because the variation within each of the ethnic groups is just as large as the variability between groups. This would answer Research Question number 2 of which values differ when compared to the variable of ethnicity and would confirm the null hypothesis that that there are no relational differences between the variables of values and ethnicity. There are certainly more sophisticated analyses that could be done (MANOVA, for example), but they are not likely to turn out significant because the variance is so large within groups. Table 2 reflects the average scores of each subscale.

Table 2

Average scores on each of the subscales

Statistics

	R Aesthetic	R Affiliation	R Altruistic	R Commercial	R Hedonistic	R Power	R Recognition	R Scientific	R Security	R Tradition
N Valid	289	288	289	289	289	289	288	288	289	289
Missing	3	4	3	3	3	3	4	4	3	3
Mean	37.8028	47.1424	52.4256	38.3391	38.5121	45.9481	40.9340	36.2396	43.5467	48.0865
Median	37.0000	48.0000	53.0000	38.0000	39.0000	46.0000	41.0000	36.0000	44.0000	48.0000
Mode	32.00	48.00	54.00	38.00	39.00	44.00	38.00	32.00	48.00	48.00
Std. Deviation	8.13851	5.90257	5.32573	5.55114	6.23393	6.52618	8.05853	6.69194	7.14231	5.13256
Skewness	.247	-.444	-1.178	.523	.183	-.309	.057	.419	-.309	-.448
Std. Error of Skewness	.143	.144	.143	.143	.143	.143	.144	.144	.143	.143

MVPI defines high scores in terms of percentiles. Anything above 65 is defined as a high score. Anything below 35 is defined as a low score. Anything in between would be defined as an average score. While the mean shows an average of all student scores in each of these sub-groups, this author would like to focus on the modal scores,

since this indicates the frequency of certain scores and gives an indication as to the motivations of the sample group. This will help answer the question if the demographic data reveals any significance or advantage to the instruction of values within the context of formal education.

The aesthetic sub-group mode score of 32 puts the sample group into the low score range with a mean score of 37. This low score indicates that the vast majority of the sample group is unconcerned with this scale. Instead, they would tend to be more practical and predictable, and quick to follow policy.

> Aesthetic motives are associated with being interested in art, literature, and music, and a lifestyle guided by issues of imagination, culture, and good taste. Persons with high scores on this scale care about aesthetic values and creative self-expression, and they tend to choose careers in art, music, advertising, journalism, or the entertainment industry. They tend to be independent, bright, original, and artistic, but also colorful, nonconforming, and impatient. People with low scores tend to be described as slow to anger, practical, and orderly. (Hogan, 1996, p. 37)

The affiliation sub-group mode score was 48 with a mean score of 47.1424. This gives a strong indication of an average score within the sample group. This average score indicates that the sample group is evenly split when it comes to working alone or with others. Socializing is not a primary motivation.

> Affiliate motives are associated with a need for frequent social contact and a lifestyle organized around social interaction. Persons with high scores on this scale tend to be outgoing, charming, and socially insightful, but

somewhat conforming and possibly disorganized; they tend to choose

careers that allow them plenty of contact with other people. Such careers

include sales, supervision, mail carrier, health technician, or bartender.

People with low scores on this scale tend to be described as shy, wary, and

reluctant to confide in others. (Hogan, 1996, p. 38)

The altruistic sub-group modal score of the sample group was 54 with a mean

score of 52.4256. This also gives a strong indication of an average score. An average

score indicates that the sample group is interested in helping others, but will not do this as

a vocation. Monetary considerations will pre-empt time contributions. This sub-group

has some differences between the variable of gender, which will be discussed later.

Altruistic motives are associated with a desire to serve others, improve

society, help the less fortunate, and a lifestyle organized around making

the world a better place to live. People with high scores on this scale care

deeply about social justice, the plight of the have-nots, and the fate of the

environment. They tend to be sensitive, sympathetic, unassertive, kindly,

and choose careers in teaching, social work, counseling, and human

resources. People with low scores on this scale tend to be described as

good organizational citizens, but as not delegating readily or keeping

others well informed. (Hogan, 1996, p. 39)

The commercial sub-group reveals a modal score of 38 and a mean score of

38.3391. While by definition, this is in the average score category, it is only 3 points

away from the low score range, which might indicate a tendency toward low score

descriptives. Average commercial scores indicate a lack of pre-occupation with financial

motivation, while a low score indicates a lack of pre-occupation with material things.

> Commercial motives are associated with an interest in earning money,
> realizing profits, finding business opportunities, and a lifestyle organized
> around investments and financial planning. Persons with high scores on
> this scale care deeply about monetary matters, material success, and
> income as a form of self-evaluation. They tend to be hard working,
> planful, organized, practical, and mature, and they tend to be financial or
> market analysts, bankers, accountants, real estate traders and developers,
> and stock brokers. People with low scores on this scale are more likely to
> be described as pleasant, empathic, and laid back.

> If a person receives a high score on the Commercial scale, this
> suggests she is motivated by the prospects of financial gain, is serious
> about work, attentive to details, and comfortable working within specified
> guidelines. As a manager, she will most likely be businesslike, direct, and
> focused on the bottom line. People with high scores on this scale tend to
> be described as task-oriented, socially adroit, and serious. (Hogan, 1996,
> p. 39)

The hedonism sub-group scores are similar to the scores of the commercial sub-

group, with a modal score of 39 and a mean score of 38.5121, again showing a tendency

towards low score descriptives. An average score indicates a normal propensity for

socializing, while a tendency towards the low score indicates a more self-disciplined

sample group.

Hedonistic motives are associated with a desire for pleasure, excitement, variety, and a lifestyle organized around good food, good drinks, entertaining friends, and fun times. Ideal occupations include restaurant critic, travel reviewer, convention site selector, wine taster, or race car driver (i.e., any occupation that involves entertainment and recreation). People with high scores on this scale like to play, tease, and entertain others. They tend to be dramatic, flirtatious, impulsive, and the life of the party. Persons with low scores tend to be quiet, unassertive, and predictable. (Hogan, 1996, p. 40)

The power sub-group shows a modal score of 44 and a mean score of 45.9481. This score falls into the average category for this sub-group. An average individual in this sub-group will take pride in his accomplishments, but will have a life beyond their occupation. They are not defined by their occupation.

Power motives are associated with a desire for challenge, competition, and achievement. Persons with high scores on this scale care deeply about being successful, getting ahead, and getting things done. They tend to be assertive, confident, and active, but also independent and willing to challenge authority. Although high scores for Power are associated with success in any occupation, they are especially important for careers in management, politics, and sales. People with low scores tend to be described as unassertive, socially inhibited, and cooperative. (Hogan, 1996, p. 41)

The recognition sub-group has a modal score of 38 and a mean score of 40.9340. Recognition is similar with commercial and hedonism sub-group scores that lean towards the low score category and by definition. They are in the average category. An average recognition score indicates a desire to be recognized for one's achievements while sharing credit with others.

> Recognition motives are associated with a desire to be known, recognized, visible, even famous, and with a lifestyle guided by opportunities for self-display and dreams of achievement - whether or not they are actualized. Persons with high scores on this scale care deeply about being the center of attention and having their accomplishments acknowledged in public. They tend to be interesting, imaginative, self-confident, and dramatic, but also independent and unpredictable. High scores on Recognition seem especially important for successful careers in sales or politics. People with low scores on this scale tend to be described as modest, conforming, and generous. (Hogan, 1996, p. 41)

The scientific sub-group has a modal score of 32 and a mean score of 36.2396. The modal score is a clear categorization of a low score. This sample group shows a disinterest in science and technology (although there are some differences between genders that will be discussed later). This score also indicates a more intuitive approach to problem solving than analytical.

> Scientific motives are associated with an interest in new ideas, new technology, an analytical approach to problem solving, and a lifestyle organized around learning, exploring, and understanding how things work.

Persons with high scores on this scale care deeply about truth and getting

below the surface noise to solve problems correctly. They tend to be

bright, curious, and comfortable with technology, and choose careers in

science, technology, medicine, higher education, and engineering. People

with low scores on this scale tend to be described as responsive, flexible,

and willing to admit mistakes. (Hogan, 1996, p. 42)

The security sub-group has a modal score of 48 and a mean score of 43.5467.

These scores put the sample group into the average category (while there are differences

between the genders that will be discussed later). An average score indicates an

individual who takes calculated risks.

Security motives are associated with a need for structure, order,

predictability, and a lifestyle organized around planning for the future and

minimizing financial risk, employment uncertainty, and criticism. Persons

with high scores on this scale care deeply about safety, financial security,

and avoiding mistakes. They tend to be quiet, conforming, and cautious,

but also punctual and easy to supervise. Such people tend to earn less than

they might because they are unwilling to take risks with their careers.

People with low scores tend to be described as independent, open to

criticism, and willing to take risks. (Hogan, 1996, p. 43)

The tradition sub-group has a modal score of 48 and a mean of 48.0865. These

scores also put the sample group within the average category. This is an indication that

the sample group is not afraid to try new things, and that tradition and history should be

used as guidelines.

Traditional motives are associated with a concern for morality, high

standards, family values, appropriate social behavior, and a lifestyle

guided by well-established principles of conduct. Persons with high scores

on this scale care about maintaining tradition, custom, and socially

acceptable behavior. They tend to be trusting, considerate, responsive to

advice, and comfortable in conservative organizations, but also set in their

ways. Persons with low scores tend to be described as unconventional,

progressive, and unpredictable. (Hogan, 1996, p. 43)

Tables 3, 4, and 5 give statistics on the variables of gender, ethnicity, and age.

Table 6 represents the Independent t test on the effect of gender on Value Subscales

Table 3
Report Mode on Gender

Gender

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Female	164	56.2	64.3	64.3
	Male	91	31.2	35.7	100.0
	Total	255	87.3	100.0	
Missing	System	37	12.7		
Total		292	100.0		

Table 4
Report Mode on Ethnicity

Ethnicity

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	.00	3	1.0	1.1	1.1
	1.00	19	6.5	6.7	7.8
	2.00	3	1.0	1.1	8.8
	3.00	4	1.4	1.4	10.2
	4.00	2	.7	.7	11.0
	5.00	190	65.1	67.1	78.1
	6.00	62	21.2	21.9	100.0
	Total	283	96.9	100.0	
Missing	System	9	3.1		
Total		292	100.0		

Table 5
    Statistics on the Age Variable

Age

N	Valid	241
	Missing	51
Mean		19.0207
Median		18.0000
Mode		18.00
Std. Deviation		2.73015
Skewness		3.889
Std. Error of Skewness		.157

Table 6
Independent t test: Effect of Gender on Value Subscales

Independent Samples Test

	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
						Lower	Upper
RAesthetic	1.765	251	.079	1.89659	1.07454	-.21967	4.01286
RAffiliation	.501	250	.617	.38272	.76399	-1.12197	1.88740
RAltruistic	3.049	251	.003	2.00225	.65679	.70873	3.29577
RCommercial	-2.453	251	.015	-1.78718	.72864	-3.22222	-.35215
RHedonistic	-.026	251	.980	-.02065	.80445	-1.60499	1.56368
RPower	-1.714	251	.088	-1.48200	.86476	-3.18511	.22110
RRecognition	-2.583	250	.010	-2.73210	1.05788	-4.81559	-.64861
RScientific	-3.576	250	.000	-3.12840	.87475	-4.85122	-1.40557
RSecurity	2.144	251	.033	2.02202	.94314	.16453	3.87950
RTradition	.294	251	.769	.20014	.67980	-1.13870	1.53897

The above table header spans: t-test for Equality of Means covers all columns.

There are several differences between genders. Look at the dimension of Altruistic, t(251)=3.049, p = .003 There was a significant effect of gender on Altruism. To talk about this further, look at the means and look at the graph below and one can see which gender scored higher on this dimension. The same difference can be seen with Commercial, Recognition, Scientific and Security. The group statistics are reflected in Table 7.

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Table 7
Group Statistics

	Gender	N	Mean	Std. Deviation	Std. Error Mean
RAesthetic	Female	163	38.5521	8.43139	.66040
	Male	90	36.6556	7.70839	.81254
RAffiliation	Female	162	47.4383	5.81168	.45661
	Male	90	47.0556	5.81042	.61247
RAltruistic	Female	163	53.4356	4.44033	.34779
	Male	90	51.4333	5.88666	.62051
RCommercial	Female	163	37.7239	5.37402	.42093
	Male	90	39.5111	5.85258	.61692
RHedonistic	Female	163	38.5460	5.95270	.46625
	Male	90	38.5667	6.42861	.67763
RPower	Female	163	45.4847	6.90263	.54066
	Male	90	46.9667	5.96328	.62858
RRecognition	Female	162	39.8457	8.19678	.64400
	Male	90	42.5778	7.76766	.81878
RScientific	Female	162	35.3272	6.80047	.53430
	Male	90	38.4556	6.37967	.67248
RSecurity	Female	163	44.2331	7.02075	.54991
	Male	90	42.2111	7.46602	.78699
RTradition	Female	163	48.1779	4.79702	.37573
	Male	90	47.9778	5.80387	.61178

Altruistic, Commercial, Recognition, Scientific, and Security show significant

differences between genders. This answers Research Question number 1 of which values

differ when compared to the variable of gender and disproves the null hypothesis that is

no difference between the variables of values and gender. Females scored higher in the

category of Altruism than their male counterparts (53.4356>51.4333) with a significance

of .003. Higher scores in this category indicate sensitivity, sympathy, unassertiveness, a

willingness to help, and kindness. Males scored higher in the category of Commercial

(39.5111>37.7239) with a significance of .015. Characteristics of a person in this

category have a strong work ethic, plans ahead, are organized, and a deep concern about monetary matters. Males also scored higher in the category of Recognition (42.5778>39.9457). Recognition is characterized by one who is imaginative, self-confident, and independent. Individuals, who scored lower in this category, would be characterized as modest, conforming, and generous.

These observations would certainly reinforce findings in the Altruism category and vice versa, although some may find this a bit stereotypical of the genders. In the category of Scientific, males scored higher as well (38.4556>35.3272), with a significance of .000. Those students who scored higher tend to be intelligent, analytical, curious, and comfortable with technology. For the person who scored lower in this category, they would gravitate more towards people than technology. In the category of Security, females scored higher than males (44.2331>42.2111) with a significance of .033. Those students who scored higher in this category tend to be more concerned about safety and financial security, tend to be quiet, conforming, and cautious. Tables 8-12 graphically demonstrates gender differences in the categories of Altruistic, Commercial, Recognition, Scientific, and Security.

Table 8

Table 9

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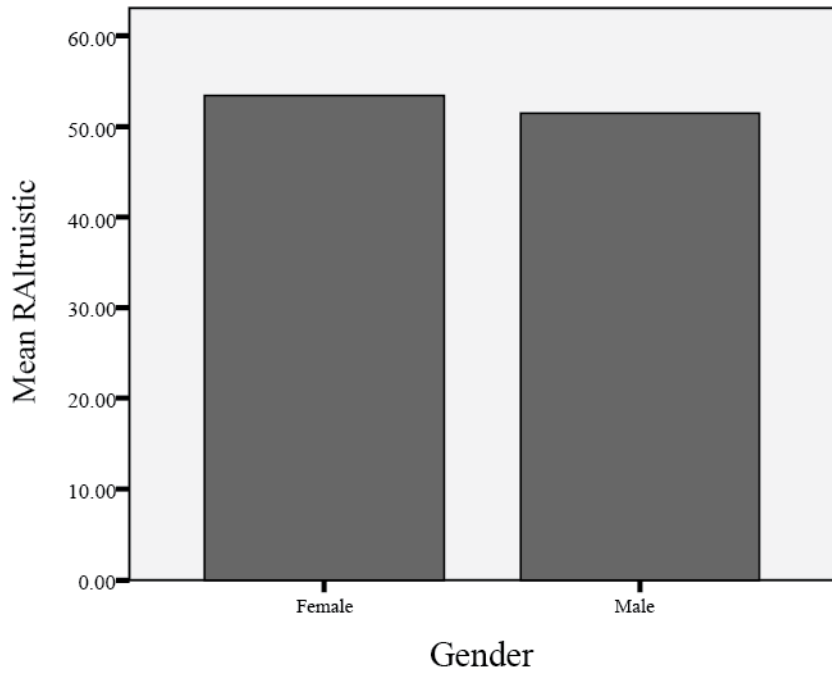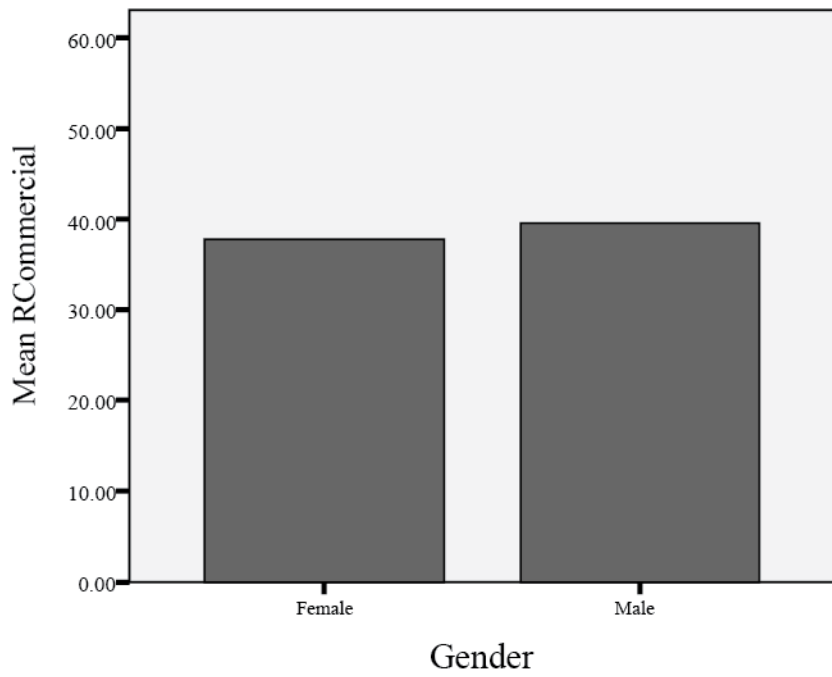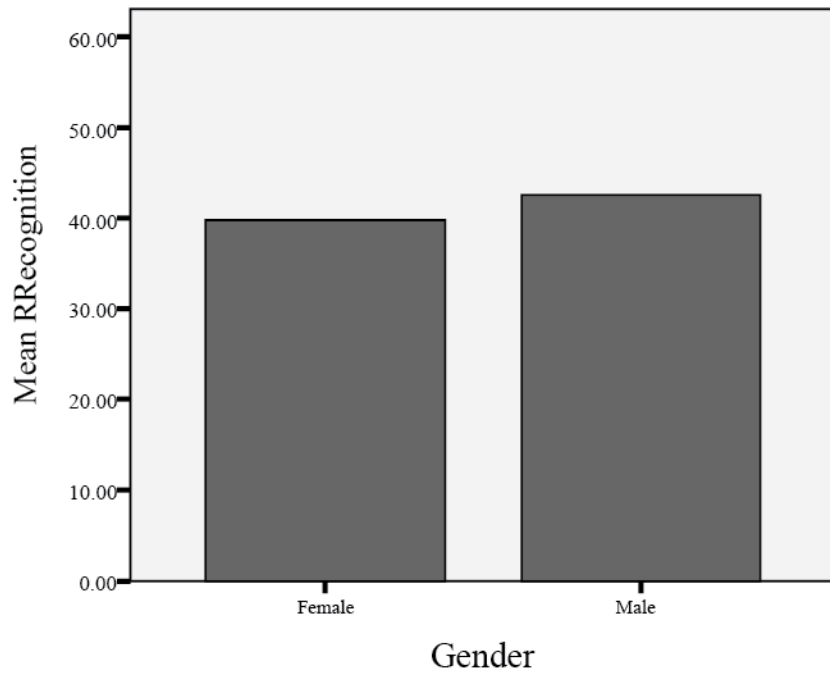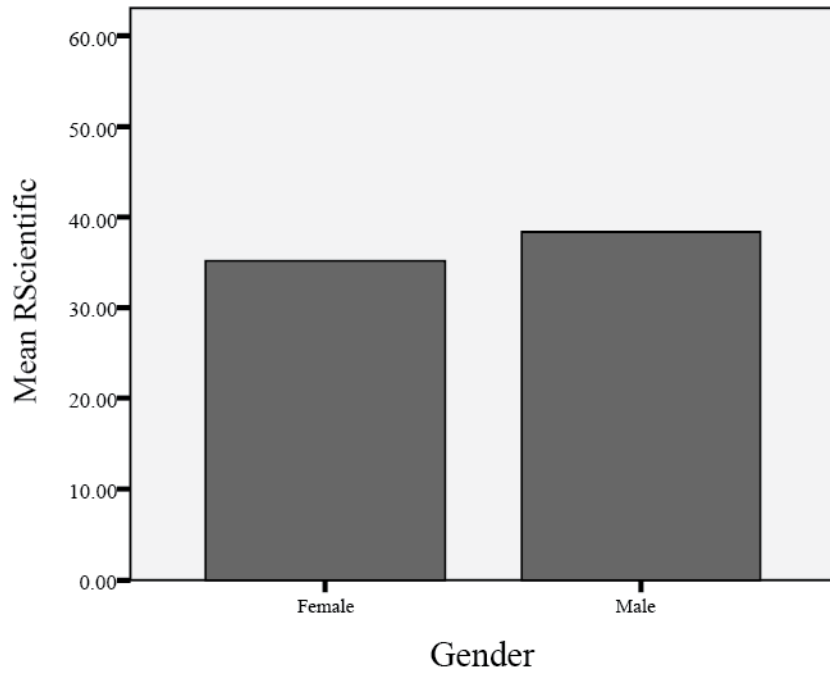
Table 10

Table 11

Table 12
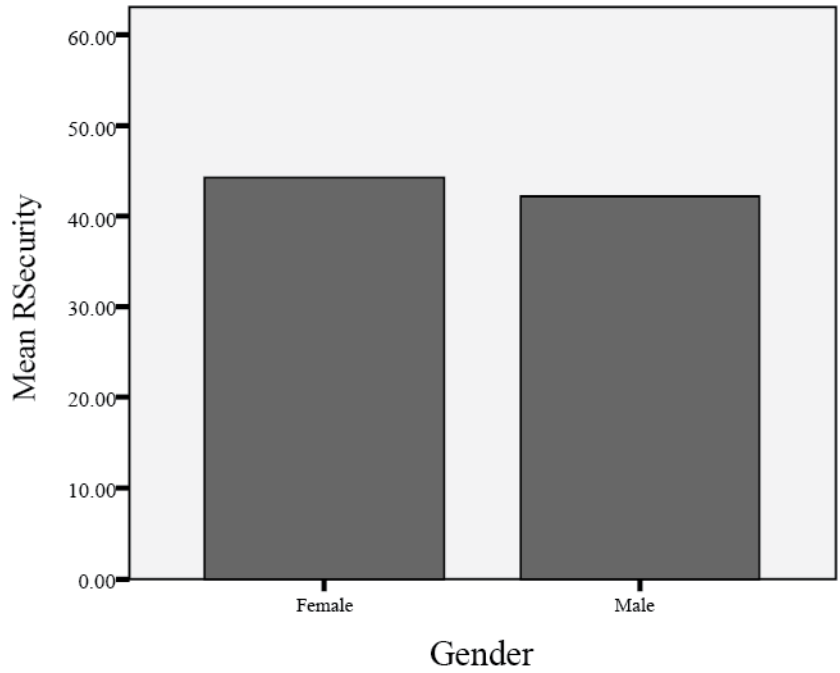
There are 6 categories of ethnicity. These categories are identified in Table 13.

Table 13
    Categories of Ethnicity

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	More than Two	11	3.8	3.8	3.8
	Black	19	6.5	6.5	10.3
	Latino	3	1.0	1.0	11.3
	Asian	4	1.4	1.4	12.7
	Indian	2	.7	.7	13.4
	White	190	65.3	65.3	78.7
	Not Indicated	62	21.3	21.3	100.0
	Total	291	100.0	100.0	

One-Way ANOVA was run on the ethnic categories. While not the most sophisticated approach, it does show that there are no significant differences in values across the different ethnic groups thus confirming the null hypothesis. This answers Research Question number 2 of which values differ when compared to the variable of ethnicity. This researcher sees no point in more sophisticated approaches. Table 14 is the ANOVA analysis.

Table 14
ANOVA Statistical Analysis

		Sum of Squares	df	Mean Square	F	Sig.
RAesthetic	Between Groups	374.886	6	62.481	.943	.465
	Within Groups	18023.014	272	66.261		
	Total	18397.900	278			
RAffiliation	Between Groups	162.963	6	27.160	.779	.587
	Within Groups	9454.692	271	34.888		
	Total	9617.655	277			
RAltruistic	Between Groups	117.377	6	19.563	.679	.667
	Within Groups	7840.817	272	28.827		
	Total	7958.194	278			
RCommercial	Between Groups	233.271	6	38.879	1.272	.271
	Within Groups	8316.586	272	30.576		
	Total	8549.857	278			
RHedionistic	Between Groups	187.088	6	31.181	.791	.578
	Within Groups	10721.435	272	39.417		
	Total	10908.523	278			
RPower	Between Groups	483.403	6	80.567	1.907	.080
	Within Groups	11491.421	272	42.248		
	Total	11974.824	278			
RRecognition	Between Groups	429.653	6	71.609	1.098	.364
	Within Groups	17668.940	271	65.199		
	Total	18098.594	277			
RScientific	Between Groups	429.592	6	71.599	1.635	.137
	Within Groups	11865.361	271	43.784		
	Total	12294.953	277			
RSecurity	Between Groups	554.538	6	92.423	1.822	.095
	Within Groups	13800.889	272	50.739		
	Total	14355.427	278			
RTradition	Between Groups	254.204	6	42.367	1.641	.136
	Within Groups	7022.878	272	25.819		
	Total	7277.082	278			

There are no significant effects of ethnicity across any of the dimensions. This has to be at .05 or below to be significant. If one looks within group's variance (reflected in the Mean Square values), one will see there is just about as much variance within groups as between groups. There are no significant differences in values across ethnic groups thus confirming the null hypothesis. This data indicates that across ethnic lines, values within the MVPI instrument are consistent.

CHAPTER FIVE: SUMMARY, DISCUSSION, RECOMMENDATIONS

Summary of Study

The purpose of this study was to examine values of incoming college freshman and determine if there were any significant differences worth noting. The following Research Questions were proposed (with questions 4 and 5 being of an anecdotal nature):

1.   Which values differ when compared to the variable of gender?

2.   Which values differ when compared to the variable of ethnicity?

3.   Which values differ when compared to the variable of age?

4.   Does the demographic data reveal any significance or advantage to the
        instruction of values within the context of formal education?

5.   What are any educational and ministry implications that can be utilized for
        the purpose of reinforcement of commonly accepted values, within the
        backdrop of a Christian worldview?

While not a question of statistical research, this researcher is interesting in determining any educational and ministry implications that can be utilized for the purpose of reinforcement of commonly accepted values within the backdrop of a Christian worldview.

Jody Ann Giles did a similar study with her dissertation (2008) entitled An Exploration of the Relationships among Epistemological Beliefs, Educational Values, Political Orientation, Demographics, and Attitude toward Charter School Enrollment defines educational values as the standards or qualities that are considered worthwhile or

desirable in public education. According to Giles, educational values are distinct from attitudes or beliefs. In the context of charter schools and school choice decision-making, her research found that there were common accepted values that included equity and equal respect, progress and innovation, and sovereignty in matters of control and accountability. While these values may not be included within this study, it is evidence that a group of people can have an accepted list of values that has been thoughtfully constructed and is a basis for a common belief and procedure.

The final sample consisted of 292 students who voluntarily participated in the MVPI which consisted of 200 questions with responses of Agree, Disagree, and Undecided. The demographic questions included age, ethnicity, and gender, with the focus of this research question being on the variables of ethnicity and gender.

Limitations of study

The reliability of the MVPI has been established by more than 100 validation studies. The MVPI has a mean reliability score of .79 and over 250,000 individuals have completed the MVPI. Limitations still exist in spite of this being a basic descriptive and casual comparative study. The MVPI survey instrument has been primarily used for the selection of vocations by individuals, as well as use by corporations in determining compatibility of values of prospective employees. In spite of this fact, the MVPI survey instrument differs from standard personality tests, which measure what a person might do in certain situations, the MVPI instrument measures values which determine an individual's motivation. These values tend to change very little over time.

Another limitation of this study is the lack of demographic questioning with regards to student genre of pre-collegiate education. The MVPI did not provide the

option of asking additional questions simply due to the format and delivery methodology of their survey instrument. Hogan Assessments did suggest having an additional online delivery website that students could go to, in order to gain educational and demographic data. However, this author decided that having students of the sample group, which consisted of required GNED courses, go to an additional website might confuse and even discourage participation. As well, this same sample group had already participated in a demographic and opinion survey a week earlier that was administered by the teaching professors of these (GNED) courses. This survey that was previously administered was an annual survey that gives the teaching professors a more defined description of the students they are instructing. While this author might suggest some traits from this demographic and opinion survey is related, the only way one could build a correlation would be to match the MVPI responses with responses on the GNED survey. This author decided to rebuild this investigation to focus on the MPVI data to see if there are significant differences by the three independent variables of age, ethnicity, and gender.

Somewhat similar to this study was a study done by Matthew Mayhew and Patricia King who did a longitudinal comparative research study of the moral reasoning of college students. Background information from students included gender and race. Although age was not part of the demographic information, it can be assumed that the age of residential college students would mirror that of the students surveyed by this researcher. Due to an expected emphasis by colleges and universities to play a more central role in the inculcation of morals or values, Mayhew and King investigated student exposure within course content, alongside pedagogical strategies that fostered collegiate and civic values. They concluded that moral reasoning was influenced when moral

content was explicit, alongside classes that were structured to create supportive and safe environments for student learning, conversations, and perspectives. (2008)

A final limitation could be suggested within the data results and the category descriptions of Hogan Assessments. Due to the gender differences, some could imply gender stereotyping. While political correctness and gender equalization might be a contemporary sociological issue, it certainly should not become a part of this research discussion. The data is simply an objective look of the variables of age, ethnicity, and gender, revealing commonalities and differences. The sociological context of the sample group certainly needs to be included in the discussion and might give credence to some stereotyping but since this a values measurement and comparison, values tend to be established, durable, and perpetual.

With regards to the sociological context, Laura Parks and Russel Guay (2012) make a distinction between work values and personal values, with work values being related to one's vocation and job satisfaction, and personal values being of a much broader nature, crossing a variety of life's areas. Parks and Guay intuitively admit that values are synthesized via role models that would include the obvious: parents, teachers, and close friends. Parks and Guay would also argue that research indicates that there are cultural differences with values which tend to go contrary to the research of Shalom Schwartz, who, according to Parks and Guay, has been "the dominant researcher in the values domain for much of the last two decades." (Parks and Guay, p. 2) They also suggest that values are aligned with one's personality, when it comes to having an impact on "behavior, decision-making, motivation, attitudes, and interpersonal relations." (Parks and Guay, p. 4)

Implications

At a macro level, the identification of values appears to be significant in a variety of contexts, including education, business, and employers. There seems to be an emphasis on values due to the influence of these values into these various contexts. The difficult part would be coming up with a list of values that can be generally agreed upon. Yet even with that critical selection process, it would be better to have a list of commonly agreed upon values, than a list that is stunted by a lack of consensus.

Along with the identification of values, would be the definition of those values. This can be a subjective undertaking simply due to the nature of attempting to come to a general understanding and definition of all values included in any study. To minimize subjectivity, a clear definition would have to be pre-determined before individuals could respond. There would be risk involved, particularly if there was some ambiguity of the defined value and the individual being surveyed. This ambiguity could be exacerbated when one considers different cultural backgrounds. This would certainly provide opportunities for further research.

Conventional wisdom would suggest that there are differences when it comes to values and this study gives an indication of that. While one would think that values and their definitions would be consistent across gender variables, it appears that while there are generally accepted values, there may be some differences of how they are defined, and as a result, some differences in how they are recognized and accepted. This study indicates that some values are more important than others, when it comes to gender. As a result, it would be important for educators and employers to give consideration to these differences of gender. While equality is a worthwhile expectation in any educational or

employment context, it would be wise for educational and employment leaders to identify those values that are important to their institution and business, in order to preempt any misunderstanding, while at the same time, clarifying expectations.

Research needs to continue that would measure the core values, goals, and interests of individuals that would include instruments like the MVPI. This type of research information can assist in aligning individuals with institutions, businesses, and organizations. This could raise the level of compatibility, as well as minimize conflict, when these values are identified. The MVPI has identified the core values within their research instrument so it would appear that institutions, businesses, and organizations identify their own core values. Obviously, if these values align with the MVPI, it would certainly facilitate gaining this vital information.

The concept of core values can be counter-intuitive when one embraces a position and worldview of relative truth. However, within the context of this research project, there appears to be a construct of generally accepted values. There are certainly various definitions and variations of values but generally speaking, a list of these values can be identified, along with a protection and compliance of these values. The hesitation of a values list comes when individuals differ. However conventional sociology would suggest that while individualism is important, the common good of the social group is more important and in order to achieve and maintain that social group, compliance with certain values and expectations need to be upheld.

The data indicates that the sample group falls within average figures for most sub-scales. This would suggest that the categories of values represented in the sub-scales are generally consistent for the sample group, with the exception of the gender variable.

Christian Smith of the University of Notre Dame, in his book, *Soul Searching: The Religious and Spiritual Lives of American Teenagers,* reports the findings of a study done by the National Study of Youth and Religion (NSYR). According to their research, on all six variables of religiosity measured, females scored higher than males. The differences are only slight but enough to be statistically significant. This would be consistent with the slight differences in gender with this study. Yet even with the gender variable, the scores reflect some general consistency for all participants. While there were no significant differences with an alpha level of .05 (two-tailed) used to determine significance for ethnicity, there were some significance differences with gender on value subscales. Tables 6 and 7 give some clear indications of those differences. Those sub-scales include altruism, commercial, recognition, scientific, and security. The differences were discussed in Chapter IV.

The data in Table 2 answers the fourth research question, although anecdotal: Does the demographic data reveal any significance or advantage to the instruction of values within the context of formal education? In their article, *University Students' Value Priorities and Emotional Empathy*, Lisa Myyry and Klaus Helkama state that,

> As far as gender differences are concerned, Smith & Schwartz (1997) report that in all 47 national samples of the Schwartz value project, men have had higher priority for power and achievement values than females and females have valued benevolence more than males have. Virtually all studies have found gender differences in power and benevolence. Men were found to value hedonism more than women. (Myyry and Helkama, p. 28)

With the exception of aesthetics and scientific, the students in this researcher's sample group, clearly fell within the average category. With average scores being defined as between 35 and 65, according to Hogan Assessments, student scores indicate core values of recognition, power, hedonism, altruistic, affiliation, tradition, security, and commerce. It could be assumed that these values were already instilled within the students, since this survey instrument was administered at the beginning of the sample groups' freshmen fall semester and within the context of a required course. Intuitively, this cannot be solely attributed to formal education. Parental, family, and religious adherence, among other factors, must be included in this inculcation of values. Yet, for the number of years that a student finds himself bringing to his initial collegiate year typically falls into 12 years of prior formal education. This cannot be discounted and one can assume that this formal education does help shape those values. A case study was done of a Spanish university in order to identify any reinforcing pedagogies of values or ethics education. The researchers of Excamez, Lopez, and Jover (2008) argue that it would be a mistake about this ongoing debate of universities promoting values, for schools to simply focus on student vocational marketability. Instead, schools should also focus on their students as citizens and persons. "Nowadays, few would doubt whether schooling plays a role in learning values and ethics, the debate has now moved into higher education." (Escamez, et al. p. 44) While Spanish university professors rank ethical education high, there appears to be reluctance for any overt or direct instruction (except within the context of civic values) for fear of being perceived as indoctrination or preaching. The consensus of faculty participants is that being a role model is the best way to teach ethics and values.

Researchers Aikaterini Gari, Kostas Mylonas, and Despina Karagianni of the University of Athens (Greece) engaged in a study to determine if there is any correlation between university students who are active members in religious and political groups, and the values they embrace. (2005) Intuitive conclusions from the study of 117 students at the University of Athens reveals that there is a strong relation with university student values, when compared with those students who are members of a group, whether it be political or religious. It would appear that that the active recruitment of students into strong and articulate groups would be advantageous and beneficial for the positive inculcation of educational and religious values. This conclusion is reinforced by an example within the subculture of adolescents and can certainly have implications in the context of public education. It appears that the pressure to be sexually involved prior to marriage is discouraged by religious groups such as True Love Waits, The Silver Ring Thing, and the Christian Sex Education Project (Haenfler). It is within these groups where students find support and strength, as well as common core values. These values manifest themselves within these youth movements and the religion they adhere.

While the survey instrument used in this research did not measure the amount of formal education, the demographic survey administered by the teaching professors of the GNED to the same sample group did reveal 84.76% of the same surveyed students were educated within the context of public or private schools (Christian), with 55.86% being educated within public schools. So regardless of the context, there appears to be a consistency of values, when measured with the MVPI survey instrument. It has been this author's desire to determine a commonality of values on both sides of educational genres. With a high percentage of sample group students attending public schools, it could be

assumed that some values were either reinforced or inculcated within the context of public education. The anti-thesis of this statement could be that parents and religious institutions counter-balance values, especially those values that were contrary to parents and religious institutions. Faculty at the University of Basque County in the Netherlands, did a study on the relationship of university student values, the students' personalities, and the values of their parents. (2011) With The Big Five factors of openness, conscientiousness, extraversion, agreeableness, and neuroticism, and Schwartz's 10 basic human values as the standard for personality profiles, some would suggest that one's personality is largely inherited; while values are abstract beliefs that are cognitively recognized through a complex process of socialization. This research project suggests that there is evidence that personality and values are connected, juxtaposed with parental values. The results demonstrated individual values were more personality based, while societal or cultural values more determined by parental values. (2011) Their study also noted that one's parenting style was a key element in the transmission of parental values.

It could also be argued that within public education, these institutions find themselves void or neutral on values for the sake and nature of public education, as well as the continuing debate over the separation of church and state issues, with church (or religious institutions) being the disseminator of moral values. Perry Glanzer, Associate Professor in the School of Education at Baylor, in his article, "Harry Potter's Provocative Moral World: Is There a Place for Good and Evil in Moral Education," suggests that public schools are fearful to address moral themes (specifically in the Harry Potter series) because of public education's value of fairness and have replaced moral values with "neutered and safe substitutes." (Glanzer, p. 526). Glanzer suggests that this values

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neutral education could take some cues from Harry Potter (2008). Firstly, education should start a discussion on the temptation of evil or vices within. There should be discussion on the greater narrative of evil in the world but one must look within them as well, to see if how they contribute to that narrative. Secondly, education should discuss external social evils or social injustice. This goes beyond just getting all the facts but also synthesizing those facts, making decisions, and acting against evil and injustice. Glanzer proclaims, "I do not want my sons or my students merely to grapple with ideas of the good. I also want them to learn to choose and fight for the good and against evil." (Glanzer, p. 527) Finally, Glanzer suggests that public education discuss the metaphysical debate, within the context of religion and philosophy, without taking sides. It is at this level that educators need to attempt the capture the imagination of students with this struggle of ideas, instead of just presenting a list of moral values.

Sharon Gewirtz and Alan Cribb raise an awareness of the acknowledgement of values within the context of social research. They claim that social researchers strive for insulating their research from any values bias, while contributing to political and social change (2006). Gewirtz and Cribb admit that values are not taken seriously enough and reflexivity (bias) should be expected. Gewirtz and Cribb refer to this as ethical reflexivity. This is no simple task with Gewirtz and Cribb identifying three challenges to achieving ethical reflexivity that include how far researchers should go with their values; the challenge of combining values reflexivity with abstract and the practical; and the challenge of how researchers avoid this sense of responsibility in their research. (2006) They conclude:

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that social researchers are not taking values seriously enough, either

because their work is based on a naïve model of value neutrality or

because their work does not sufficiently the relationships between their

value positions and the ways in which they conduct and write about their

research. Our response to this concern is to argue for more for more of

what we are calling ethical reflexivity. (Gewirtz and Cribb, 2006, p. 13)

The fourth and fifth questions of anecdotal research, "What are any educational

and ministry implications that can be utilized for the purpose of reinforcement of

commonly accepted values within the backdrop of a Christian worldview?" and "What

are any educational and ministry implications that can be utilized for the purpose of

reinforcement of commonly accepted values, within the backdrop of a Christian

worldview?" can be answered with the following recommendations.

The first aspect of any recommendation would be the establishment of commonly

accepted values. The review of literature indicates a number of values that have been

identified. This list of accepted values should be a combination of these values that

become the standard for education. Obviously there will be considerable debate over

which values should be included. The MVPI survey instrument is an example of a values

list that has been significantly implemented within the context of corporations and

businesses, as well as for research purposes for this study. Yet at first glance of the

MVPI survey instrument, a person of faith might identify the value of hedonism as one

that has no place within the context of a Christian worldview. This is an example of the

debate that would need to take place between those who are in education along with those

who are from a ministry perspective. For those who are ministry-motivated, it would be critical to identify those values they can embrace alongside those in education.

The initiation of such a debate would begin a discussion for the purpose of minimizing misunderstanding between those in education and those who are motivated by ministry. From the perspective of those who are ministry motivated, collegial dialogue would be an exercise in deliberating on those values with which they can be in agreement, when having interactions with those in education. Traditionally, it has been those values, in which there has been considerable disagreement, which have been the primary focus of attention. This difference of opinions has raised the volume of combative rhetoric between educators and people of faith. This researcher suggests that a strategy of collegial investigation within both contexts be the modus operandi and will hopefully be beneficial for both contexts to view these values from the other's perspective. It is this researcher's perspective that there actually may be more values that people of faith agree with public educators than those values they disagree. While the value may be in question, it may actually be the definition of the value that is in contention. An example of a value that might cause contention would be the value of sanctity of life. While there is some debate even between those of faith, sanctity of life is generally defined as life beginning at conception. Public educators would also embrace the value of sanctity of life but conventional wisdom would suggest that most educators would most likely define it differently. Yet it is at this level where discussion could take place, giving each perspective a voice of assent or dissent.

Once a generally accepted list of values has been determined, it would also be a beneficial exercise to determine those values that will remain in perpetual disagreement.

The very nature of public education embraces a pluralism of values and beliefs, which tends to go contrary to people of faith. Yet in spite of this, those who are ministry motivated will need to be conscious of those values, practicing discernment and sensitivity when it comes to those contentious values. An example of a perpetual contentious value would be the exclusivity of Christianity's claim of absolute truth being found only in the Holy Scriptures. Those in ministry will need to understand the pluralism in public education, presenting the values they embrace as a viable option, while personally embracing them as absolutes. This kind of practice should foster opportunities for discussion rather than be ostracized or even prohibited from educational contexts simply due to combative or non-conforming attitudinal perceptions. People of faith must come to the realization that they are to be an asset to the public school, embracing the school's agenda, not attempting to perpetuate their agenda. With this kind of understanding and practice, opportunity will present itself for ministry.

From the perspective of public educators, they would be wise to give consideration to having people of faith involved in their educational context. While the public educator embraces a value of pluralistic beliefs, people of faith are a quintessential example of the population who has a strong value of faith, while being in the context of their individual communities. It could be suggested that most public educators encourage community support within their schools. To ignore those who are ministry-motivated would be a rejection of a significant and active group who are committed to their community, but happen to be people of faith. The expectations need to be clear. Once this is understood, the public educator can involve people of faith with confidence that they will be a beneficial and contributing community member.

Recommendations for Future Research

This type of research could compare results to the general population, or better yet, to similar populations of freshman students. This was the initial intent of this research. In order to facilitate this type of comparative research, the student would need to follow IRB protocol of another institution. As well, typically the researcher would need to identify and gain consent from a professor of that institution to be the principal investigator. This faculty member is ultimately responsible for conduct and procedural compliance of the IRB, which includes federal and state regulations, as well as protection standards for participants. Due to the substantial expectations and responsibilities of this quasi-proctor faculty investigator, there is considerable hesitation, especially when attempting to be collegial with an outside colleague in education. This type of research scenario might best be facilitated with an established relationship between a comparable school and sample group.

Further research could also be done by gaining further demographic data from the same sample group. This could be in lieu of a comparative study involving other educational institutions, but making the survey instrument more substantial when it involves demographic data. The demographic data that could be incorporated into the research should include genre of education, to include the categories of public, private religious, or home educated. These survey questions would need to be incorporated into the primary survey instrument, in order to have a direct correlation to the sample group. As well, in order to make the research considerably more rigorous, juxtaposed with educational genre could be length of tenure in the identified genre. This would need to be categorized in reasonable and intuitive time segments. One suggestion would be to

have categories to include elementary, middle school, and high school. This could be

broken down further with number of years in each educational genre. This would

provide enough data that could be synthesized by more sophisticated analyses.

Additional research could also be done in the area of identifying additional values

and determining any consistency or acceptability within a sample group. While the

MVPI survey instrument in this research gives an indication to the level of values that are

embraced by a sample group, it is still a prescribed list of values. It might be of interest

to determine those values that are generally accepted. This may prove to be more

difficult, due to the nature and subjectivity of one's beliefs or values. The issues of

which values are measured already imply that some process has determined which values

should make the list, unless the research was done in a manner where the sample group

recorded their values, without any prompting.

The whole dynamic of Christian values in comparison to generally accepted

values should also be researched further. It is in this context where the more significant

differences of opinion are expressed. This could be facilitated by identifying sample

groups of Christians in comparison to a sample group of non-Christians. There would be

an obvious matter of difficulty that would include the definition of a Christian and a non-

Christian but these could be also be pre-determined by stating definitions for the purpose

of expediting the data.

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APPENDIXES

APPENDIX A

Participant Instructions

Participant Instructions

Please try to respond to every statement. Try to work quickly. Do not spend too much time

thinking about how to respond to any single statement, as there is no "right" or "wrong"

answer to any particular question. Please read each question, decide how you feel about it,

and then select the response that best indicates how you feel the 'majority' of the time.

You can discontinue the assessment process at any time. All information submitted prior to

discontinuing the assessment process will be retained. You can log back into the system

using your assigned User ID and the new, personalized password you created when you first

logged into the Hogan online system.

1. Using at least a minimum version of Microsoft Internet Explorer 4.0 or Netscape Navigator

6.2, access the assessment site by typing www.gotohogan.com/participant

2. Enter User ID: XXXXX

3. Enter Password: XXXXX

4. Select **Logon**

5. Enter the requested information and select **Submit**. Please note that you can insert any

string of numbers when asked to input your SSN.

6. Select **Start Assessment**

7.   Answer the assessment questionnaire by selecting the appropriate responses.

8.   Select **Next** to continue. If you would like to view the previous screen, select **Previous**. You can stop the assessment at any time to interrupt administration. All information submitted prior to stopping the assessment will be retained. You can log back into the system using your User ID and newly-created personal password to resume the assessment process.

9.   Select **Submit** to complete the Assessment.

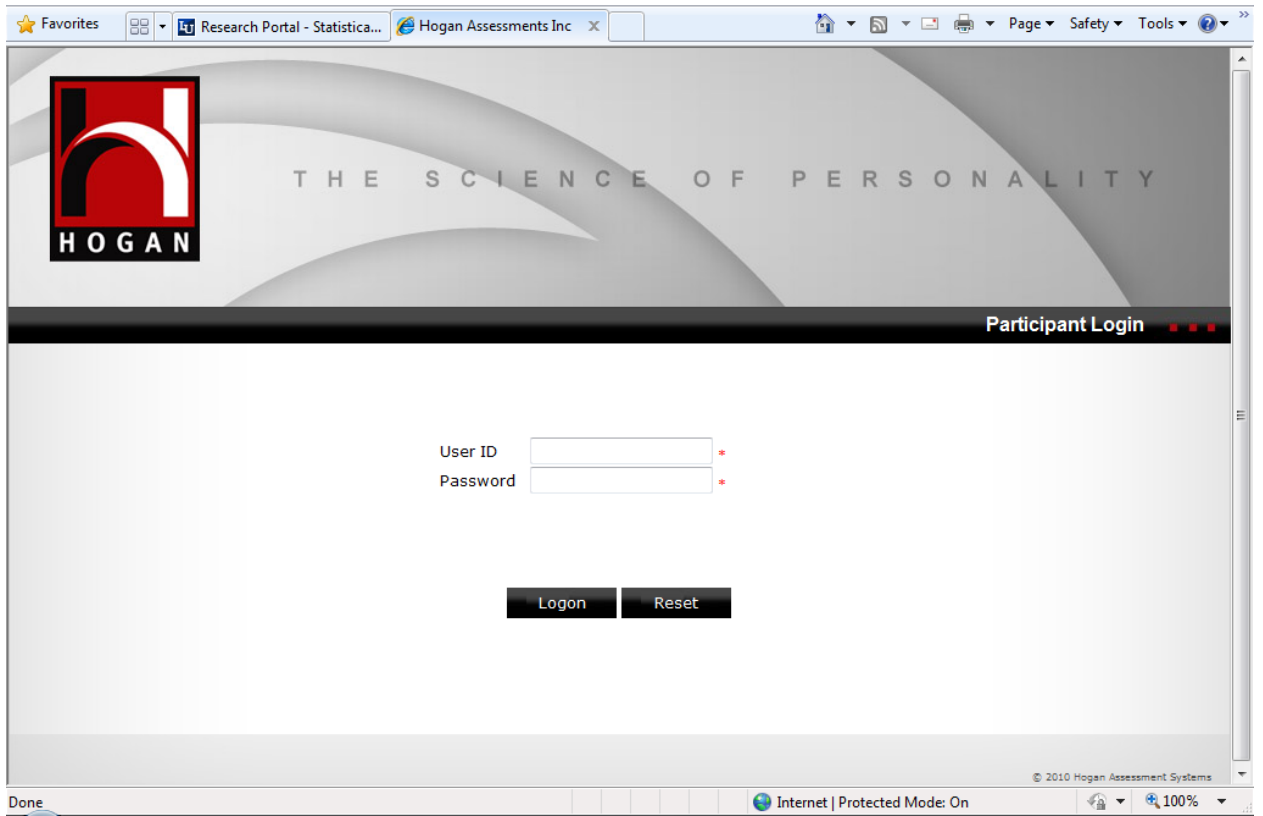*Please contact Hogan Assessment Systems' Customer Service Team at*

Support@HoganAssessments.com or 1.800.756.0632 (between 8:00 a.m. and 5:00 p.m.

CST) if you experience technical difficulties.

APPENDIX B

Email

LIBERTY
U N I V E R S I T Y.

Lew Weider - Director of

Christian Community Service

PARTICIPANT INSTRUCTIONS

Please try to respond to every statement. Try to work quickly. Do not spend too much time thinking about how to respond to any single statement, as there is no "right" or "wrong" answer to any particular question. Please read each question, decide how you feel about it, and then select the response that best indicates how you feel the 'majority' of the time.

You can discontinue the assessment process at any time. All information submitted prior to discontinuing the assessment process will be retained. You can log back into the system using your assigned User ID and the new, personalized password you created when you first logged into the Hogan online system.

  Using at least a minimum version of Microsoft Internet Explorer 4.0 or Netscape Navigator 6.2, access the assessment site by typing www.gotohogan.com/participant

  Enter User ID: HA402838

Enter Password: Assessment

Select **Logon**

Enter the requested information and select **Submit**. **When asked to submit your SSN do not type in your personal SSN. Just type in any string of numbers.**

Select **Start Assessment**

Answer the assessment questionnaire by selecting the appropriate responses.

Select **Next** to continue. If you would like to view the previous screen, select **Previous**. You can stop the assessment at any time to interrupt administration. All information submitted prior to stopping the assessment will be retained. You can log back into the system using your User ID and newly-created personal password to resume the assessment process.

Select **Submit** to complete the Assessment.

Please contact Hogan Assessment Systems' Customer Service Team at Support@HoganAssessments.com or 1.800.756.0632 (between 8:00 a.m. and 5:00 p.m. CST) if you experience technical difficulties

APPENDIX C

Survey Screenshots

Hogan Assessments Inc - Windows Internet Explorer

https://www.assessmentlink.com/CoreParticipant/Participant/Registration.aspx?LPG=NML

White pages

File   Edit   View   Favorites   Tools   Help

Favorites   Research Portal - Statistica...   Hogan Assessments Inc

Page ▾   Safety ▾   Tools ▾

THE   SCIENCE   OF   PERSONALITY

HOGAN

Participant Information

Participant Name   Steve
Middle
Vandegriff
Unique ID   svandegriff

Password   ••••••
Confirm Password   ••••••

Optional Information for EEO Research Only

Age
Gender   ⦿ Male   ○ Female
Ethnicity   Not Indicated

By clicking on the Submit Button, you are agreeing to the terms of the Informed Consent

Submit   Reset

Internet | Protected Mode: On   🔍 100%

This Assessment contains a series of statements. Read each one, decide how you feel about it, and then mark your answer.

"Disagree" means you disagree with the statement
"Undecided" means you have no opinion
"Agree" means you agree with the statement

Please try to respond to every statement. Try to work quickly. Do not spend too much time thinking about how to respond to any single statement.

1. I am a better manager than most of the people I have worked for.

    ◉ Agree
    ○ Disagree
    ○ Undecided

2. I would like to be in business for myself.

    ◉ Agree
    ○ Disagree
    ○ Undecided

THE SCIENCE OF PERSONALITY

Assessment Questionnaire

THE SCIENCE OF PERSONALITY

HOGAN

Participant Menu

Participant ID   HA402206
Name   Steve Vandegriff

Motives, Values, Preferences Inventory
Assessment Completed - 9/22/2010 12:54:00 PM

Participant Information

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