UNIVERSITY OF EDUCATION, WINNEBA

CHARACTER DEVELOPMENT IN GHANAIAN TERTIARY EDUCATION:

EXAMINING STUDENTS' LEVELS OF SPIRITUALITY AND MORAL

DEVELOPMENT

SARAH ENTSUAH

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CHARACTER DEVELOPMENT IN GHANAIAN TERTIARY EDUCATION: EXAMINING STUDENTS' LEVELS OF SPIRITUALITY AND MORAL DEVELOPMENT

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A thesis in the Department of Educational Leadership, Faculty of Education and Communication Sciences, submitted to the School of Graduate Studies, in partial fulfillment

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DECLARATION

STUDENT'S DECLARATION

I, Sarah Entsuah, declare that this Thesis, with the exception of quotations and references contained in published works which have all been identified and duly acknowledged, is entirely my own original work, and it has not been submitted, either in part or whole for another degree elsewhere.

SIGNATURE: ……………………………………………………….

DATE: ……………………………………………………….

SUPERVISOR'S DECLARATION

I hereby declare that the preparation and presentation of this work was supervised in accordance with the guidelines for supervision of Thesis Project as laid down by the University of Education, Winneba.

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DATE: …………………………………………………..

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To God be the glory, great things he has done! This is the doing of the Lord and it is marvellous in our eyes. The sovereign Lord has proved himself to be the Alpha and Omega, the faithful one, seeing me through from the beginning of this project to the very end of this doctoral degree. Without his help and support this work would not have been realised. God also provided dedicated support from family members faculty and colleagues.

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DEDICATION

To my dear husband Georgy and my children Joseph and Philip.

We must remember that intelligence is not enough.

Intelligence plus character—that is the goal of true education

(Martin Luther King, *Maroon Tiger*, January-February 1947: p. 10).

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GLOSSARY/ABBREVIATIONS

CDSQ	–	Character Development Survey Questionnaire.
CE	–	Character Education
CSD	–	College Student Development
CU	-	Central University
DIT-2	–	Defining Issues Tests-2
FGD	-	Focus Group Discussion
GNA	–	Ghana News Agency
HERI	–	Higher Education Research Institute
MD	–	Moral Development
MN	–	Maintaining Norms
N2score	–	measures a person's level of moral development
PI	–	Personal Interest
P Score	–	Post Conventional Score
SIBS-R	–	Spiritual Involvement and Beliefs Scale- Revised
SRMIS	–	Student Records and Management Information Section
TU	–	Technical University
UCC	–	University of Cape Coast

ABSTRACT

Research has shown much concern about blending academic training with character development, as antidote to students' vices in higher institutions. Developmental theories revealed that spirituality and moral development are relevant concepts in framing character development in higher education. However, little has been done in Ghana to probe into student's levels of spirituality and moral development as constructs of character development. The purpose of the study was to explore the levels of university students' spirituality and moral development as they influence character development and to create the awareness for educators to attend to the affective developmental needs and growth of students. The design was sequential explanatory mixed method using a questionnaire and an interview guide. Two published instruments, DIT-2 and SIBS-R, combined as one questionnaire with two parts to survey students (n=441) for quantitative data on spirituality and moral development respectively. Findings were presented in descriptive statistics, various statistical tests (t-tests and ANOVA) for differences among groups, and a correlation coefficient to establish relationship between the variables, spirituality and moral development. Focus group interviews (n=50) were conducted, transcribed and coded, and later integrated with the quantitative data to draw conclusions. Most of the students' levels of spirituality were moderate or high (M=78.78, SD=9.52). Levels of moral development were higher at the maintaining norms stage (M=35.38, SD=13.52), with N2 score within the range of 20s. Both phases of the study showed students' interest to enhance their spirituality and moral development. Hence, the desire of the majority of students for inclusion of character education in their training. Recommendations were for policy, practice and future research for higher institutional leadership to address students' spirituality and morality needs and growth.

CHAPTER ONE

INTRODUCTION

Background of the Study

Addressing issues of character in Higher Education Institutions (HEIs) has gained attention globally due to the upsurge of moral decadence among the youth. Starratt (2003) and Chickering (2007, 2010) attest to this phenomenon and considered the decline in moral issues among the youth as a global issue of concern. Starratt (2003) wrote that the enormity of the problem, the upsurge of moral decadence is brought to our awareness due to the numerous reports raised on these issues, that refined statistical record- keeping indicates that the youth is affected by the general breakdown of morals. "The incidence of murder, rape, drugs abuse, theft, and physical violence among the youth has increased dramatically over the past twenty years." (Starratt, 2003, p.4). However, Starratt, (2003) submits that the youth is responsible for good behaviour that is acceptable to society in order to avoid lawlessness. In Ghana most of the students at the tertiary institutions have turned 18 or more, therefore they are considered as young adults and potential leaders of the nation. It is envisaged that they will be tomorrow's executives, teachers, lawyers, doctors, parents, presidents and other leaders who will continue to make an impact on the world. As a result, some societal expectations of good behaviour are required from these students.

There are however, reports of sex scandals, theft, examination malpractices, drug abuse, occultism and other vices reported in Ghanaian newspapers, discussed on radio stations and seen in articles on the internet (Adomako, 2007; Boadu, 2006; Ofori, 2010). These acts affect society adversely and increase the urgency to attend to the moral and spiritual needs of university students. Arweck, Nesbitt and Jackson (2005) posited that students' spirituality and moral development have bearings on their

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behaviour. Spirituality in this context is an individual's deeply held set of values and beliefs, the search for meaning and purpose; understanding the connection of self with others and the world including a greater force than himself or herself, also finding direction for life (Astin, Astin & Lindholm, 2011; Tisdell, 2008). Moral development is considered as an individual's conception of what is right or wrong. It is therefore essential for educators to give attention to students' spirituality and moral development as a frame of reference to guide their behaviour.

At the tertiary level, students are less restricted and have access to all kinds of media, entertainment and electronic gadgets while in school. Price (2008) described the situation in America as, the effects of students' exposure to these are powerful and glorify harmful habits in students (Elias, 2009). The negative influences of these electronic gadgets on students are very strong and are adversely affecting character, values and life habits (Nucci & Narvaez, 2008). Chickering (2007) mentioned that "things are getting worse and not better" (p.1). This trend of events exists among the youth in tertiary institutions in Ghana. Some reports cited in this work, suggest that our nation is not exempted from this global issue of declining morals among the youth. Tawiah's (2008) report on the 30th Anniversary Celebration of a Seminary Senior High School, outlined various comments made by the dignitaries at the occasion. In that report, the then GETFund Administrator, Fosuaba Akwasi Mensah Banahene, in his keynote address called for concrete measures to address the degeneration of moral standards among the youth of the country to save the Ghanaian society from eventual collapse. The Administrator expressed the view that teachers, parents and the church must show concern about the current state of morality being showcased by the youth especially students, saying, "our students are slipping away from good conduct but we appear helpless to do anything about it". He added that the abuses of modern tools of

communication like the television, video camera, internet and mobile phones have enhanced immorality among students. Students acquire some immoral habits and practices by using these gadgets wrongly (Tawiah, 2008).

He also reported that a Regional Minister, at the same ceremony mentioned that it is common knowledge that students tend to seek the occult and use of drugs to help them in their studies. He said this is plaguing the lives of many students and advised that students should believe their God - given talents and harness their full potentials by using the opportunities offered by the government and their parents (Tawiah, 2008). The Asantehene Otumfuo Osei Tutu II, also decried occultism at the university where he serves as the Chancellor. In the report, he expressed his worry over occultism becoming part of students' life. He therefore urged the authorities to adopt all possible strategies to curb the canker (Boadu, 2012).

There are many articles on social media particularly on Ghana Web which express similar concerns about decline in moral values among the youth. The indulgence in sex, pervasiveness and promiscuous activities among the youth in particular is alarming. Also, parents, teachers, traditional rulers and other responsible adults were increasingly getting alarmed and concerned about sexual upheaval in male-female relationships. There is a break-down of traditional sexual morality among the Ghanaian youth. Caution was sounded here quoting Lenin's dictum "If we wish to destroy a nation we must first destroy its morals" (Ofori, 2010).

Nudity which is an abomination among many in Ghanaian culture for normal human beings is now exhibited at places of higher learning like our tertiary institutions. It is therefore not seen as bizarre when students expose parts of their bodies which are supposed to be covered. During festive occasions at the tertiary institutions some students dare to go naked (Ofori, 2010). Various reports have appeared in Ghanaian

National Newspapers which depict that in the year 2006, some university students had been on the rampage for the third time. The incident reported was about damages caused to the properties of the university hospital. The report further stated that had it not been for the timely intervention of the police, the students' action would have caused more damages in higher proportions (Boadu, 2006).

Gobah (2007) wrote that some unidentified students in an attempt to disrupt the university examination desecrated some examination facilities. The examination then had to be rescheduled. A polytechnic (technical university) was closed down after two days of students' unrest and running battles with the police. Students following the riots refused to write the end of semester examination (Aklorbortu, 2007). Aklorbortu (2007) also reported that 71 polytechnic students were dismissed for various campus offenses ranging from rape and alcoholism to poor academic performance. He added that authorities of the polytechnic found some of the students' offences abnormally excessive and expressed disgust at the deteriorating morals and standards on campus.

Forty-four (44) students were sacked for forging admission documents. These students forged their documents to enable them gain their admission into the university. According to the report, this vice of falsifying documents to gain entry into the university had persisted over the years with the total number of students withdrawn rising up to 175 for forging admission documents. The registrar of the university expressed concern about the annual dismissal of students from the university. He urged parents to intervene and prevent their wards from pursuing this vice (Aklorbortu, 2007).

At a polytechnic (now a technical university) twenty-three (23) students were also dismissed for using false results slips to gain admission. This disciplinary action was to serve as a deterrent to others who were contemplating to do likewise. Several tertiary institutions have embarked on this exercise in order to retain only qualified

students (Nurudeen, 2011). Captioned ''university wages war on alcoholism, indecent dressing'', this report stated that the university was bent on taking practical steps to help stop the upsurge of alcoholism, drug abuse and indecent dressing among the students. Students for the year's matriculation were made to swear oaths to desist from these practices. The director of the university, during the matriculation stressed that students should adopt 'discipline' as their watchword and 'morality' as their guiding principle (Turkson, 2007).

Examination malpractices by tertiary students have also been reported in the Ghanaian daily papers; seventeen (17) university students were sanctioned for various forms of examination malpractices (Quaye, 2008). Sex scandals at the tertiary institutions in Ghana are also a source of worry to the authorities. Bonney (2011) reported an incidence of sexual molestation of a lady at one of the halls of residence at a university. Upon police thorough investigations, one of students was dismissed and six others suspended for their involvement in the sexual molestation. Another report disclosed that twenty (20) students were sanctioned for various acts of indiscipline committed from 2006 to 2010 (Bonney, 2011).

These reports are attest to the fact that indiscipline and immoral acts are on the ascendency in the Ghanaian tertiary institutions. At this level students are supposed to be young adults, independent, and exhibiting maturity as a sense of responsibility. Sound adult development at the tertiary level is essential, to enable students grow into responsible leaders. It is to be noted that practically, schools cannot function when the students do not have character (Elias, 2009).

Some parents see profound negative changes in their wards' behaviour when they get into tertiary institutions. In Ghana, even though there are rules and regulations govern children's behaviours from the basic to the senior high school levels, these

regulations are virtually not adhered to by students especially at the tertiary levels. In spite of the fact that students are given hand books with rules and regulations to guide their activities, tertiary level students find themselves in a haven and sometimes engage in all kinds of unspeakable vices to the detriment of their studies. There is greater influence of peer pressure. Students at the tertiary level are practically out of the web of parental scrutiny because as young adults most of them choose to stay away from home. They prefer to be at the campuses or in hostels while their lives are now at the mercy of their peers and their educational leaders. Although most students have less parental guidance and are semi-autonomous as adults, society expects maturity, sincerity, authenticity and socio moral privileges displayed by them. It is assumed that they will mature and behave responsibly as they learn to make the right choices at the higher institutions. The challenge now lies with the educational leaders in the tertiary institutions in Ghana to help students develop holistically.

The negative behaviours at universities, therefore raise questions concerning students' levels of spirituality and moral development as integral part of their character development. It is from this perspective that the current study seeks to probe into Ghanaian university students' spirituality and moral development and suggest ways of helping these students develop holistically during their stay at the university. Spirituality and moral development are all linked to an individual's behaviour (Arweck *et al,* 2005; Johnson & Castelli, 2000). Therefore, it serves as a source of interest for study among tertiary students in Ghana. Educators would be thus informed to inculcate into tertiary education curriculum, programmes that will help develop students holistically. Adequate knowledge about students' holistic development which includes the affective domain is needed to help educators implement programmes that will benefit their students. Guidance for students to develop both spiritually and morally

would translate into good character (Arweck *et al.,* 2005). The two variables, spirituality and moral development are important and apply to every area of the curriculum and all aspects of school (Arweck *et al.,*2005). In their report of an evaluation of two values (spirituality and moral development) education programmes currently available for UK schools, Arweck *et al.* (2005) disclosed that fostering spiritual and moral development among school children is associated with the whole –school approach which aims at educating school children for good citizenship. The idea is to instil in children the desire to become responsible, active and morally accountable members of society. Arweck *et al.* (2005) expressed the view that spiritual and moral development are linked with values because they serve as the guiding principles or moral code for the way in which school children behave. From their research, which investigated the rationale for embarking on programmes which promote the development of school children's spirituality and moral development, it was revealed by the qualitative reports that "there is a worldwide call for values, as educators, parents and children are increasingly concerned about and are affected by social ills - declining morality, violence, lack of respect for each other and the environment, lack of social cohesion etc." (Arweck *et al.* 2005, p. 331).

It was concluded therefore that practising positive or 'virtuous' values is the answer to the negative 'values' or 'vices' of post modernity. Arweck et al. (2005) affirmed that the programmes address individuals' entirety, taking care of their spiritual and emotional or affective side because implementers of the programmes acknowledge that the individual is not just mind, intellect and body but also a spiritual being with an emotional or affective side. With little empirical evidence the connection between spirituality and moral development, it is advocated that deep spiritual convictions and

commitment interplay with moral understanding and lead to moral actions and self-sacrifice (Edwards & Carlo, 2005).

This study seeks to investigate and document empirically levels of spirituality and moral development among tertiary students in Ghana, It will also examine influence on these variables, hypothesizing that there would be differences in levels of spirituality and moral development due to gender, age, type of institution, study programme, religious background and ethnicity. The study is to bring to light the nature of students' moral development and the different values they adhere to as higher education students. Most scholarship in the area of spirituality and moral development has focused on western society or higher education students outside Africa. Particularly, there are little or no such studies in Ghana especially among tertiary institutions.

Based on the broad theory of college student development propounded by Rodgers (1999), this study examines students' levels of spirituality and moral development which translates into their behaviours in school. College student development theory focuses on the different ways students, progress in their developmental capacities as a result of being enrolled in a higher education institution (Rodgers, 1999). College student development theory asserts that college years offer opportunities for change and /or maturation in students. These changes occur as they pursue their college education and could affect not only students' intellectual knowledge but the affective and psychosocial aspects of students' development (which include spirituality and moral development), depending on the higher education programmes prepared for students (Astin & Astin, 2011; Dalton & Crosby, 2010). The theory encompasses character development of students of which spirituality and moral development are both components (Chickering, 2010; Astin & Astin, 2011), Moral development is embedded in integrated character development (Marshall, Caldwell,

Foster, 2011). They emphasized that, integrated character education is a school and community process for educating the whole child in a healthy, caring environment rather than being a 'bag of virtues' designed to control student behaviour.

Character development has been described by Wilhelm and Firmin (2008) as developing in students a desire for the good. To this end, students come to a place in which they choose to pursue morally good behaviours, rather than the alternative, as a matter of preference. Character development in colleges is fostered through the implementation of character education programmes.

In some countries (notably the USA and UK) educators have recently inculcated character education in the curricula at higher institutions; the Character Education Partnership Initiative; the Whole School Approach are all means to curb the menace of moral decadence among college students. Battistich (2008) stated that School leaders are implementing character education initiatives to combat negative student behaviour, to improve academic outcomes and school climates. The emphasis was that school leaders have to be experienced not just in instruction and curriculum, but also in the moral development of their students. Promoting good morals and values among students would help to combat the deterioration of civility (Battistich, 2008).

The Pro-Vice Chancellor of a Ghanaian university stressed the need for universities repositioning for national character development (GNA, 2018). He suggested the introduction of liberal courses that would help imbibe in students who pass through Ghanaian universities the desire to put Ghana first and eschew extreme divisive and partisan orientations. Providing students with opportunities to enhance their spirituality and moral development, results in good citizenship (Arweck *et al.*, 2005). The Pro-Vice Chancellor's speech hinted the importance of inculcating a new dimension in the university curriculum that would affect students' inner development.

He explained further that the universities ought to add to their primary functions of teaching and helping the students acquire diverse knowledge and skills, training of character which would put students in a better position to accelerate national development (GNA, 2018). The President of Ghana has emphasised the urgent need to inculcate into Ghana's formal education system, structures that would help shape the character of the Ghanaian youth. In his speech at the 13th Duke of Edinburgh International Award Forum, the President of Ghana said, "Formal Education which is not grounded in solid foundation of morality to aid the development of the character of young people will render the youth unfit to lead the country" (Kyei, 2018. p.18). The president by his speech was expressing his desire for a school system founded on real morality that would impact the Ghanaian youth for their roles as future leaders of the nation (Kyei, 2018).

Paying particular attention to students' inner development which includes their spirituality and moral development, is crucial as Ghana is not exempted from the global crisis of decline in students' moral behaviour. Chickering, Dalton and Stamm (2005) have called higher education to focus on the educational development of students through emphasizing and exploring their spirituality. Others advocate for the inclusion of moral development of students through character education programmes (Agboola & Tsai, 2012; Mayhew & King, 2008). Character education is more targeted at the youth of society because today's youth take up many leadership roles in their schools and communities, and at the field of work (Kiessling, 2010). Researchers propose that the primary goal of higher education should be holistic fostering of the development of the whole person (Braskamp, Trautvetter, & Ward, 2005; Kiessling, 2010). One component of holistic student development is spiritual development (Kiessling, 2010). Scholars in the area of spiritual development of students in higher institutions are

apprehensive about the lack of attention given to students' spirituality and have suggested emphasis on spiritual development of undergraduates (Astin *et al.,* 2011; Chickering, *et al*., 2006; Yocum, 2014). Chickering *et al*. (2006) stated that educators' ability to help students by inculcating appropriate programmes in higher education learning to address students' spiritual development, is dependent upon an understanding of students' spiritual growth.

In the same vein, proponents of moral education advocate that addressing students' moral development at higher education institutions is important (Hersh, 2015; Mayhew & King, 2008; Rest, 1988; Rest *et al*, 1999b). Dalton (2006) affirmed that it is the responsibility of higher education institutions to contribute to student's spirituality and moral development. Students' misbehaviour on campus have become increasingly serious, with cases of alcohol abuse, academic dishonesty, abuses in athletics, sexual perversion and materialistic values, demand that higher institutions take more accountability for guiding the ethical development of their students. Students' development especially in morals and spirituality is of much concern to most stakeholders of education, college administrators, parents and students and the public.

However, much has not been done for a better understanding of how students grow and develop while at the university, in order to assist them to better emerge as young adults who lead positive productive lives, contributing to national development. This study aims to explore and analyse university students' levels of spirituality and moral development.

Statement of the Problem

The upsurge of students' indiscipline in Ghanaian tertiary institutions which is of much concern to the public, resulting in various reports on some of these events,

creates the awareness that students' inner spiritual and moral development is crucial. There are several studies which have evaluated the positive effects of the courses and programmes of study offered at the universities(Arthur & Arthur,2016). However, these studies do not extend to the area of students' spirituality, moral development, and hence character education.

It is problematic that in spite of the increase in students' indiscipline at the universities and recent cases of students committing suicide, there are practically no research works seeking to probe into students' spirituality and moral development and issues related to these areas. This may have contributed to the lack of structured programmes in higher education that provide opportunities for students to explore and address their spirituality and moral development needs and growth. The development of the affective domain in learning, for example, stems from such areas as spirituality and moral development. In the lives of Ghanaian university students, this may mean the promotion of holistic education. However, there seem to be missing key factors such as spirituality and moral development in tertiary programmes.

Several questions are yet to be answered in connection with students' levels of spirituality and moral development. How do students form their moral judgments and choose right from wrong? How do students hold any values and beliefs which help them to behave the way they do? What influences their judgments in respect to gender categorization, study programmes, religion, institution or possibly their ethnic backgrounds? Educators need to know and understand these issues in order to answer these questions and to help with the formulation of policies that promote the holistic development of students. In other words, an investigation into university students' spirituality and moral development would help educators address these aspects of the lives of students at the tertiary level. Otherwise, higher education in Ghana will

continue to have issues concerning the development of students' affective domain, as outstanding issues yet to be fully understood and appreciated.

Empirical data have proven that students desire to have their spirituality and moral development addressed while at college (Astin *et al.*; Chickering, 2011; Parks, 2000; Rest *et al*, 1988,1999). Higher education research needs to identify specific programmes to help address students' holistic development which involves their spirituality and moral development. Currently, there is very little research which probes into higher education students' spirituality and moral development in Ghanaian national human capital development. This study is of the view that such lack of empirical details may be affecting contextual relevance of many programmes of study. Students are not benefiting holistically from some of such humanistic values at college.

Spirituality in the context of this study is not equated to religion, religious practices, or the ritualization of faith but a phenomenon which is inherent in all human beings – i.e., it is about holding on to a set of strongly held personal beliefs and values, honouring forces or a presence greater than oneself, searching for meaning and purpose in life, and the inter connectedness of all things in life, both vertical and horizontal (Delgado, 2005). Moral development, on the other hand, is expressed as an individual's ability to choose the right from wrong when faced with social dilemmas.

There have been several studies confirming a correlation between the two variables, spirituality and moral development (Crysdale, 2002; Johnson & Castelli, 2000; Hatch *et al*., 1998; Young, Cashwell, & Woolington, 1998). These studies suggested that spirituality and moral development are closely related. Johnson and Castelli (2000) asserted that an individual's spirituality is influenced by his or her value system and that spirituality and values are intertwined. For example, the Catholic Church's expectations of their schools are based on their belief that the spiritual and the

moral are inseparable, explaining that the human and divine are inseparable (Arweck *et al.*, 2005; Johnson & Castelli, 2000; Proios & Proios, 2014). Spiritual and/or faith development and moral development are strongly correlated.

Another issue in the Ghanaian education system is the minimization of character education programmes that focuses on spirituality and moral development. Such programmes with the intent of fostering distinct character and acceptable norms are lacking in most tertiary institutions. From the basic education level to secondary level religion and moral education (RME) naturally dies out with the old curriculum in Ghana. It is envisaged that the new curriculum designed for basic education in Ghana which is to be implemented in the 2019/2020 academic year, would incorporate human values. Yet, at the tertiary level, character is still an issue; character development should be part of any socio-civic education, but it is neglected, minimized in contents, in Ghanaian tertiary education. Ghanaian tertiary institutions are yet to go beyond providing students with handbooks, code of ethics in brochures, mission and vision statements and offer students a systematic character education, to purposefully educate for acceptable character (Dufresne & Offstein, 2012; Hersh, 2015) and making a difference in the students' behaviour. Research shows that this is crucial for students to take up future leadership after college (Astin *et al.*, 2011).

Purpose of the Study

The purpose of this study is to examine the levels of spirituality and moral development among tertiary students in Ghana and how the two concepts pertain to shape students' character development.

Therefore, by extension, the purpose of this research focuses on unravelling the levels of students' spirituality and moral development at the tertiary level to gain insight

into these concepts towards unleashing students' character development in Ghana. According to Bricker (1993), these developmental variables are likely to affect character in general. Additionally, this investigation is purposely looking at engaging scholarship, institutional leadership, in a plausible solution to societal issues and vices by bearing in mind students' perception of what constitute character, what character means, and how research can enhance spirituality and morality and character among students at the tertiary level.

Objectives of the Study

To arrive at the purpose the following objectives are proposed to guide the study:

1. To assess the levels of spirituality and moral development among selected tertiary students in Ghana.

2. To investigate differences in the levels of spirituality and moral development among tertiary students in Ghana based on their respective demographics groups: (i.e., gender, age, ethnicity, religions, institutions, areas of study, number of years at the university).

3. To find any possible correlation that may exist between students' spirituality and moral development.

4. To find out how public and private faith-based tertiary education students express their interest in character education.

Research Questions/ Hypotheses

1.What are the levels of spirituality and moral development among the selected tertiary education students in Ghana?

2. What are the differences in the levels of spirituality and moral development among tertiary students in Ghana based on their respective demographic groups: (i.e., gender, age, ethnicity, religions, institutions, areas of study, number of years at the university)?

3. What is the possible correlation between students' levels of spirituality and moral development?

4. How do public or private faith-based tertiary education students' express their interest in character education?

The following null and alternative hypotheses were also raised:

1. H_{01}: There is no significant difference in students' levels of spirituality and based on their demographic groups.

   Ha_1: There is a significant difference between students' levels of spirituality and their demographic groups

2. H_{02}: There is no significant differences in students' moral development based on their demographic groups

   Ha_2: There is a significant difference between students' moral development and their demographic characteristics

3. H_{03}: There is no significant relationship between students' levels of spirituality and students' levels of moral development.

    Ha_3: There is a significant relationship (positive) between students' levels of spirituality and students' levels of moral development.

4. H_{04}: There is no significant difference in public and private university students' expression of interest in character education.

    Ha_4: There is a significant difference in public and private faith-based tertiary education students' expression of interest in character education.

Significance of the Study

This study will encourage educational leaders to include in their curriculum concerns for spiritual and moral development as part of character formation for a more holistic education of tertiary students in Ghana. The results will show how much students yearn to have character education. The study is significant for societal benefits, institutional policies and national education reforms. Education is for acquiring knowledge as well as enhancing the social value system (Dewey, 1944). Policy makers will thus be enriched with information about students' moral development and spirituality when making educational policies for tertiary institutions. The need for such humanistic developments cannot be over emphasized in our modern society.

In addition, the study is significant for higher educational practice. It will help explore students' spiritual development as an integral part of their life experiences. Delgado (2005) says that spirituality cannot be separated from the emotional, physical, social or cognitive domains of a person. The study will therefore inform educators about the spirituality and moral development levels of their students. These are all intertwined and necessary for students' total human development. The study will unveil moral reasoning patterns of student respondents. Institutional authorities and well-wishing educators of tertiary students will understand students better as to how those cohort of adults reason and make judgments when faced with moral dilemmas.

Finally, the study will inform future scholarship in the area of spirituality, moral development, and other related constructs of character development. It is likely to generate scholarly discourse and research interest in students' human development-- in the area of spirituality and moral development based on already propounded theories (Fowler, 1981; Parks, 2000; Kohlberg, 1984, Rest, 1986). The study will add to literature in the area of students' spirituality and moral development which has not

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gained popularity in Africa and Ghana in particular. The study will provide empirical data about how college affects student spirituality according to researchers who admonished that this area of scholarship needs more attention. Additional studies are needed to assist higher education authorities in their efforts to foster spirituality and moral development among their students (Mayhew, Seifert & Pascarella. 2012; Pascarella 2006; Pascarella & Terenzini, 2005).

Delimitations of the Study

Delimitations define boundaries used for the study. The study had the following delimitations. First, choice of participants was delimited to two Universities and selected departments. It is assumed that students of these departments have a level of spirituality and moral development. The instruments used have some delimitations. The DIT-2 was chosen among others since it has been used widely to measure moral reasoning which shows an individual's level of moral development (Rest, 1986).

It was assumed that:

1. participants fully comprehended the instruments and answered appropriately and accurately.

2. participants answered the research questions carefully, honestly, and to the best of their abilities or recollection.

3. the instrument chosen provided an adequate measurement of the moral judgment abilities and spirituality levels of the participants.

Limitations of the Study

The limitations explained challenges encountered in this study that restricted generalizability or complicated the data collection. The selection of participants from

only two universities out of a total of about 80 universities in the nation was to allow for in-depth understanding of the moral and spiritual characteristics of the selected students and to help the researcher to conduct the study conveniently and successfully. However, this can affect generalizability (Fraenkel & Wallen, 2006). The responses were self – reported and so the data collected was based solely on students' own thoughts and interpretations of the issues raised in DIT-2 and the question items in the SBIS-R. The responses for the DIT-2 were purged of all responses that were considered as 'bogus data'. The researcher had no idea how many of the questionnaires would be rejected before analysis. The number of participants was thus reduced. The participants were also expected to give genuine answers, to be frank and accurate about their responses. Their responses were not to be influenced by any of their peers.

Definition of Terms

The following terms have been defined as operational definitions for the purpose of this study.

Adulthood: A period of life from 18 to the end of one's life where individuals assume roles and responsibilities as a sign of maturity (Bee & Bjorklund, 2004). Operationally, adulthood suggests maturity, and it is associated with being fully responsible for the consequences of one's actions.

Character: Character is considered as a window into personality, a constellation of attitudes, values, ethical considerations, and behavioural patterns that represent what people believe and value, how they think and what they do. (Kuh & Umbach, 2004). Character   operationally displays who a person is, what values direct his or her life promoting ethical thoughts and actions based on principles of concern for others.

Character development: A process of helping an individual shape his attitudes and values as much as to stretch his intellect and expand his knowledge of the world Kuh and Umbach, (2004). The study considered character development also as developing and enforcing inherent virtues in an individual and helping to acquire virtues that are lacking.

Character education: Character Education is teaching students purposefully to obtain virtues that will be beneficial to them as well as the society (Wilhem & Firmin, 2008). The researcher used this expression for programmes carefully drawn for students at school to help them acquire and maintain virtues, such as, kindness, compassion, solidarity, reciprocity, cooperation, interdependence, and social well-being, care, and moreover, to behave well toward all and sundry.

Morality: What society considers to be the norms of right and wrong. (Bee & Bjorklund, 2004; Kohlberg, 1984; Rest, 1986). In this study it is what is generally accepted by the society as right, avoiding wrong doing because it has negative effects on others.

Moral development: Moral development is referred to as the life long process of moral reasoning which determines appropriate and acceptable morals, and then acting upon this moral system of conduct based on moral principles (Bunch, 2005; Gilligan, 1987; Bee & Bjorklund, 2008; Rest, 1986). It is the progressive enhancement of a person's ability to decide on what is right or wrong in order to do good and not bad to others. In this study, it is measured by the levels of morality determined by one's reasoning about what is right and wrong and how to judge the rightness or wrongness of an act as in DIT-2.

Levels of Moral Development: An individual's progression of moral developmental stages namely: i. Preconventional morality- obedience stages ii.

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Conventional morality –living up to expectations stages iii. Post Conventional stages – doing what is best stages. A person's level of moral development is therefore measured by the N2 score which alternates the Post conventional score.

N2 score: The N2-Score shows the extent to which an individual ranks and orders post-conventional items and the degree to which the individual gives lower ratings to personal interest items than to post-conventional items (Roche & Thoma, 2017).

Spirituality: Spirituality has been defined as an individual "living out a set of deeply held personal values, of honouring forces or a presence greater than ourselves" (Block, 1993, p.48). Laukhof and Werner (1998) also described spirituality as a personal individual value system about the way people approach life. In this study, Spirituality will be considered as an individual's deeply held set of values and beliefs, the search for meaning and purpose; understanding the connection of self with others and the world including a greater force than oneself, also finding direction for life. It will be measured by Hatch *et al.*'s (1998) SIBS-R.

Levels of spirituality: A person's level of spirituality refers to the sum of raw scores obtained on the SIBS-R scale which is used in the study to measure spirituality. The levels of spirituality have been categorised as very high, high, moderate, low and very low. Thus the higher the sum of raw scores the higher one's level of spirituality and the lower the sum of raw scores, the lower one's level of spirituality.

Religiosity: The outward observance or expression of customs and beliefs in particular faith and tradition usually associated with rituals…(Cartwright, 2001). In this study it is differentiated from spirituality as being the expression of one's beliefs through accepted practices or rituals.

Tertiary institutions: It refers to places of higher learning after secondary education. In this study it usually refers to the universities, and it is used interchangeably with colleges.

Tertiary students: These are students who have been enrolled for various programmes at the college level or universities. For this study, tertiary level students refer to the regular undergraduate university students, excluding others, such as the distance learning and sandwich students who are non- residential at the universities.

Organization of the Remaining Chapters

Other chapters of the study cover first, the review of related literature, methodology, the results and analysis of findings, then discussions and conclusion. The review of related literature was done according to the theoretical and conceptual frame work mapped out for the study. Chapter three, the methodology, deals with research design, procedures and processes for data collection and analysis. In chapter four, the results and finding are reported using some descriptive and inferential statistics. Chapter five covers the discussion and the overview of the study, as well as the implications for tertiary level education. Finally, chapter six presents some recommendations and the conclusion for the study.

Summary of Chapter

Chapter one of the study introduced the research work to be undertaken. The background of the study outlined what pertained to students' negative behaviours in higher institutions, which has been a global issue in recent times. Documented reports all over the world, including Ghana about the increasing nature of students' misbehaviour on their campuses were mentioned. Educators in higher institutions have

the responsibility to help students improve upon their human development, especially character, while at school. The study is carved from the broad theory of *College Student Development* with a focus on spirituality and moral development as constructs for character development.

The purpose of this study is to examine the levels of students' spirituality and moral development, to create awareness about the affective developmental needs and growth of students. The objectives of the study sought to bring out the levels of students' moral development and spirituality, and some differences that might exist due to some demographic variables. The study is significant for policy makers for practice at our higher institutions and for future research into the area of moral development and spirituality among students and their character development as a whole.

Some limitations and delimitations that affected the generalisation of results have been outlined. The definitions of some keywords have also been listed and finally the organisation of the remaining chapters has been delineated.

CHAPTER TWO

LITERATURE REVIEW

This section of the study reviews some developmental theories and some related sub topics. Adulthood development has been reviewed in relation to the category of students involved in the study. Theories of college student development, theories of spirituality, its characteristics and development, moral development, its characteristics and development in relation to some concepts and debates on character development and character education (in the context of higher education) are discussed. Higher education in the Ghanaian context is also briefly reviewed.

Adulthood Development

An overview of what adulthood development is about and related theories are discussed in this section. This will focus on age range applicable to students at the tertiary institutions -18 to 35years or less which is the focus of this study (Bee & Bjorklund, 2004; Bjorklund & Bee, 2008; Beyers & Seiffge-Krenke, 2010; Glozah & Lawani, 2014). Development generally is referred to as the systematic change within an individual or a group of individuals which are influenced by a combination of hereditary and environmental effects (Bee & Bjorklund, 2004). Bee (1994) wrote earlier that development connotes the idea of a process 'a coming-to-be'. Patton, Renn, Guido, and Quaye (2016) described development as simply becoming complex. Developmental theories tend to cover the life-span from childhood to adulthood (Bee & Bjorklund, 2004). "Development is often continuous . . . it is slow and gradual in a predictable direction" (Bee & Bjorklund, 2004, p. 3).

Adulthood development refers to changes linked to age and these may be shared by most or all adults in every generation (Bjorklund & Bee, 2008). Bjorklund and Bee

(2008) wrote that adulthood has to do more with role transition than with age. Adulthood is the period from 18 to death; young adulthood is from 18 year to 40 years, middle adulthood between 40 and 60, then older adulthood age for the remaining years of life. In Ghana, the national constitution considers 18years as the age of maturity. Adulthood has been considered by many sociologists as a journey, progressing in stages, and could be influenced by some factors such as social traditions, beliefs, and moral norms (Bee & Bjorklund, 2004; Billari & Liefbroer, 2010). Adulthood's journey progresses in stages, such as physical, emotional, and social relationships. These factors are also part of the process or individual's search of meaning and reasons (Bee & Bjorklund, 2004; Boyd, & Bee, 2015).

Bjorklund and Bee (2008) proposed three factors that can influence adulthood development. First, biologically influenced change occurs as a result of the wear and tear of muscles in the individual. Secondly, shared experiences -societies are organized into age that is periods of life span with shared demands, expectations and privileges. Different age groups are expected by the society to have different ways of doing things, have different pleasures and type of relationships. Different groups are therefore afforded different amounts of recognition, responsibility or power. Thirdly, internal change processes affect adulthood development. These refer to some inner changes resulting from the way people respond to the biological and social dictates on adulthood development (Bjorklund & Bee, 2008).

Cultural and cohort effects are less shared universal effects on adulthood development (Bee & Bjorklund, 2004; Billari & Liefbroer, 2010) and that these effects vary over time. Culture being the environment in which development thrives is dynamic and changes with time. Also, the cohort effect on adulthood development connotes the difference pertaining to a group of people who have lived together at a particular time,

in this wise their development process is peculiar to them not because of maturation but due to growing up in different historical or cultural circumstance (Bee & Bjorklund, 2004).

Theorists of adult development postulated that adult development gives understanding to the different aspects, how the process of life unfolds. Africans, contextualise adulthood development with the rites of passage. Importantly, the rites of passage usher young people into adulthood, teaching them roles expected of them in society for the benefit of all and sundry. These roles when fulfilled make them responsible (Glozah & Lavani, 2014). Adulthood development as a process and narration of life experiences is also theorised by Erikson (1959) as a psychosocial development which occurs stage-by-stage. Erikson's (1959) viewpoint has been accepted by most researchers in developmental studies (Bee & Bjorklund, 2004; Beyers & Seiffge-Krenke, 2010; Vaillant, 2001, Psychology Notes HQ, 2017).

Erikson's Theory of Identity Development

Erikson's (1959) theory of Identity Development proposes that psychosocial development continues over the entire life span (Bjorklund & Bee, 2008). Erickson's theory is derived from the psychosocial viewpoint of human development which combines biological needs with cultural expectations, making the theory one of the most applicable theories of human development even in modern society (Erickson, 1968). The theory "implies not only sequential, age-related, biological and psychological development, but also the view that the individual's environment shapes the particular character and extent of the development in important ways" (Pascarella & Terenzini, 2005, p. 20). According to his theory, development occurs through crises, which he defined as "a time for decision requiring significant choice among alternative

courses of action" (Pascarella & Terenzini, 2005, p. 20). "Each stage is distinguished by a psychosocial crisis, or 'turning point,' that must be resolved by balancing the internal self and the external environment" (Evans, Forney, Guido, Patton, & Renn, 2010, pp. 48-49). Each crisis can make one vulnerable to either increased maladjustment or psychic strength. Erikson (1959) believed that one's personality obtained from a series of inner and outer conflict, which if resolved, result in a greater sense of self and advancement in a person's developmental growth.

Evaluating Erikson's work, McLeod (2018) described it as being implicit on what the causes of development are, and what experiences can cause people to resolve conflicts successfully in order to move from one stage to the other. McLeod (2018) also submitted that Erikson's work provides a framework for development but it is not a researched theory. Nevertheless, Erikson's work reveals the important psychosocial development throughout the entire human lifespan (McLeod, 2018). Beyers and Seiffge-Krenke (2010) in their research proved that the 'identity' stage precedes the 'intimacy' stage which affirms Erikson's (1959) theory. Poole and Snarey (2011) in connection with the importance of Erikson's theory said knowledge of the theory is essential for both parents and educators; the theory gives insight about the different kinds of conflicts children face as they grow. The theory also helps to intentionally create the requisite environment for human growth.

Erikson's stages of development are illustrated in Table 1 showing corresponding ages and their characteristics.

Table1

Erikson's Eight Stages of Development

Approximate Ages	Stage	Positive Characteristics Gained and Typical Activities
Birth to 1 year	Trust versus mistrust	Hope; trust in primary caregiver and in one's own ability to make things happen (secure attachment to caregiver is key)
1 to 3 years	Autonomy versus shame and doubt	Will; new physical skills lead to demand for more choices, most often seen as saying "no" to caregivers; child learns self-care skills such as toileting
3 to 6 years	Initiative versus guilt	Purpose; ability to organize activities around some goal; more assertiveness and aggressiveness (Oedipus conflict with parent of same sex may lead to guilt)
6 to 12 years	Industry versus inferiority	Competence; cultural skills and norms, including school skills and tool use (failure to master these leads to sense of inferiority)
12 to 18 years	Identity versus role confusion	Fidelity; adaptation of sense of self to pubertal changes, consideration of future choices, achievement of a more mature sexual identity, and search for new values
18 to 30 years	Intimacy versus isolation	Love; persons develop intimate relationships beyond adolescent love; many become parents
30 years to late adulthood	Generativity versus stagnation	Care; people rear children, focus on occupational achievement or creativity, and train the next generation; turn outward from the self toward others
Late adulthood	Integrity versus despair	Wisdom; person conducts a life review, integrates earlier stages and comes to terms with basic identity; develops self-acceptance

Adapted from Erikson E.H. (1968). *Identity, youth, and crisis.*

Students at the tertiary institution fall into the category of Erickson's intimacy versus isolation (18-35 years). This is the period of young adulthood. At this stage, sense of intimacy goes beyond sexuality and involves the ability to develop true and mutual psychological intimacy with friends, the ability to get attached to others without fearing a loss of self-identity (Birch & Malim, 1988). Close relationship with others help the young people at this age to continue developing their identity, where this sense of intimacy is not achieved, a sense of isolation emerges. Young people tend to avoid relationships and refuse to commit themselves to others (Elliott, Kratochwill, Littlefield

Cook, Travers, 1996). According to Santrock (2014) young adulthood is a time for establishing a satisfying and permanent or intimate relationship with other people- A developmental pattern which explains the gravity of peer pressure influence in higher institutions. It is also a time of choosing a lifestyle and adjusting to it. Beyers and Seiffge-Krenke (2010) agree that the young adults strive to establish commitment with others in their personal, occupational and social lives. It is a period of working hard to maintain the independence and self-sufficiency acquired during adolescence. Decisions taken at this stage, such as choice of career or for higher education could either be stressful emotionally or socially. Their experiences during this period could promote either growth and happiness or be psychologically draining and disappointing.

Santrock (2014) added that if choices made by the young adults at this stage of development are not positive ones, they suffer the consequences for years to come and may find it almost impossible to modify the choices already made. However, Bee and Bjorklund (2004) had earlier, described the period of young adulthood as full of teachable moment opportunities. Lessons drawn from earlier psychologists suggest that the young adulthood period is critical and educators could be of greater help to the students in their care if they understood well their developmental pattern and needs (McLeod, 2018). Tertiary level students are considered as young adults because their ages are mostly in the category of 17 to 23, and it is expedient for educators to understand their pattern of growth as they map out programmes for their studies while in school. The broad theory of College Student Development which explains the experiences students go through during their study period at the colleges will be discussed in the next section.

Theories of College Student Development

Propounding the theory of College Student Development (CSD), Rodgers (1990) stated that, this theory deals with the different ways students' progress in their developmental capacities as a result of being enrolled in a higher education institution (Rodgers, 1990). Theories of College Student Development provide professionals and educationists with an overall understanding of their students. Studying College Student Development theory equips educators to "identify and address student needs, design programs, develop policies, and create healthy college environments" (Evans, Forney, Guido-DiBrito, Patton, & Renn, 2010, p. 7). Educationists are thus enabled to guide students in attaining holistic development. Helping students develop holistically has become increasingly important in higher education.

Researchers of student development have concluded that students do indeed develop holistically (Braskamp, 2007; Stamm 2006; Chickering, Astin & Astin, 2011). Every individual develops cognitive skills and learns to think with more complexity while simultaneously developing emotional maturity, a sense of self and identity, and how to relate with others (Braskamp, 2007). Stamm (2006) stated that student development theories are essential in higher education, as they serve as the "underpinnings for the work of student affairs professionals in supporting student development" (Stamm, 2006, p. 99). Braskamp (2007) considered student development as an investment—students investing their time, talents and energy into activities that they find meaningful to them. College Development theorists postulate that students have the tendencies to develop emotions, feelings, independence and achievement as they establish their identities and develop characteristics during college years. An examination of these developmental theories aids educators to understand their students better as they exhibit certain characteristics during college years (Braskamp, 2007).

Two prevalent types of student developmental theories are the psychosocial and the cognitive structural theories. The psychosocial theories explain development as a succession of stages. The areas of development include an individual's thinking, feeling, behaving, valuing and relating to others and oneself. Chickering's (1969) seven vectors and Erickson's (1959) eight stages of identity development are examples of psychosocial theories. The cognitive theories show how individuals construct feelings and thought, form their beliefs, values and assumptions. Kohlberg's theory of moral development which is an example of the cognitive theories, however, builds on Erikson's "ideas about identity development," (Evans *et al.*, 2010, p.12). This study looks at Chickering's vectors and how educators could benefit from knowledge of this theory.

Chickering's Vectors

Chickering (1969) developed his theory on students' development in 1969 and improved upon it in 1993. He posited that students must go through some "tasks" as they develop their identity. These tasks, he terms as seven vectors. Chickering (1969) chose the terminology vectors as determinant of development symbolizing "direction" and "magnitude" of college student development. Chickering (1969) uses vectors to explain that students' development occurs as such: "movement along any one [vector] can occur at different rates and can interact with movement along the others" (Chickering & Reisser, 1993, p. 34). In contrast to other theories that suggest that development occurs in a specific, step-by-step process, Chickering's (1969) theory is not linear. Movement in one vector can be followed by movement in a previous vector or a vector symbolizing further development. Accordingly, movement from one vector to the next can also represent increased skills, strength, confidence, awareness,

complexity, and integration (Chickering & Reisser, 1993; Evans, Forney, Guido, Patton, & Renn, 2010).

Chickering (1969) shares the view that everyone develops at different rates. Although his theory focuses on the development of college students, some people may take longer to move through the vectors than others. The first vector explains the development of competence. Chickering (1969) identified the different types of competence that college students develop as (1) intellectual (2) manual skills and (3) interpersonal competences. Intellectual competence shows the student's ability to understand, analyze, and synthesize. The student gains an intellectual level of competence which involves using one's mind to build skills, using analytical and comprehensive thought and is able to develop the formation of points of view in dealing with life's experiences. Physical and manual competence explains the student's ability to physically accomplish tasks, this aspect deals with a student's athletic and artistic achievement, respectively. At this level of competence there is an increase in self-discipline, strength and fitness, as well as competition, and creativity. The third competency is Interpersonal competence which refers to the ability to work with and establish relationships with others. At this vector, the student develops competence in listening skills, understanding and communicating and is capable of functioning in different relationships (Chickering & Reisser, 1993).

The second vector is the ability to manage emotions. According to Chickering's (1969) theory, College students are saddled with different kinds of emotions, and by accomplishing this vector, students do not only become aware of their emotions, but learn how to manage them. Students at college are faced with situations which generate emotions such as fear, anger, happiness, and sadness. It is necessary for students to know how to balance the awareness and control of their emotions. When this is done,

students will not be over empowered by feelings such as anxiety, anger, depression, desire, guilt, shame, and embarrassment which could affect their studies adversely. Knowing and becoming aware of these emotions at their minimum and maximum levels and finding out ways to cope with them are key to moving through this vector (Chickering & Reisser, 1993).

The third vector is the individual's movement through autonomy toward interdependence. In this case, students learn to operate on their own, and take responsibility for themselves. It is important for students to find emotional and instrumental independence. Emotional independence is the ability of students to willingly ignore relationships of those who are close to them and rather exchange it for pursuit of their own individual interests or convictions. There is a separation from a support group, such as parents, peers, and teachers. One must accept voluntarily to lose the support group to strive for one's goals in life and express their own opinions. Instrumental independence is the ability to solve problems on one's own. Through this vector, students can manage the tensions between the need for independence and the need for acceptance, along with respecting the uniqueness and independence of others. Thus, thinking up ideas and then putting those ideas into action is instrumental independence. Students become improved critical thinkers. The transition from autonomy toward interdependence requires emotional and instrumental independence (Chickering & Reisser, 1993). Students' recognition and acceptance of interdependence occurs when students "learn lessons about reciprocity, compromise, [and] sacrifice." Here, "the need to be independent and the longing for inclusion become better balanced [and] hard lessons bring the acceptance of those things that cannot be changed" (Chickering & Reisser, 1993, p. 140). Self-sufficiency becomes the most important aspect and feature of this vector, yet, according to (Chickering &

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Reisser, 1993) students move to interdependence, that is "respecting the autonomy of others and looking for ways to give and take with an ever expanding circle of friends" (Chickering & Reisser, 1993, p. 48). Students through this vector are able to manage the tensions between the need for independence and the need for acceptance, along with respecting the uniqueness and independence of others.

The fourth vector is the development of mature interpersonal relationships. Two aspects of this vector are "(1) tolerance and appreciation of differences [and] (2) capacity for intimacy" (Chickering & Reisser, 1993, p. 48). Students have the tendency to develop more mature relationships. This requires the ability to be intimate and the ability to accept and celebrate unique differences among peers. College students have the opportunity to meet a wide variety of people, with a variety of different beliefs, values, and backgrounds. This exposure can help students gain such tolerance of unique differences among their peers. Tolerance is both intercultural and interpersonal. Openness for the understanding of a person for what qualities he or she possesses, enhances tolerance. This is an experience that will help students live peaceably with each other thereby eschewing fights and violence at the universities. The capacity for intimacy factor entails moving from a significant amount of dependence on others toward interdependence between people in one's environment (Chickering & Reisser, 1993).

The fifth vector deals with the establishment of identity. Chickering's (1969) argument here is that "Development of identity is the process of discovering with what kinds of experience, at what levels of intensity and frequency, we resonate in satisfying, in safe, or in self-destructive fashion."(Chickering & Reisser, 1993, p.49). This development establishes how an individual is perceived by others. Ultimately, the formation of one's identity leads to a sense of contentment with one's self and how that

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self is seen by others. The fifth vector , "establishing identity" is important because it encompasses development that occurs in the first four vectors (Chickering & Reisser, 1993).The development of identity includes the following: "(1) comfort with body and appearance, (2)comfort with gender and sexual orientation, (3) sense of self in a social, historical, and cultural context, (4) clarification of self-concept through roles and life-style, (5) sense of self in response to feedback from valued others, (6) self-acceptance and self-esteem, and (7) personal stability and integration" (Chickering & Reisser, 1993, p. 49). Knowing one's self and the attitudes towards one's self is important in establishing identity.

The sixth vector is developing purpose. College students begin to identify why they are earning their degree. They not only establish the purpose of getting a job, earning a living, building skills, but the development of purpose moves beyond that. Developing a purpose for why one attends college varies and depends on career goals, personal aspirations, and commitments to family and other aspects of one's own life. Students through this vector, learn to balance these career goals, personal aspirations, and commitments to family and self (Chickering & Reisser, 1993). Through experiences in college, students discover what gives them energy, and what they find to be most fulfilling. Lastly, the seventh vector is the development of integrity. This vector has a close relation with the previous one, as it is the ability for students to personalize humanizing values, and apply them to their own behavior. Many are the values that students bring to their colleges and during their college years these values are challenged in the new environment. The establishment of integrity is the ability for students to assemble and practice the values that are actually consistent with their own beliefs (Chickering, 1969). While maintaining integrity for one's beliefs, values, and purposes students also, think about others' beliefs and points of view and the

willingness to preserve self-respect while monitoring behavior of others. This is important in college students' development (Chickering & Reisser, 1993).

Chickering's (1969) theory though widely used, has both strengths and limitations (Evans *et al.*, 2010). Chickering's (1969) theory has gained some strength due to some experimental support which gives proof that Chickering's (1969) vectors are accurate evaluators of development in college students. Most support was found for the purpose, competence, and mature interpersonal relationship vectors (Evans *et al.,* 2010). Chickering's (1969) vectors also provide foundation of college student development, issues, and concerns that students may struggle with during their time in school. Administrators and educators using this information can create healthier school environments and help foster students' growth.

Further applications of Chickering's (1969) vectors are derived in research findings conducted among college students. Ortiz (1999) made assertions of some of these research findings which can be applied to Chickering's (1969) student development theory. It was found out that during college years students often live away from home and had the tendency to increase leadership and interpersonal skills and cultural awareness. Students therefore tend to move towards interdependence. In another research conducted by Ortiz (1999), it was discovered that students living at home are "less fully involved" in social, academic, or extracurricular activities in school with others as compared to those students who live in the dorms (Chickering & Kytle, 1999). Institutions on the whole support this finding irrespective of the data or method of analysis used (Chickering & Kytle, 1999). All colleges also encourage students to move along the "developing competence" vector, especially in the development of intellectual competence. All students also develop a substantial amount of interpersonal competence to a certain degree, unless a student remains totally alienated from all social

events which is often rare among students at college. Developing interpersonal competence is possible due to the amount of people a student interacts with throughout the number of years spent at college. This could be within the classroom setting or outside of class (Evans *et al.,* 2010).

Researchers have found gender differences in the development of college students. Findings proved that the development in female college students differs from the development in the male counterparts. For example females tend to rate interpersonal relationships as more important than males do. Thus, autonomy is more important to women in interpersonal relationships. Female college students have the tendency to have an elevated rating on scales of intimacy than male college students. Studies administered to African American universities showed that female African Americans had higher scores on developing mature interpersonal relationships, autonomy, and purpose in life than male African American student (Evans *et al.* 2010).

The wide acclamation for Chickering's (1969) seven vectors of student development, does not overshadow some criticisms levelled against the theory. His critics suggest that the classification of the seven vectors is inadequate. The vectors or classes are neither mutually exclusive nor exhaustive. Moreover, the terms of the vectors are not in all cases well defined conceptually or operationally. Earlier critics also submitted that though Chickering's (1969) work is empirically grounded and comprehensive as a theory. it is not sufficiently specific nor precise (Evans *et al,* 2010).

Existing research on Chickering's vectors is only correlational. Future research is needed to examine the relationship between students' development and experiences and Chickering's vectors. Some research work found further limitations in the theory. Other experiments claimed too many parallels between the identity, purpose, and integrity vectors while other studies claimed evidence that developing purpose occurred

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much earlier in a student's college experience, thus challenging the order of the vectors (Evans *et al.* 2010). Some researchers also affirmed that Chickering's (1969) vectors can elicit different experiences by students of different genders, races, and sexual identities. Evans *et al.* (2010) reported that researchers also claim that Chickering's (1969) vectors directly apply to the experiences of white, middle-class male college students. This is because the subjects of his studies did not include participants of other races. The definitions of vectors are criticized to be "quite general" (Evans *et al,* 2010, p.80).

In spite of the criticisms of Chickering's works (1969, 1993) administrators who have knowledge about student developmental theories are able to apply what they have learned from Chickering's (1969) theory to their involvement with students who attend their universities. In student affairs, it is of professional and ethical importance in the understanding of college students (Torres, Jones, & Renn, 2009; Evans *et al*., 2016). According to Evans (1995), the seven vectors of student development theory are well-known and often cited in research because they apply to emotional, social, physical, and intellectual development of college students. Chickering and Reisser, 1993, asserted that College provides students with an optimum time to develop purpose, as there is encouragement for students to explore their interests. Again, the campus environment intentionally provides experiences for students to explore their interests (Chickering & Reisser, 1993, p. 211). They added that religion and spiritual beliefs may have a major impact on the development of purpose for some students (Chickering & Reisser, 1993, p. 228). Bowen (1977) also worked on the experiences students go through during college, adding to theories of college student development.

Bowen's Theory of Student Development

Bowen (1977) a student developmental theorist, also advocates that higher education should not be concentrated on the cognitive alone but on other dimensions that attributes to the whole person. Bowen (1977) based his work on the theoretical work of Chickering (1969) which was later revised (Chickering & Reisser, 1993) advocating for the development of the whole person in higher education institutions. Although Bowen (1977) acknowledged that the learning outcomes for developing the whole person at the higher education level are complexly interrelated, and could be unstable over time as well as difficult to substantiate, Bowen (1977). compiled a taxonomy of twenty-three (23) educational goals for higher education. These educational goals were also acclaimed by authorities in the field of educational research, as important to the development of the whole person.

Accordingly Bowen (1977) classified the taxonomy of goals into three categories – the cognitive, emotional and moral development, and practical competence. According to Bowen (1977), if students are helped to acquire these competences while at school, they would emerge from higher institutions as whole persons and serve the society better as responsible citizens (Astin & Antonio, 2004). The works of these early theorists of student development are still applicable in modern times. Generally, studying student developmental theory equips student administrators to "identify and address student needs, design programs, develop policies and create healthy college environment" (Evans *et al.* 2010, p.7). However the theories are also important for the entire personnel of higher institutions, including faculty, staff, administrators to know and understand so they can provide better programs that are based on student body needs and developmental stages (Evans *et al.,* 2016).

Students' Spirituality and Moral Development

Studies have shown that spirituality and moral development are two important variables that influence character development (Arweck *et al.*, 2005; Bhindi & Duignan 1997; Bolman & Deal 2001; Day, 2010; Nucci, 1997; Proios & Proios, 2014; Rest, 1998). This portion of the study reviews literature on the importance of studying students' spirituality and moral development as integral aspects of their development in college. Debates held in the 1990s, especially in the U.K., about values education (which has evolved to become character education) associated "spiritual and moral development with a whole school approach, school ethos, and the idea of instilling citizenship in pupils…namely education towards becoming responsible, active and morally accountable members of society" (Arweck *et al.*, 2005p.329). Love and Talbot (1999) maintained that spirituality is a process that involves the pursuit for discovering direction, meaning, and purpose in one's life. Fowler's theory of faith development (Fowler, 1981, 1996, 2000) is used to explain how an individual develops faith in stages over a life's span and Park's theory (Park, 1996, 2000) having a bearing on Fowler's theory focuses on the development of faith in young adults. Faith in this sense is used interchangeably with spirituality.

Spiritual development of students is also inter-related to moral, affective and psychosocial development of college students (Astin, 2003). The role of education has always been high, opening new opportunities for an individual to comprehend the phenomena of reality. In the words of M. de Montaigne (2012), "A truly wise education changes our minds and our morals". In modern times, education is not simply the amount of knowledge, but also involves the development of the spiritual and moral qualities of young people which contributes to the formation of the human conscience, citizenship and philanthropy (cited in Nessipbayeva, 2013, p.1722).

The President of Kazakhstan, Nursultan Nazarbayev (2012) in his "Address to the Nation of Kazakhstan" stated the need "to strengthen the educational process of training". Such spiritual and moral values as "patriotism, norms of morality and ethics, inter-ethnic harmony and tolerance, physical and spiritual development, and compliance with the law must be instilled at all educational institutions regardless of ownership". This assertion implies that higher institutions have the responsibility of addressing the spirituality and moral development of students. Astin, Astin and Lindholm, (2011) present the case of higher education students as such: that the outer and inner or the exterior and interior aspects of their lives have been given imbalanced attention. Educators of higher institutions have placed emphasis on students' outer development, referring to aspects of such as "courses taken, grades and honors earned, co-curricular involvement and persistence toward a degree". The intellectual aspects are gaining increased attention and less or no attention is given to the "ones" of development which embraces students' values and beliefs, emotional maturity, moral development, spirituality and self-understanding (Astin *et al*., 2011, p.39). The two variables, spirituality and moral development are discussed in detail subsequently.

Definition of Spirituality

Various definitions of spirituality are cited; Fowler's theory on spirituality and faith building in spirituality, Parks' (2000) theory on faith development and spirituality in higher education are discussed in connection with the broad topic of spirituality. (Flanagan & Juppe, 2007; Delgado 2005, Bee & Bjorklund, 2004; Bhindi & Duignan 1997). Finally, the difference between spirituality and religiosity is discussed.

Literature on spirituality offers several definitions, affirming that spirituality is an elusive word that is extremely difficult to define (Speck, 2005). Love and Talbot

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(1999) concluded that "there is no commonly accepted definition of spirituality" (Love & Talbot, 1999, p. 363) They however proposed that spirituality involves personal authenticity, genuineness, and wholeness by seeking congruence between one's beliefs and one's actions; continually transcending one's current locus of centricity; connectedness to others and self through relationships; developing a sense of meaning, purpose, and direction; and openness to fostering a relationship with a higher power (Love & Talbot, 1999). Basically, it is expressed as a characteristic of the human being which enables individuals to transcend themselves through knowledge and love, that is, going beyond themselves in relationship. In this sense, even the newborn child is spiritual while the most ancient rock is not. The term spirituality therefore shows how one develops relationship to self, others, world, and the Transcendent - a higher being who is called God or assigned to other names (Schneiders, 2003).

Tisdell (2003) said, spirituality is one of the ways people construct knowledge through meaning making and awareness of wholesome and the interconnectedness of all things, including unconscious and symbolic processes. Parks (2000) affirmed this definition and stated that spirituality is an individual's quest for meaning, purpose, and apprehension of spirit (or Spirit) as the animating essence at the core of life (Parks, 2000, p. 16). Several authors agreed to spirituality as meaning –making but added that spirituality could include aspects of authenticity (Dalton, Eberhardt, Bracken, & Echols, 2006; Love, 2001; Love & Talbot, 1999; Mayhew, 2004; Nash & Murray, 2010; Tisdell, 2003; Zohar & Marshall, 2000). Spirituality is also seen as an expression of care for others (Astin, *et al.*, 2011; Lindholm & Astin, 2006; Love & Talbot, 1999).

Spirituality is associated with cognitive development (Cartwright, 2001; Fowler, 1981; Tisdell, 2003). Spirituality is a quest or journey (Dalton *et al.*, 2006; Smith & Snell, 2009), and in a sense is connected to religious practice and pursuit

(Dalton *et al*., 2006). Astin *et al*. (2011) added a sense of peace to the definition of spirituality. Spirituality has the dimension of connectedness, connection with others and having a trust for them (Love, 2001; Love & Talbot, 1999; MacAulay, Hynes, Mahaffey, &Wright, 2002; Mayhew, 2004; Palmer, 2003; Parks, 2000; Strange, 2001; Tisdell, 2003). Traditionally, a broad definition of spirituality as a universal experience is described as one's striving for and experience of connection with oneself, connectedness with others and nature and connectedness with the transcendent (Jager Meezenbroek, Garssen, Berg, Dierendonck, Visser, & Schaufeli, 2012).

In education, Tisdell said spirituality involves transformative learning. This considers what students know, what they are, what their values and behaviour patterns are and how they see themselves contributing to, and participating in the world in which they live. Spirituality also deals with the development of the individual's identity and is linked to the inner self (Tolliver & Tisdell, 2006).

In another sense, spirituality is closely linked to culture (Fowler, 1987) Fowler added that spirituality is people expressing construct knowledge through "symbolic processes" namely image, symbol, metaphor, poetry, art and music. In other words there is connection between spirituality and creativity expressed through imagination and creative expressions (Tolliver &Tisdell, 2006). Spirituality has been defined as the degree to which individuals endorse a relationship with God or a transcendent force that brings meaning. Spirituality is also defined as the awareness that there is something greater than the course of everyday events (Marcoen, 1994). Astin *et al*. (2011) found the following key terms and elements in various definitions from those who have written extensively about spirituality to include aspects such as: seeking personal authenticity, genuineness, and wholeness; transcending one's locus of centricity; developing a greater sense of connectedness to self and others through relationships

and community; deriving meaning, purpose, and direction in life; being open to exploring a relationship with a higher power that transcends human existence and human knowing; and valuing the sacred.

For the purpose of this study the researcher aligns with spirituality as living out a set of deeply held values and beliefs and a search for meaning and purpose in life. It is the acknowledgement of relationship with a higher being that transcends

human existence and the connectedness with oneself and others through relationships.

Characteristics of Spirituality

The definitions of spirituality indicate that spirituality of an individual though is an inner quality is demonstrated on the outside in the form of actions towards others. Some characteristics of spirituality can be deduced from the various definitions proposed by different authors. Spirituality is existential, requiring a belief system; it also fosters one's personal search for meaning and purpose. Again, spirituality entails the awareness of one's connectedness with others and it is self- transcendent (Delgado, 2005). The definition of spirituality for the purpose of this study is summed in the characteristics mentioned.

The individual is a spiritual being having a human experience, thus being essentially spiritual (Blanchard, 1999). Spirituality is existential, every individual has a belief system he is strongly attached to, and considers it to be true. Some people, who are theistic, believe in a deity who directs their lives and have laid down structures for worshipping the deity. Others are atheistic; believing that all are equal and can get to equal heights of enlightenment therefore there is no superior deity (Delgado, 2005). In addition to the different shades of opinion, Marcoen (1994) asserted that "The

spirituality of a person is never entirely self-made. It originates from a process with the culture in which the person is embedded" (Delgado, 2005, p.159).

Spirituality also entails searching for meaning or purpose in one's life. Individuals have some basic assumptions about the world in which they live, and the role they play. This helps them to interpret their experiences in life. Bjorklund and Bee (2004), refer to this system of making meaning of life's experiences as "internal working model"- it determines how one experiences the world. Some clinicians and theorists have also posited that the quest for meaning is very characteristic of every human being: Human beings' need for meaning is one of their five central existential needs. Thus, the desire for meaning is basically human, and that one's search for meaning in life is also often connected to one's vocation. A person focuses more on altruistic values than material values. Finding meaning in life is exhibited differently by different belief systems (Bjorklund & Bee, 2004).

Thirdly, spirituality shows interconnectedness with others. As one grows in search for meaning the individual recognizes and comes to accept his or her connectedness with others, the world, and a being higher than the self. According to Delgado (2005) this phenomenon is referred to as 'harmonious interconnectedness' in nursing. Spirituality is sometimes expressed non-religiously as being in awe or reverence. Religiously, this aspect of connection and harmony is linked with prayer which is typically a spiritual activity. Burkhardt & Nagai- Jacobson (2002) affirmed that the connection process occurs both internally and externally. Internally the individual connects to the inner self and externally to nature and others. The internal connection to a sacred source involved prayer and meditation which leads to self - awareness. The individual's external connection with nature and others results in the recognition that "all life is sacred and exists in harmonious healing balance" (Delgado,

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2005, p. 160). One's connection with God and others also holds the basis of finding meaning through trust, forgiveness and love (Delgado, 2005).This has been illustrated in figure 1.
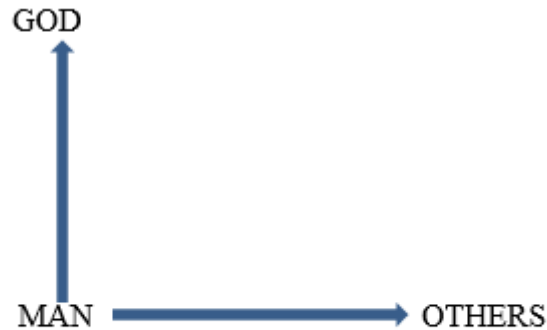
Figure 1. An individual's Connection with God and Others

In a non- religious dimension connectedness is demonstrated as recognizing and caring for everybody's need, according them dignity and freedom. Secularly, this commitment is for the entire community.

Self-transcendence is another characteristic of spirituality. The individual has the belief that there is more to the physical self, and that there is the possibility of going beyond the self or usual human experience. These experiences go beyond the self or human perception, and are very often invisible and considered to be good. Transcendent experiences can also be associated to Maslow's peak experiences of needs on the hierarchy of needs, where the individual who gets to that level gains some power through the encounters with the unseen entity. Maslow and Erikson consider that transcendence is linked with late adulthood. Christians, Buddhists, Hindus and many others believe that they experience the transcendence. It is also evident in Jewish worship in their desire for piety. (Delgado, 2005).

In connection to health, transcendence is a source of well-being. Transcendence is portrayed in the lives of people who confess positively and are full of hope for recovery though in ardent pain. In such difficult moments one's motivation to hope for and fight back till recovery is drawn from his or her spirituality. In this vein, spirituality is the 'last refuge' (Delgado, 2005, p.159).

How different is religion from spirituality?

Some writers use the terms religion and spirituality interchangeably, others see them as interconnected. However, many researchers also define spirituality as contrast to religion (Dunlap, 2018). Religion is considered as organisational, ritual and ideological. This definition is contrasted to the spiritual, which is considered as personal, affective, experiential and thoughtful. 'Religiousness' refers to organised activities performance of ritual, as well as, commitment to organizational or institutional activities or dogma. Contrarily, 'spirituality' involves references to human behaviour to daily life, including combining one's values and beliefs in daily life. Belief in a super deity cuts across both concepts (Ubani & Tirri, 2006).

The major difference between spirituality and religion is that religion provides a firm set of beliefs, rituals and worship patterns within a faith community for the expression of a particular spirituality. Spirituality has such attributes as meaning, value, transcendence, connecting and becoming. Religion also has attributes such as meaning, belief, belonging, nurturing, sustaining, transcendence, becoming, principles, connectedness, forgiveness, hope, love, joy and compassion. "Almost universally, scholars have distinguished religiosity or religious observance from spirituality and spiritual experience. Other scholars have attempted to conceptualize religion as a

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societal or social phenomenon and spirituality as a personal or individual phenomenon'' (Dunlap.2018 p. 67).

Spirituality has been defined differently from religion in that spirituality reflects the individual's inner experience rather than the observance of outward dictates or rituals that may be tied to a particular faith or tradition. Black Women depend on their spirituality as an inner fortitude which enables them to resist the pressures of racism, ethnicity, gender and class biases (Agyepong, 2011). Tolliver and Tisdell (2006) emphasized that "spirituality is different from religion: it is about an individual's journey toward wholeness, whereas religions are organised communities of faith that often provide meaningful community rituals that serve as a gateway to the sacred" (Tolliver & Tisdell, 2006 p. 38). However, Tolliver and Tisdell (2006) shared the view that spirituality and religion are interrelated for many people because there is an aspect of spirituality or a spiritual dimension to all religions, especially if their conscious expression of spirituality occurs within the context of an organised religion. Although spirituality is seen as a wider concept than religion, the two concepts, religion and spirituality, share some common areas but they also have their own areas of interest.

Spirituality and religion thus share many attributes. Love (2002) asserted that religion is dogmatic. The root word for religion in Latin is '*religare*' which means to bind or to tie. Astin, (2011) affirming this definition of religion said that religion pertains to adhering to asset of faith-based beliefs and practices, being a member of a group of fellow believers and participating in rituals and ceremonies making religion more obligatory. Fowler's (1981) theory of faith development, distinguished faith or spirituality from religion. He suggested that faith is a universal experience and that each individual is concerned with making meaning of his or her own life and determining how he or she fits into the larger community. Fowler emphasized that "faith is not

always religious in its content or context" (p. 4). He explained that while religion can be viewed as a common, rather static tradition of a group in the pursuit of a higher power, faith is an individual's dynamic pursuit of values and purpose. Fowler implied that religious pursuit and practice in general is incorporated within the construct of faith or spirituality.

This distinction between religion and spirituality is essential for academic study in this arena as the concept of spirituality is broader than religion because spirituality does not exclude or divide based upon adherence to dogma or membership in any particular religious group or institution. Palmer describes how he has "come to distinguish cognitively oriented spirituality from faith-based religious life. In the former, empirical knowledge and imaginative insight have a place. In the latter, revelation was only given to the original authors of scripture" (Palmer, Zajonc, & Scribner, 2010, p. 121). Others advocate that the term spirituality still is not broad enough and that the terminology existentialism or inner development is more appropriate for students who might not believe in a God or higher power (Fairchild, 2009; Seifert & Holman-Harmon, 2009).

The confusion that exists about the definition of religion and spirituality as two different constructs has been attributed partly to academic descriptions where studies often use religious measures alternatively for spirituality, though such measures for spirituality are inadequate (Tisdell, 2003). Tisdell (2003) also said that Americans describe their spirituality in terms of their religious faith. Hay (2002) was of the opinion that spirituality is a part of every individual's life whether the individual is religious or not.

Spirituality is not a mere cultural choice that we can take up or discard according to personal preference. It is not a plaything of language that can be deconstructed out

of existence. It is there in everybody, including both religious people and those who think religion is nonsense (Hollins, 2005, p.22).

Furthermore, while religion may be an important part of some students' spiritual experience in college, it is not necessarily an element of growth for all students (Astin *et al.*, 2011). These authors, support the idea that religious practice may help to develop spirituality in an individual. However, Fowler (1981) and Newman (2004) wrote differently. According to Fowler (1981) and Newman (2004) spiritual development also occurs outside of religious practice or context and strongly agree that the two constructs should be defined and studied separately where possible (Fowler, 1981; Newman, 2004) For the purpose of this study, spirituality is broader than religion therefore, the study focuses on spirituality and behaviors associated with it, rather than on religiosity.

Spirituality and Higher Education

Higher education is considered as offering rationality in learning. The individual through higher education constructs and disseminates knowledge. One of the multiple means through which human beings construct and disseminate knowledge is spirituality. According to Antonio Damasio (1999) spirituality connects to the inner self and when knowledge is stored in one's actual being it helps to transform the individual. According to Tolliver and Tisdell (2006), several adults through spirituality find meaning to life and make life choices accordingly (Tolliver & Tisdell, 2006). Dunlap (2018) also added that spirituality broadly impacts individuals' decision making, adding that the onus is on student affairs administrators, vocational counsellors, and academic advisors to therefore design programmes which promote a student's spirituality.

It is not unusual among students to see changes in their religious beliefs and convictions during the period of late adolescence and young adulthood, as confirmed by the developmental constructs of Fowler (1981) and Parks (1986, 2000). Developmentally, most students are transitioning between a conventionally assumed faith (Fowler's Stage 3) they have inherited from family and culture, to a more adult, critically appropriated faith (Fowler's Stage 4) individually formed in the crucible of exploring and questioning meaning and identity (Parks, 2000). Tisdell (2003) affirms that developing an authentic spiritual identity involves moving away or deeply questioning one's childhood religious tradition, a critical-reflective process that typically occurs in young adulthood. To be analytical is common place phenomenon in higher education environment which serves as a ready environment for change in one's faith and values. The academic community has the potential to enhance or inhibit this process of faith at development. Referring to the role that higher education plays in the student's spiritual development, Parks (1986) stated that, "higher education-self-consciously or unselfconsciously-serves the young adult as his or her primary community of imagination, within which every professor is potentially a spiritual guide and every syllabus a confession of faith" (Parks, 1986, pp. 133-134).

Bowman and Small (2010) mentioned several research works including Pascarella and Terenzini's (1991) extensive research which showed that college in general has effect on students' spiritual development. Hartley, 2004 asserted that many institutions in their mission statement emphasize on the importance of enhancing intellectual and personal growth as well as the development of civic virtues expressed in service for the good of society and concern for others. Hartley (2004) posited that faith development is hardly nurtured on college campuses in spite of their mission statements. Pascarella and Terenzini (1991) in their earlier synthesis of twenty (20)

years research captioned 'How college affect students' concluded that there are statistically significant declines in religious attitudes, values and behaviours among college students. These earlier findings about college students have shown that college in general liberalizes values and attitudes. They explained further that college students become more tolerant more individualistic and less dogmatic concerning religious beliefs of others (Pascarella & Terenzini, 1991).

It was observed that college graduates had secular attitudes than the young adults who had entered college or were yet to enter (Pascarella & Terenzini, 1991). This phenomenon was attributed to "Function of normal maturation and college influence" (Pascarella & Terenzini, 1991 p. 293). In their research, Pascarella and Terenzini (1991) observed that the characteristics of different institutions had effects on student development. The declines in religious values and practices were mostly noted to be lower at Protestant and Catholic institutions. The conclusion to this assertion was that "institutional characteristics probably do play a role in the degree to which religious preferences, attitudes, values and behaviours change during college" (Pascarella &Terenzini, 1991 p. 303). Literature supports these findings which emphasize that institutional selectivity and control, in particular, are likely predictors of change in students' spirituality (Bryant *et al.*, 2004; Astin *et al*., 2011). Institutional characteristics also matter in students' spiritual development. A quantitative study conducted on institution type and student spiritual engagement revealed that students at faith-based fundamentalist schools were mostly involved in spiritual activities with students at secular private and public institutions the least involved, and students at Catholic and other Protestant private schools fairing in the middle in terms of spiritual engagement (Pascarella & Terenzini,, 2005). Another study showed decreased religious engagement among evangelical students at Catholic colleges, and increased

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engagement among Catholic students at conservative Protestant colleges, suggesting the importance of the intersection between student and institutional religious affiliation (Hartley, 2004). Decline in participation however, must not be confused with decline in commitment (Clydesdale, 2007).

Place of residence was noted as having significant effect on changes in religious values (Pascarella & Terenzini, 1991). The declines in values were more evident among students who moved to campuses than those who continued to stay at home. It was suggested that parents of students who stayed at home reinforced traditional value systems and that such students probably did not encounter other value systems. Earlier studies on spirituality in higher institutions showed that some residence hall environments which promoted socialization and personal relationships promoted students' religious values and interests (Hartley, 2004). Concerning effect of age difference on students' spiritual development, Pascarella and Terenzini (2005) mentioned a study conducted among college freshmen, sophomores, juniors, and seniors, students of introductory and abnormal psychology which revealed that age had no significant effect on the predicted variance.

Astin, *et al.* (2011) show the importance of higher education's role in the holistic and spiritual development of college students, through both academic and non-academic programmes. Astin, *et al.* (2011) advocate the importance of holistic education practices in the acquisition of knowledge and student development. The authors also illustrate the necessity of higher education's function of supporting holistic and spiritual development. Dunlap (2018) also stated that "spirituality is an untapped resource for helping students thrive through education and beyond" (p. 7).

The broad formative roles that college and universities continue to play in our society, combined with their long-term commitment to the ideals of 'liberal learning,'

position them well to respond to the questions of how we can balance the exterior and interior aspects of students' lives more effectively; how we can fully support the development of students' inner qualities so that they might live more meaningful lives and cope with life's inherent uncertainties and discontinuities; and how we can thoroughly and intentionally prepare students to serve their communities, our society, and the world at large (Astin *et al.*, 2011 p. 140).

Miller (2001) illustrates this relationship between spirituality and higher education expressing the fact that spirituality is part of life. Spirituality involves exploration of the multiple manifestations of that which has enduring meaning; exploration of the sacred dimension of our being, our work, our relationships. From this perspective, spiritual issues are everywhere: the amount of waste produced on camps is a spiritual issue; the extent of alcohol abuse is a spiritual issue; conflict between colleagues is a spiritual issue; leadership is a spiritual issue; learning is a spiritual issue. Spirituality is not something special—not bounded to a place of worship or practices of certain traditions—but involves the whole of what we do in higher education (Miller, 2001, p. 299).

Not only is spirituality involved in what we do, but it is also a relevant topic to today's college students. Incorporating spirituality into educators' work and practice does not only allow educators to engage with students on a deeper level, but it also strengthens current practices and policies in place to support students' success. This is in line with the belief that spirituality is fundamental to students' lives (Astin *et al*., 2011). Astin *et al*., (2011) added that during college, students are often saddled with some essential questions, such as, who am I in college? what are my deeply felt values?, do I have a mission or purpose in life?, what kind of person do I want to become?, what sort of world do I want to help create ?, what is my role and place in the universe?.

Accordingly, Astin *et al.,* (2011) suggest that students' keep searching for answers to these questions, a tendency referred to as students' 'spiritual quest'. Again, Astin *et al.,* (2011) explained that dealing with the afore mentioned questions influences the way students make decisions, their choice of courses studied at the higher institutions and their future careers. Also searching for answers to students' frequently posed questions, has a bearing on their developmental processes involving personal qualities such as empathy, caring, self-understanding, and social responsibility. It is therefore essential and inevitable to help students address issues pertaining to their spirituality in our higher institutions.

Astin and Astin, 2003 proposed that structured curriculum and co - curricular experiences are needed that would subject the examination of values and the diversity of religious experience to the same analytic and critical contexts as other academic subject matter. Campus leadership is crucial for affirming and strengthening the commitment to incorporating the search for personal meaning and values, for authenticity and spiritual growth, as central to the mission of higher education (Astin & Astin, 2003, p. 7).

Astin and Astin (2011) wrote that higher education had come under criticism recently in connection with what many consider as "its impersonal and fragmented approach to undergraduate education" (Astin & Astin, 2011, p. 3). Increasing numbers of educators are proposing a more holistic education, the kind of education that will connect the mind and the spirit, an education that examines learning and knowledge in relation to exploring oneself (Chickering *et al*, 2005; Braskamp *et al.*, 2006; Tisdell, 2003)

Attending to students' spirituality in higher education helps them develop purpose in life defined as "a stable and generalized intention that is at once meaningful

to the self and at the same time leads to productive engagement with some aspect of the world beyond-the-self" (Bronk, 2014, p. 7). Studies have found that students with a "beyond-self-component" of life purpose are more likely to by-pass personal gains and promote moral actions (Koshy & Mariano, 2011, p. 14). The practice of academic misconduct has been found to relate to other deviant actions (Biswas, 2014). Research has shown some of these negative activities to be shoplifting, harmful substance abuse, vandalism, and assault, as well as unethical work behaviors (Yu, Glanzer & Johnson, 2016). Yu, Glanzer and Johnson (2016) in their research asserted the possibility that helping students develop purpose in life could indirectly help address academic misconduct in higher institutions.

According to Astin and Astin (2011), higher education which concerns itself with only the cognitive development, that is thinking, reasoning, memorizing, critical analysis and many more but ignores the affective or emotional side of students' life lacks authenticity. To these authors, there is nothing like 'pure' cognition which is isolated from the affect, rather the human being's thoughts and reasoning are almost always taking place in some kind of affective context. In their research, four out of five students said they had interest in spirituality. This finding is proof enough to help educators at the higher education institutions desist from neglecting students' inner development which include the domain of values, and beliefs, emotional maturity, moral development, spirituality and self- understanding. In their survey conducted with freshmen, students expressed the hope that college life would enhance their spiritual life. Morgan (2013) added that students have an expectation that their institutions will help address the questions they bring; thus, educators have a responsibility to "follow [the student's] lead" (Morgan, 2013, p. 2).

To conclude, Astin, Astin, and Lindholm (2011) in their book *Cultivating the Spirit*, help educators to examine and further understand the important role of spirituality in college student development, and advocate the development of the whole student by giving attention to the affective domain of the student. Astin *et al.,* (2011) indicated that researchers acknowledge the importance of attending to students' spirituality in higher institutions. Students in the higher institutions prepare themselves for future careers. Thus, ensuring that spirituality is included in the holistic developmental mission of higher education, is an important aspect of preparing students for their future careers and life after university. Research has revealed various positive outcomes when spiritual development is addressed in higher institutions. These beneficial outcomes include improved self-esteem, life satisfaction, empathy, civic responsibility community, service, commitment, cultural awareness, and self-knowledge (Astin *et al*, 2011a; Astin *et al*, 2011; Capeheart-Meningall, 2005; Geroy, 2005; Hoppe, 2005). According to Astin and Astin (2010) training the inner self of students help them to develop their self-awareness which enhances the individual student, his relationship with others and the community as a whole.

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Importance of Students' Spiritual Development

In a broader sense of the terminology, Astin, Astin and Lindholm (2011) defined spiritual development as "how students make meaning of their education and lives, how they develop a sense of purpose, the value and the belief dilemmas they experience as well as the role of religion, the sacred and the mystical in their lives" (Astin *et al.*, 2011 p.40). Education at Colleges and universities had a primary interest in the development of the whole student. However, the paradigm shift over the years revealed that higher education has become more focused on preparing students for a career and resulting in little attention given to students' affective life. Educators and student administrators

have not too long ago directed their interest in the holistic development of students, especially spiritual development of students. Researchers have attested that students develop holistically as well as intellectually (Astin & Astin, Lindholm, & Bryant, 2005). That is, students (and all persons) develop their cognitive skills and learn to think with more complexity while simultaneously developing emotional maturity, a sense of self and identity, and how to relate with others. (Astin *et al*., 2005). In recent years, the amount of research and literature published in this area has grown, as it is becoming increasingly obvious that spirituality and spiritual development are a significant area in which students define themselves. Love and Talbot (1999) explained why this is becoming more commonplace and should continue to do so:

> *There are several reasons for including spirituality in the discourse and scholarship of the student affairs profession. The first is based on a very traditional and closely held assumption of the profession: the value of holistic student development. By failing to address students' spiritual development in practice and research, we are ignoring an important aspect of their development. Another reason is that these concepts are being addressed in other related helping professions and in academic disciplines that have traditionally informed our practice, such as psychology, health, social work, counselling, nursing, and teaching and learning* (Talbot & Love, 1999, p. 362).

Spiritual development is part of human development which is a lifelong process. (Cartwright, 2001). According to Cartwright (2001), different faith traditions offer various conceptions of powers beyond the self: the monotheistic, the polytheistic and even the atheistic. In all these dimensions individuals have the motion that they relate to some power perceived to be external to the self (Cartwright, 2001; Jablonski, 2001;

Tisdell, 2003). Spiritual development affects inherent beliefs and values. Every individual has inherent beliefs and values that need to be developed to help one overcome vice - bad habits or behaviour and social ills (Arweck et al., 2005). Chickering (2010) and Astin and Lindholm (2011) have posited that the collegiate years are potential years to enhance students' spirituality.

Spiritual development is essential for student's development in every institution, based on the assertion that "Spirituality is one of the ways that people construct knowledge and meaning" (Tisdell, 2003 p.20). According to Capeheart-Meningall (2005), spiritual development forms an important part of the student's total development. Educators have the arduous task of ensuring students' total development which includes spiritual development. Jablonski (2001) affirmed that "Spiritual development is a form of deeper learning because it touches on students' encounter with transcendence and ultimate meaning in their lives" (Jablonski, 2001, p.19). Spiritual development is a gradual process that helps students search for clarity and fulfilment of personal destiny (Capeheart-Meningall, 2005). Again, Capeheart-Meningall, added that spiritual development offers students the opportunities to have "deeper and sustainable learning experiences in college" (Capeheart-Meningall, 2005, p.32). Students are thus offered the opportunity to acquire learning outcomes that lead to personal and social transformation. Astin *et al.* (2004) outlined a host of initial outcomes that are positively associated with spirituality, among them are:

1.   Physical and psychological health including self -esteem

2.   Optimism and a sense of personal empowerment

3.   Empathy, understanding and caring for others, including the importance of reducing pain and suffering in the world, feeling a strong connection to all humanity, compassionate self-concept

4.   Racial or ethnic awareness and tolerance, including the importance of promoting racial understanding, attending racial or cultural awareness workshops, the ability to get along with people of different race or cultures, and growth in the tolerance during college.

5.   Academic performance, including graduate-level degree aspiration and intellectual self-confidence

6.   Satisfaction with college, including a sense of community on campus, the amount of contact with faculty, interaction with other students, and overall college experience

7.   Religiousness, including religious commitment and involvement (Astin *et al.*, 2004, pp. 10-12)

Love and Talbot (1999) also outlined five processes of spiritual development which are interrelated. These processes define spiritual development as involving the following:

1.   "An internal process of seeking personal authenticity, genuineness, and wholeness as an aspect of identity development…

2.   The process of continually transcending one's current locus of centricity…

3.   Developing a greater connectedness to self and others through relationships and with community…

4.   Deriving meaning, purpose, and direction in one's life …

5.   Increasing openness to exploring a relationship with an intangible and pervasive power or essence that exists beyond human existence and rational human knowing" pp.364- 367 (Capeheart-Meningall, 2005 p. 32)

The process of spiritual development as proposed by Love and Talbot (1999) connects the students' current life and the students' development through the

integration of what they know and the knowledge they are acquiring. This development is essential for the holistic growth of higher education students.

Research by Astin and Astin (2003) portrays a significant degree of development during the college years, and much more is to be learned. In the survey it was evident that students experience considerable spiritual change and development in the college years. Students are actively engaged in a spiritual journey seeking to find meaning to their lives. The research findings gave insight into college students' development of spirituality and the importance of spiritual concerns and development for college students. Students in their responses indicated that there is little support from college programs, professors, and classroom engagement (Astin, 2003). According to the research results by Astin (2003), over half of all students place a high value on "integrating spirituality into my life" and a good number of year three students express a strong interest in spiritual matters. More than two-thirds of all students reported that they have had a spiritual experience and 75% of students believe that "we are all spiritual beings." Students' affirmation that people can reach a higher plane of spiritual consciousness through meditation and prayer was 72% and 58% of students thought it important to integrate spirituality into their life. Forty percent indicated they were seeking opportunities for spiritual growth and 51% believed in the sacredness of life. More than two-thirds of all third-year students demonstrated a substantial level of religious engagement and commitment, with 77% indicating they prayed and 70 % affirmed that they had attended a religious service in the past year. Seventy-eight percent indicated they had discussed religion or spirituality with a friend (Astin, 2003 pp.1- 2). Students further indicated that their religion or spiritual beliefs helped them personally, socially, and emotionally with seventy-three percent indicating faith helped them develop their identity, and seventy-four percent indicating that their faith provided

them with strength, support and guidance. Sixty-seven percent indicated that spirituality gave them meaning and purpose to life (Astin, 2003, p. 3). The research results suggest that higher education students have a great concern for their spirituality and spirituality and spiritual growth during their years in school, therefore, Educators cannot afford to ignore this deep desire of their students.

Despite these findings on religious commitment, students also expressed a high degree of religious tolerance with eighty-eight percent of students indicating that non-religious people could lead moral lives just as those with religious affiliation and seventy percent indicating that most people can grow spiritually without being religious showing that the two constructs can be experienced differently.

Students' spirituality is also essential for their community. Astin (2004) advocated that, the most important thing to keep in mind about spirituality is that it touches directly on our sense of community. Not only is spirituality involved in what we do, but it is also a relevant topic to today's college students. Incorporating spirituality into educators' work and practice will not only allow educators to engage with students on a deeper level, but it would also strengthen current practices and policies in place to support students' success. This is in line with the belief that spirituality is fundamental to students' lives (Astin, Astin & Lindholm, 2011). Astin *et al.* (2011) added that during college, students are often saddled with the some essential questions such as, who am I in college?, what are my deeply felt values?, do I have a mission or purpose in life?, what kind of person do I want to become?, what sort of world do I want to help create?, what is my role and place in the universe?. Accordingly, Astin *et al.* (2011) suggest that students' keep searching for answers to these questions, a tendency referred to as students' 'spiritual quest'. Astin *et al.* (2011) explained that dealing with the afore mentioned questions influences the way students make decisions,

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their choice of courses studied at the higher institutions and their future careers. Also searching for answers to students' frequently posed questions, has a bearing on their developmental processes involving personal qualities such as empathy, caring, self-understanding, and social responsibility. It is therefore essential and inevitable to help students address issues pertaining to their spirituality in our higher institutions. (Astin & Astin, 2003).

In addition, Astin and Astin (2003) proposed that structured curriculum and co-curricular experiences are needed. Their proposition was that these would

"subject the examination of values and the diversity of religious experience to the same analytic and critical contexts as other academic subject matter. And, campus leadership is crucial for affirming and strengthening the commitment to incorporating the search for personal meaning and values, for authenticity and spiritual growth, as central to the mission of higher education" (p.7).

Spirituality enhances students' whole development and is an essential fragment of education, which has an immense bearing on students' decision making, especially in their choice of vocation. Student affairs administrators, vocational counsellors, and academic advisors are admonished to help students in this wise by fostering their spirituality at school (Dunlap, 2018).

Students' spirituality may be the area that would be most controversial since state institutions as well as many private educational institutions want to remain neutral in terms of religion. However, it is important here to remember that the study has looked at spirituality broadly defined and not related to a specific religion. Practically, fostering spiritual growth among college students from different religious backgrounds needs determination, strategy and effort. Educators in the public institutions are likely to decide that involving students in spirituality should be for the faith-based institutions

in accordance with their set of beliefs, however, at the universities, students struggle to make meaning and develop a sense of purpose within an increasingly complex and diverse society, hence issues of spirituality should not continue to be ignored by educators (Bowman, 2007).

According to Tisdell (2003) the college years gives the child the opportunity to move away from the childhood religious tradition and also to question this faith. At this stage it turns out to be a critical-reflective process that typically occurs in young adulthood. In addition to this developmental struggle the obscure environment of analytical scrutiny common in higher education offers a situation ripe for change. Tisdell (2003) in her submission said that the academic community has the potential to enhance or inhibit this process of faith at development. This assertion by Tisdell (2003) is shared by Parks (1986) who points out that "higher education-self-consciously or unself-consciously serves the young adult as his or her primary community of imagination, within which every professor is potentially a spiritual guide and every syllabus a confession of faith" (Parks, 1986, pp. 133-134).

Berkel, Armstrong and Cokley, (2004) also mentioned that men and women were seen to increase in spirituality in their adulthood and that the women increased more rapidly than men in the second half of their adulthood years. However, research had shown no significant difference between the men and women (Berkel *et al*., 2004). Buchko (2004) suggested that more college women, than college men, "experience a strong spiritual relational component to their religious faiths" (p. 96) explaining that, they experience daily connection with God through prayer, seek direction from religious advisors or teaching when handling personal problems, feel the assurance of God's presence and feel God is active in their lives. College women draw comfort and

have a sense of security from their faith, expressing feelings of devotion to and reverence for God more than the men do (Bryant, 2007).

Bryant (2007) researched on gender differences in spirituality and reported on a study conducted with a sample of 542 undergraduates at a Christian evangelical institution which showed a difference between the male and female participants. It was observed that the women considered God to be more salient, respected, and awesome than the men. The women saw God to be less punitive, and were unwilling to attribute negative terms to God. In another study of 127 students at a Reformed, Christian liberal arts college, differences between the faith stages of the male and female participants, were observed (Bryant, 2007). The research of Simpson, Cloud, Newman, and Fuqa (2008) administered various instruments, to their participants to assess gender differences in spirituality and found no difference between men and women.

Ethnic groupings also show differences in spirituality. Hartley, 2004 cited earlier studies conducted by Hoge's (1976) series of cross-sectional studies which revealed vast change between cohorts than within them, and suggested that some of the changes in religious attitudes were possibly due to shifts in societal values.

There are many theories which explain spiritual or faith development among individuals. These theories are essential for comprehension of students' spirituality.

Fowler's Theory of Faith Development

Among several theories which have been propounded concerning spiritual development are Fowler's theory and Park's theory. According to Fowler (1987) faith development depicts meaning making. Through faith development, the individual understands his own life, the values and different commitments that guides. These

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values and commitments are shared with others and this is essential in faith development.

Fowler outlined six stages of development that an individual could go through as he matures into adulthood. These stages have been generally accepted as referring to spiritual development of an individual.   The stages are:

1.   Pre-stage and stage 1: This refers to infancy called undifferentiated faith. The infant develops basic trust and mutuality with the one who offers care.   The child moves to stage 1 which is projective faith, typical of children from 2 to 7. Though the child has formal imagination, reality is not well differentiated from fantasy.

2.   Stage 2- the mythic, literal stage- the person at this stage can sort out the real from the make believe.

3.   Stage 3 – Synthetic conventional stage. People enter this stage at puberty. Here authority is located outside the self for example in the church leaders.   People belief is conventional – what is accepted by all in the group so they can stay connected to it.

4.   Stage 4 – Individual reflective faith. People reach this stage in their early mid-twenties. This individual must be willing to redirect the reliance on the external authority to a service of authority within himself. He now reflects over beliefs and examines them critically

5.   Stage 5- Conjunctive Faith- Fowler says a person at this stage is learning how to reengage with some type of faith that is beyond rational control, can recognise the partial truths that any give religious traditions right offer. But may choose to re-engage with it.

6.   Stage 6- universalising of faith – This stage according to Fowler is reached by very few people like Mother Theresa. At this stage a person is able to forgo well-being to pursue a cause. A person is willing to risk his own life or safety to help the needy or helpless in unexpected ways.

Fowler's theory on faith development has been criticised by some researchers. These criticisms were basically aspects of his research methodology and the Christian bias of his work. Broughton (1986) pointed out that in Fowler's original study only one participant was involved in stage 6. Men consistently scored higher than women, the study also shows religious bias of the sample, and the lack of apparent rationale behind the interview protocol. In addition, Broughton (1986) had doubts of people's abilities to make the exact representations of their own lives during the interviews. Fowler (1981) did not use the traditional research framework such as presenting research questions, giving limitations of the study, results, discussion and implications (Creswell, 2003).

Fowler's Faith Development Theory (FDT) is biased against non-Christians (Stamm, 2006; Andrade, 2014). Several researchers have criticized Fowler's sample as dominated by Christians, predominantly Catholics (Broughton, 1986). Some researchers who used sample of different faiths had problems with some of the stages. For example, Dreweck (1996) studied in Canada and had problems with the FDT stages 3 and 4 (Stamm, 2006). This notwithstanding, Fowler's theory is widely used to explain the nature of an individual's faith development (Stamm, 2006; Andrade, 2014).

Parks' theory

Parks (2000) defined faith as "the activity of seeking and discovering meaning in the most comprehensive dimensions of our experience" ((Parks, 2000, p. 7). Parks

has great support for Fowler's work, and has embraced much of Fowler's (1978, 1981) design. She also based her works on the theories of some earlier developmental theorists Erikson (1963, 1993), Kohlberg (1981), Robert Kegan (1982), and drawing mostly on William G. Perry's works (1968/1999). Parks followed her initial research by expanding her theory in two additional books (Parks, 1986; Parks, 2000). Parks (1980) began her works by expatiating on the middle stages of Fowler's (1978) theory, focusing on faith development of young adults. She contended that the faith stage 4 be categorized into two distinct groups, "Faith Stage 4 may be divided into two stages we shall call Young Adult and Adult" (Parks, 1986, p. 127).

The young adults have an initial searching faith commitment which is quite weak though exploratory in nature, before moving to a more stable faith of tested commitment of adulthood. Parks, secondly asserted that Fowler's work was based on only the cognitive aspect of spiritual development, whereas the affective (how a person feels) and the social (how the person interacts with others) also influence spiritual development. Hence Parks' additional dimensions of "forms of dependence" and "forms of community" to supplement the dimension ("forms of knowing") proposed by Fowler (1981).

Parks (2000) posited five forms of knowledge namely: authority-bound / dualistic 2. Unqualified relativism 3. Probing commitment 4. Commitment in relativism 5. Convictism commitment. These forms of knowing denote how the thinking position of an individual is. He develops meaning in the context of faith. According to Parks the adolescent moves into unqualified relativism leaving behind dependence on authority and dualistic way of viewing the world. The individuals' knowledge and meaning at this stage is influenced by the context and relationships and associations in which the individual grew.

The probing commitment period of an individual is often a short term period. The individual critically re-examines a variety of possibilities of meaning or knowing what best suits him or her. In the commitment to relativism stage, the individual may not be exploratory, rather he or she is able to form judgments critically about commitment made in the complex world. In Parks' assertion, one's ability to live responsibly while making a commitment to a particular faith that he or she will live by, depicts the move towards young adulthood. Finally, convictional commitment expresses wisdom, deep conviction and the ability to recognize contradictions existing in the world

Parks' second dimension of faith development borders on the affective. She explained that human beings are inter dependent and develop faith through interactions between an individual and the outside world. This dimension of development is termed "forms of dependence" which shows how the individual feels during the development of faith. There are four positions of development associated with this stage dynamic:

First, the dependent/counter dependent which occurs during adolescence. During this period the individual relies on authorities to determine how he feels about events in the world. At the fragile inner dependent stage the young adult balances the views of others with his own views. The young adult also needs support at this stage, he benefits from mentors who give guidance and help to reinforce the young adult identity.

Secondly, confident inner dependent shows how the young adult with time develops his own sense of self and faith through encouragement, hence increasing in confidence and ability to shape his destiny. Inter dependence is a stage where the young adult builds a strong sense of self leading to a renewed understanding of faith and goes to see the values of other beliefs.

Parks' theory proposes forms of community as the third stage indicating five stages of forms of community namely conventional communities, diffuse communities, mentoring community, self-selected groups and open to the other. They show different network. At the conventional community stage, the individual turns to depend on others to define who he is and what his faith is. The individual moves on to diffuse communities by exploring new ideas and ways of being that individual. The individual becomes uncomfortable with his or her group, social group, and seeks for new acquaintances to conform to new choices which lead to new communities. Concerning mentoring community, Parks emphasized the need for a mentoring community. In the self-selected group, the tested adult searches for communities that share their beliefs and have similar ways of making meaning. Lastly, at the stage of open to the other, the individual is able to deepen his or her awareness which leads to further transformation (Hartley, 2004).

In summary, Fowler's theoretical underpinnings are certainly present within Parks' work, as evidenced by her focus on expanding individuality and authority and her Christian worldview. Parks' work is situated within Fowler's, and because he has been cited much more frequently in the literature, Parks' theory has been subjected to many of the same critiques as Fowler's. The question often posed is why do researchers continue to adhere to Fowler's and Parks' theories, despite all the problems inherent within them. This has been answered by some researchers as such: First, because the theories are the widely used theories in the area of faith or spiritual development, they "provide useful heuristics for guiding the work of student affairs professionals" (Stamm, 2006, pp. 63-64). Parks' theory offers adequate insight to how the spiritual development of undergraduates can be facilitated. It brings to light the role of students getting exposed to new perspectives and having 'shipwreck'- a metaphor she uses to

describe a period of disappointment (intellectual or emotional) which poses a challenge to one's assumed faith or belief. In this case the young adult's world begins to change or even fall apart. "If we do survive shipwreck – if we wash up on a new shore, perceiving more adequately how life really is – there is gladness. It is gladness that pervades one's whole being; there is a new sense of vitality, be it quiet or exuberant. Usually, however, there is more than relief in this gladness. There is transformation. We discover a new reality behind the loss…As the primal, elemental force of promise stirs again within us, we often experience it as a force acting upon us, beneath us, carrying us – sometimes in spite of our resistance – into a new meaning, new consciousness and new faith." (Parks, 2000 p. 29).

Educators have embraced Fowler's Stage 3 to 4 transition as "the most critical passage in the faith journey" (Raper, 2001, p. 20). Parks' (1986; 2000) idea of the mentoring community is very applicable to higher education's living-learning communities, especially as it cautions educators about the "unhealthy aspects of the pledging experiences of fraternities and sororities" (Love, 2002, p. 367). The emphasis on higher education is also useful, as the "academic community has the potential to enhance or inhibit this process of faith development" (Hartley, 2004, p. 116).

Finally, religion is a highly salient element of identity, as important to college students as ethnicity and gender (Garza & Herringer, 1987). The applications of her theory has been useful to many educators, in her book "In the Critical Years" (Parks, 1986), Parks focused on higher education, "the institution of preference for the formation of young adults in our culture," (Parks, 1986, p. 133) as the main type of mentoring community, communities which foster young adult growth in faith. She stressed on the need for mentoring communities through faculty help and school environment that challenge and support students as they go through the developmental

process (Hartley, 2004). This proposition is in conformity with the vision of the advocators of character education in higher institutions which helps the growth of students' spirituality.

For this study, the Spiritual Involvement and Beliefs Scale -Revised (SIBS-R, Hatch, 1998) is chosen among other spirituality scales to measure spirituality because of its universal use. The SIBS has been tested using participants of various faith affiliations. The average score and distribution of scores was very similar in Moslem, Christian, and Baha'i subjects, all of whom were very involved in their faith. Scores were substantially lower in the Humanist group, and much lower in the Atheist group (Hatch, 1998).

Moral Development

This section will discuss morality, the definition of moral development and moral reasoning as an aspect of moral development. Secondly, Moral reasoning according to Kohlberg's (1981) theory of ethic of justice and Gilligan's (1982) theory of ethic of care will be considered. Finally, Rest' Four-Component Model and the Moral reasoning instrumentation by Rest (1986) used in measuring one's level of moral development will be discussed

Definition and Concepts of Morality and Moral Development

Schooling is a moral enterprise and values issues abound in the content and process of teaching (Kohlberg & Hersh, 1977). As a result, progression in morality must be of concern to educational leaders. A brief look at morality will be considered as a prelude to the discussion on moral development.

Morality

In an earlier submission by Haidt (2001), morality was defined as the evaluation of the "actions or character of a person that are made with respect to a set of virtues held to be obligatory by a culture or subculture" (Haidt, 2001, p. 817). This implies that people in different social settings are likely to uphold different moral values. However, researchers of this view also attest to the fact that there are universal moral values across cultures such as 'fairness'. Morality has also been popularly defined as ''prescriptive judgments of justice, rights, and welfare pertaining to how people ought to relate to each other'' Turiel (2006, p. 3) linking this definition of morality to Kant's (1996) liberal political theory which expresses a moral code accepted in agreement among the individuals is a publicly justified morality. According to Kant (1996), in order to be fully consistent with everyone's right to freedom, the legislative laws in every sovereign state can only belong to the general public and must unite the will of the people. In this case, no law can be legitimate unless all citizens as a whole, consent to it.

Haidt (2008) alternatively, also defines morality from a cross-disciplinary perspective: "Moral systems are interlocking sets of values, practices, institutions, and evolved psychological mechanisms that work together to suppress or regulate selfishness and make social life possible" p. 70. This definition explains that human morality arises from the coevolution of genes and cultural innovation, claiming that cultures have through diverse means imparted on the human mind to reduce selfishness and form cooperative communities, where people in a community through their behaviours care for each other's welfare (Pagliaro, Ellemers & Barreto, 2011). Again, this approach to morality could be considered as an individualist approach since individuals are the vital entities of moral value. The approach gives a hint of Gilligan's (1982) moral theory where selfishness is suppressed by encouraging individuals to

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empathize with and care for the needy and vulnerable. There is also, Kohlberg's (1970) theory of morality, which suggests respect for the rights of others and fight for justice (to be discussed later). To Cohen and Morse (2014) morality does not suppress the rights of a person rather it ensures a balance of self - interest and the interests of others.

In the Ghanaian context, morality is seen to be founded on both concern for human welfare and interest as well as the demands of one's association with a particular religion. In essence, both social and religious endorsements are the motivating force of morality in Ghana (Dei & Osei-Bonsu, 2015). The Ghanaian society places demands on its citizens to be concerned and interested in the welfare of others to enhance peaceful coexistence (Gyekye, 2011). Like other African countries, the society is governed by ethical values, principles, rules, and taboos that guide social and moral behaviour. Ethical values such as compassion, solidarity, reciprocity, cooperation, interdependence, and social well-being are generally expected as a duty for all in the society to perform (Dei & Osei-Bonsu, 2015). Moral issues arise mostly when the choices people make will affect the wellbeing of others, either by causing harm or benefiting the individual. The evaluation of how an action affects either the agent or others makes it moral or not, good or bad, acceptable or not acceptable by the society. An individual's judgment of what is moral or not which affects his or her behaviour in any situation has a pattern of growth. This will be discussed in the next section.

Definition and Theories of Moral Development

Moral development has been defined as "A progressive understanding of the process and principles through which social relationships and the order of society are created and maintained" (Astin & Antonio 2004). Moral development describes a person's growth over time, of thoughts, values and emotions that impact behaviour in

ethical situations (McDaniel, Grice & Eason, 2010). According to Feldman (1996), morality is not always black and white, there could be conflicts between different sets of accepted social standards. In spite of this assertion, research has proved that people move through moral reasoning in changes in a fixed order as propounded by Kohlberg in his measurement of moral development. Other researchers also are of the view that Kohlberg's measurement of moral development depicts the individual's moral judgement and not moral behaviour - trying to dichotomise the two concepts. The attempt to separate moral judgment from moral behaviour is refuted by Rest et al., (1999). In their neo-Kohlbergian model, they submit that moral judgment and moral behaviour are closely related. The bible also states emphatically in proverbs that *"as a man thinketh in his heart so is he" (Proverbs chapter 23 verse 7* King James Version) This explains that an individual's thoughts or mode of judgment are reflected in his behaviour. Therefore, moral judgment and moral behaviour are inseparable.

Moral development was defined by Kohlberg building on Piaget's work. Kohlberg refutes Piaget's suggestion that was completed by early or mid-adolescence and said it progresses to adulthood. To Kohlberg, moral development represents the transformation that occurs in a person's form or structure of thought. It has to do with how a person interacts with his social environment, solving problems related to his social world. Moral development also deals with the analysis of developing structures of developmental sequence across cultures. Thus, moral development does not pertain to any particular culture, yet culturally sensitive (Kohlberg & Hersh 1977).

Kohlberg's (1973) Theory of Moral Development

Kohlberg's theory of moral development holds that moral reasoning, the basis for ethical behaviour has six identifiable development stages, each more adequate at

responding to moral dilemma than its predecessor. Kohlberg's six stages are grouped to each other under moral judgement, these go far, beyond the ages studied earlier by Piaget. Kohlberg associates childhood typically to the pre- conventional stage and adolescence to the conventional stage. The remaining stages of morality – post-conventional stage is solely associated with adulthood which occurs in the late twenties or even after (Kohlberg, 1973). Lawrence Kohlberg's (1976, 1984) theory of moral development posits that people generally use the six distinctive cognitive structures in organising principles when confronted with moral dilemmas. The principles applied shows a person's approach to the moral issue at stake and not what his or her specific moral belief or opinion is.

Kohlbergian contribution towards moral development stresses that each stage represents "a qualitative re-organization of the individual's pattern of thought, with each new re-organization integrating within a broader perspective the insights achieved at the prior stages' (Colby & Kohlberg, 1987, p. 5). As individuals develop their concepts of justice, there is progression from self-centeredness to societal perceptions. One's understanding of fairness expands from a system that serves oneself (referred to as a pre-conventional perspective, Stages 1 and 2), to the stage that attends to one's family, friends and immediate communities (the conventional perspective, Stages3 and 4) and, finally, to the stage that seeks to satisfy larger communities, including strangers (called the post-conventional perspective, Stages 5 and 6). This theory of moral development describes how a person grows from pure self-interest perspectives (associating fairness with what serves his or her advantage) to perspectives that considers fairness as what serves society (where societal laws and social systems that are moral are designed to serve all members of society). The higher levels of Kohlberg's theory are enforced when students are offered courses and programs designed to

promote moral reasoning that encourage college students to reason about moral issues from broader societal perspectives in order to serve the public good (Mayhew & King, 2008).

According to Kohlberg, the transition to adult reasoning was motivated by situational and environmental changes outside the individual. He found this very typical of college life which satisfied the two conditions- students had left the home and had to relate with others whose traditional values, ideals, and principles could be different from what they have acquired at home. This is the case of students at the Tertiary Institutions in Ghana. Kohlberg's stages of moral development are defined by the following characteristics:

Stage 1: Preconventional level - Obedience and punishment orientation. Rules are obeyed to avoid punishment. Unquestioning deference to power are valued in their own right not in terms of respect for an underlying moral order supported by punishment and authority.

Stage 2: The instrumental relativist orientation. The child conforms in order to obtain rewards. The child takes the right action not out of loyalty, gratitude, or justice but because of personal gains "You scratch my back I will scratch yours" is the underlying factor of reciprocity.

Stage 3: Post conventional, Autonomous or principled level. At this level a person defined his moral values and principles that have validity and application apart from the authority of the groups or persons holding these principles and apart from the individual's own identification of these groups.

Stage 4: law and order orientation. There is orientation toward authority fixed rules and the maintenance of the social order. Right behaviour consists of doing

one's duty, showing respect for authority and maintaining the given social order for its own sake.

Stage 5: The social-construct, legalistic orientation. Right action tends to be defined in terms of general individual rights and standards which have been critically examined and agreed upon by the whole society. Aside from what is constitutionally and democratically agreed upon, the right is a matter of personal "values" and "opinion".

Stage 6: The universal-ethical- principle orientation: refers to the morality of the individual principles of conscience. One conforms to avoid self-condemnation. A person's   right is defined by the decision of conscience in accord with self-chosen ethical principles appealing to logical comprehensiveness, universality, and consistency. Kohlberg also states that this stage is for rare persons like Martin Luther King Jr. who develop broad ethical system that goes beyond the social system.

In spite of the popularity of Kohlberg's work, critics have pointed out that the theory focuses on concepts, justice or fairness. This makes the theory narrow because other aspects of moral reasoning, meaning systems are left out. Kohlberg's critics challenged him on numerous issues. Kohlberg was criticized for his modified 'natural law' approach to moral development, which was centred on moral development being culturally universal in nature. Critiques also comprised of his unwillingness to accept the moral development works on the ethic of care (Gilligan, 1982) and for using predominantly males as his subjects for the research.

Table 2
Contents of the Kohlbergian Moral Stages

Level and stage	What is right	Reasons for doing right	Social perspective of stage
Level I: Preconventional *Stage 1:* Heteronymous morality	To avoid breaking rules backed by punishment, obedience for its own sake, and avoid physical damage to persons and property	Avoidance of punishment, and the superior power of authorities	Egocentric point of view: Doesn't consider the interests of others
Stage 2: Individualism, instrumental purpose, and exchange	Following rules only when it is to someone's immediate interest; Fairness, agreement, and equal Exchange	To serve one's own needs or interests in a world where you have to recognize that other people have their interests.	Concrete individualistic perspective: Right is relative, conflicting, and own interest
Level II: Conventional *Stage 3:* Mutual interpersonal expectations, relationships, and conformity	Living up to what is expected by people close to you or what people generally expect of people in your circles. Being good, good motives, concern about others, are considered Important	The need to be good in your own eyes and those of others. Care for others. Belief in the golden rule. Support for rules and authority which support stereotypical good behavior	Perspective of the individual in relationships with other individuals. Shared feelings, agreements, expectations take primacy over individual interests
Stage 4: Social systems and conscience	Fulfilling the actual duties to which you have agreed. Laws are to be upheld except in extreme cases where they conflict with other fixed social duties	To keep the institution going as a whole, to avoid the breakdown in the system, and to have an imperative conscience to defined obligations	Differentiates societal point of view from interpersonal agreement or motives
Level III: Postconventional *Stage 5:* Social contract or utility and individual Rights	Being aware that people hold a variety of values and opinions, that most values and opinions	A sense of obligation to law because of one's social contract to make and abide by laws for the welfare of all and for the protection of all people's right. "The greatest good for the greatest number"	Prior-to-society perspective. A rational individual awareness of values, rights, and social attachments and contracts. Considers moral and legal points of view.
Stage 6: Universal ethical principles	Following self-chosen ethical principles. Particular laws or social agreements are usually valid because they rest on such principles. Principles are universal; principles of justice; equality, respect, and dignity of human beings as individual persons.	The belief as a rational person in the validity of universal moral principles, and a sense of personal commitment to them.	Perspective of a moral point of view from which social arrangements derive. Perspective is that of any rational individual recognizing the nature of morality or the fact that persons are ends in themselves and must be treated as such.

Adapted from Kohlberg (1984). The psychology of moral development: The nature and validity of moral stages (Vol. II). San Francisco, CA: Harper & Row

Carol Gilligan's Theory of Moral Development

Gilligan (1982) strongly argues that the concepts of care are entirely ignored in Kohlberg's work. Gilligan (1982) in response to Kohlberg's work, believed that women's morality was to serve people and not do harm to others. She believed a moral person helped others, equating goodness to service and meeting one's responsibilities to others, if possible, without self-sacrifice. She believed that "the central moral problem for women" was conflict between self and others because women are guided by their relationships with others and their desire to act in a manner that would not cause harm. Gilligan (1982) stressed that the women more often than not approach moral and ethical dilemmas from the point of view of responsibilities and caring. Women seek not only "just" solutions but that which deals with the social relationship involved.

Giligan (1982) suggested that women's morality is different due to their social experiences. Men view morality along the lines of justice and fairness. Women concentrate on what is practical and best for them, what is best for others and also see morality as non-violence (King & Mayhew 2002). According to Giligan (1982) Ethic of Care is birthed in voice and relationships, adding that everyone has a voice being listened to carefully and heard with respect. Ethics of care directs our attention to the need for responsiveness in relationships. Gilligan (1982) emphasised that this kind of morality is grounded in a psychological logic and reflects the way in which we experience ourselves in relation to others. Gilligan's (1982) perception of morality has it that, the origins of morality lie in human relationships as they give rise to concerns about injustice and carelessness (Gilligan,1982) Furthermore, women's developmental theory would suggest that women's outcomes on this measure, moral care for others, would be different than men's outcomes. This is because women tend to place a higher

value on community and "the other" as they develop (Josselson, 1987; Gilligan, 1982). Belenky, Clinchy, Goldberger, and Tarule (1986) reinforce this finding, suggesting that while men also develop a moral care for others, women may tend to do it earlier in their development than men.

Skoe (2010) proposed that variations in care reasoning levels have implications for personal as well as social adaptation throughout life span. According to a research on intimate social interactions with young adults, care reasoning showed both commitment and trust in romantic relationships. Among the middle-aged and older adults, there were greater levels of consulting others, considering others' perspective and supportive guidance from others which correlated positively with the Ethics of Care Interview (ECI). It was therefore concluded that people higher in care reasoning could be motivated to initiate and foster close interpersonal relationships. More findings showed that greater volunteer participation like helping sick or elderly people and giving to needy people were highly linked with the ECI. Low ECI scores were however associated with a group of adult forensic psychiatric patients who had been involved in acts such as rape and homicide. It was deduced that the ECI relates positively to pro-social behaviour and negatively related to antisocial behaviour. (Skoe, 2010). Providing students of higher institutions with programmes related to ethic of care could impact positively on pro-social behaviour on campus and conversely minimise antisocial behaviour.

Educationists in Ghana who study the developmental pattern of their students could encourage care reasoning among tertiary education students to help enhance care based moral development. The results could generate some reduction in antisocial activities at the campuses.

Table 3.

Comparison of Gilligan's Morality of Care and Responsibility and Kohlberg's Morality of Justice

	Morality of Care and Responsibility-Giligan	Morality of Justice-Kohlberg
Primary Moral Imperative	Nonviolence/ care	Justice
Components of Morality	Relationships Responsibility for self and others Care Harmony Compassion Selfishness/self-sacrifice	Sanctity of Individual Rights of self and others Reciprocity Respect Rules/legalities
Nature of Moral Dilemmas	Threats to Harmony and relationships	Conflicting rights
Determinants of Moral Obligation	Relationships	Principles
Cognitive Processes for Resolving Dilemmas	Inductive thinking	Formal/logical-deductive
Views of self as Moral Agent	Connected, attached	Separate, Individual
Role of Affect	Motivates care, Compassion	Not a component
Philosophical Orientation	Phenomenological (contextual relativism)	Rational (universal principle of justice)
Stages	I. Individual Survival IA. From Selfishness to Responsibility II. Self-sacrifice and Social Conformity IIA. From Goodness to Truth II III. Morality of Nonviolence	1. Punishment and Obedience 2. Instrumental Exchange 3. Interpersonal Conformity 4. Social System and Truth Conscience maintenance 5. Prior Rights and Social Contracts 6. Universal Ethical Principle

Source: An Ethic of Care, Brabeck, M (1983) p. 37

Rest *et al.* (2000) developed the Neo-Kohlbergian Model which is also based on progressive moral development and builds on Kohlberg's stages. The neo-Kohlbergian model uses three schemas that are related to five of Kohlberg's six stages. The model shows a gradual transition of moral reasoning development from (a) personal interest (S2 & S3), (b) maintaining norms (S4), and (c) post-conventional (S5

& S6) levels. These schemas were developed based on research post-Kohlberg (Rest, *et al.*, 1999, p. 11).

Rest's Four-Component Model

Rest *et al.* (1999) proposed that the person who is said to be behaving morally performs at least four basic psychological processes in that particular situation. These processes are:

1. Moral sensitivity

2. Moral judgement

3. Moral motivation and

4. Moral behaviour/ character.

Rest's four component model has been useful for research in the area of moral psychology and has helped in the formation of objectives for moral education programs. Rest (1999) however cautioned that the four - component model does not consider moral development or moral behaviour as a result of one single process. The four processes have distinctive functions though one might influence and interact with others.

Rest also explained that the four - component model does not depict cognition, affect and behaviour.as the basic elements of morality, rather the processes have different interconnections of cognitive and affective, that moral behaviour cannot be separated from the cognitive and affective.

Thirdly the four components according to Rest are not representations of general traits of people but they represent the processes implied in the production of a moral act. The four components show all the processes that go into a moral behaviour in a specific situation.

Lastly, the four components do not occur in a linear sequence, that is component 1 is followed by component 2 then component 3 and followed by component 4. For example one's way of stating what is morally right (component 2) could affect one's interpretation of the situation (component 1).

Rest arranged the four components sequentially and logically to explain the processes that must take place for moral behaviour to occur:

Component 1 – moral sensitivity depicts the process of assessing the situation to know what possible action to take and what the likely consequence(s) of the action would affect others. In effect, component 1 deals with the awareness of the different possible courses of actions to take and the effect they could have on other peoples' welfare.

Component 2- moral judgement is deciding on which of the variety of courses of action is morally right. When this is done, one still battles with other values that are held by an individual who has considered one line of action as morally right. According to Rest doing what is morally right may prevent an individual from considering other values, there are times that a person is tempted to compromise the moral ideal and choose the strong and the attractive non-moral values. This process gives reason for the moral process, moral motivation.

Moral motivation, component 3 explains the fact that when one has become aware of the various possible courses of action in a given situation which leads to diverse kinds of consequences, one would have to be motivated to choose the moral alternative even if it requires some sacrifices. Moral motivation will enable one to select options due to moral values over other values even when the decision made is costly. Several theories explain moral motivation. Rest outlined the following:

1. People behave morally because evolution has bred altruism into our generic inheritance.

2. Empathy is the basis for altruistic motivation.

3. Concern for self-integrity and one's identity as a moral agent is what motivates moral action.

Component 4 is having the courage, will power to act in a moral action. This process shows resoluteness competence and character. One overcomes all obstacles, difficulties and sticks to the good deeds. Ego strength, psychologist terminology which signifies strong self -will is needed in component 4 (Rest *et al.*1999).

Rest's DIT measures moral judgement component 2. He has used this instrument in several studies. Over the years the DIT has been used to measure how people form moral judgments.

Moral Development and Higher Education

Intentionally or unintentionally, moral development is an outcome of higher education, at least as measured by the DIT (Cummings et al., 2001; Dong, 2010; Foster & LaForce, 1999; King & Mayhew, 2002, Larson & Martin, 2005; Rest *et al.*, 1988; Thoma & Bebeau, 1993). Colleges which have embarked on programmes which promote students' moral development do so for three main reasons among others: College students make important life transitions, many of which have moral implications. Students are faced with the reality to examine the moral dimension of their lives as they prepare for their new life roles. Secondly, universities have accepted the responsibility to help students develop morally and prepare them for good citizenship, character development, moral leadership, and service to society. Thirdly, college graduates often take leadership positions in both their employment settings and in their communities. They are likely to make decisions that would affect the lives of others. (King & Mayhew, 2002).

Kohlberg's (1981b, 1984) work on principled moral reasoning and judgment is an informative theoretical work on the effect of postsecondary education on moral reasoning and judgment. Kohlberg concluded that moral or ethical development occurs in six stages in three levels. During Level I, consisting of stages 1 and 2, moral reasoning is concerned with self and others whom the student cares about. In Level II, made up of stages 3 and 4, conventional moral reasoning relates more to retention of social order, obedience to rules, and respect for authority. At Level III, stages 5 and 6, students see morality more rationally and make decisions from a more conventional or principled perspective (Pascarella & Terenzini 2001). Pascarella and Terenzini (2005) in their synthesis of Kohlberg's work posited that there is a positive relationship between the level of college attained and the level of principled moral reasoning gained during college.

King and Mayhew (2002) also reviewed 172 studies and found that college students' improved moral development, was associated with acquiring college-level education regardless of the student's age and level of moral judgment when they start college. Meta-analysis of their studies which measured the development of moral reasoning of students showed that participation in higher education constitute between 28% and 53% of the change of the development of moral reasoning during the college years. Specifically, Thoma and Rest's (1986) assessment of 56 studies (over 6,000 subjects) across various school levels (junior high, senior high, college, and graduate school) found that education was the cause for 53% of the differences (p. 116). McNeel's (1994) meta-analysis of 13 cross-sectional and nine longitudinal studies of DIT scores conducted in12 colleges and universities showed a difference of 28% (.77 SD). Bebeau and Thoma (2003) propose that development of moral reasoning can show significant increases during the college years especially in liberal arts colleges. This

increase in moral reasoning is as a result of students using more post-conventional moral reasoning during college.

Research has also revealed other factors which influence moral judgment at the university level as the moral decision-making climate of the institution; the students' friendship network and the change of students' religious orientation during undergraduate studies. It is worth noting that majority of the research works on the development of moral judgment in higher education, were conducted with Western populations (King & Mayhew 2002). It is on the basis of previous research conducted on the variable moral development, that this study sought to investigate the levels of students' moral development of students in Ghanaian tertiary education institutions.

The Defining Issues Test (DIT) is a proven tool for measuring development of moral reasoning; identifies empirical evidence regarding development of moral reasoning of students attending higher level educational institutions in the United States. Rose (2012) reported that research had indicated that the development of moral reasoning in university students, as measured by the DIT, is common around the world with the exception of the third world countries with less challenging education systems. This study therefore seeks to find out what the results of Ghanaian Tertiary students using the DIT will reveal concerning students' levels of moral development.

Rest, Navarez, Bebeau, and Thoma, (1999) building on Kohlberg's stages introduced the neo-Kohlbergian model which is also based on progressive moral development. The neo-Kohlbergian model uses three schemas that are related to five of Kohlberg's six stages. The schemas model a gradual transition of moral reasoning development from (a) personal interest (S2 & S3), (b) maintaining norms (S4), and (c) post-conventional (S5 & S6) levels. These schemas were developed based on research post-Kohlberg (Rest, *et al.*, 1999, p. 11). It also provides an alternative for those who

have misgivings about "purely verbal methods for assessing moral judgment," (Rest, Narvaez, Bebeau, &Thoma, 1999, p. 19) suggesting that interviews, are not always reliable.

Discussions on the results of various studies using the DIT or the DIT-2 in higher institutions across the globe are available in literature. N2 scores obtained by in a research by Rose (2012) conducted among Nigerian Christian university students were lower than the scores obtained for the US norms measured by the DIT by Dong (2010). Dong, (2010) gathered data with the Defining Issues Test over a period, from 2005 to 2009 and calculated the N2 scores representing the moral reasoning development for higher education students. According to Dong's norms, the N2 statistically increases each year. The results showed that the mean value for freshmen and senior was 33.4 (SD=15.3, n=10,300) and 36.0 (SD=12.8, n=12,200) respectively.

Rose (2012) reported that authors in seven other studies used modified versions of the DIT (three, five, or six scenarios), making some minor changes to the dilemmas for cultural consideration, and translating the test into Arabic had similar findings. The study participants included high school and PhD students as well as some university faculty members. The results showed that DIT scores from Muslim societies tend to be lower than the norms from Western societies with diverse religious backgrounds, mostly at the Kohlberg's stages 2/3 and 4 ('pre-conventional' and conventional' levels).

Although there are reports of no significant association between moral judgment scores and religious attitudes, "most authors in this area suggest that individuals with lower DIT scores were influenced by their moral ideology . . . that adherents to the Muslim religion relied more on divine law for moral decision than on justice as measured within the Kohlbergian framework" (Al-Ansari 2002, p. 79) where 'moral maturity would imply questioning the authority of God' (Al-Shehab 2002, p. 817).

Others have indicated some doubt of the validity of the DIT for people from conservative religious cultures (Larin, Geddes, & Kevin, 2009). Discussions from the various studies suggest that the DIT scores are affected by people who adhere to their religious dogmas (Larin *et al.,* 2009, Rose, 2012).

There have been diverse results about the effect of formal education on moral development, however. Numerous studies of moral judgment using the DIT have been conducted and reported within Western societies. In Sweden, Gard and Sundén (2003) studied three cohorts (1996–1998) of physical therapy students (n= 186, mean age = 22.9 years) who responded to a questionnaire about life views and ethics in their first and last semester of study, approximately three (3) years interval. Fifty per cent of the students expressed the view that they had changed their perception in life to a more accepting and tolerant one and that their awareness of ethical issues had been enhanced deeply after their studies.

Some western theories and some empirical studies show that there is improving development of moral reasoning due to number of years spent at the university. According to the United States norms N2 mean results for Freshmen/Sophomore/Junior and Senior level were 33.8, 34.7, 36.0 respectively. The increase in mean score was progressive according to the number of years spent at the university. In the study by Rose (2009) using students of a Nigerian Christian University, the mean N2 scores were 18.2, 20.4, 22.5 respectively for the same category of students In the USA, Dieruf (2004) studied two consecutive classes of occupational therapy and physical therapy students (n= 108, mean age = 30.6 years) who shared ethics studies. Using the DIT, the author found that the 2-year professional programme did not contribute to further advances in their moral development. More time seemed to be spent on technical skills rather than critical thinking, problem solving and the development of cognitive and

reasoning skills. Dieruf (2004) suggested that the students might have reached a plateau given their mature years and advanced level of education on entry to their institutions.

There have been a diversity of findings concerning the relationship between moral development and spirituality. According to Jenney's (2010) research, spirituality can often have a predictive relationship with a wide range of character qualities one of which is moral development. Holley's study (1991) however, depicts that although spirituality and morality demonstrate a close relationship, one cannot classify an individual's moral development based on his or her level of spirituality. However, Young, Cashwell, and Woolington (1998) found that spirituality positively correlated with moral development and purpose in life. Other researchers, such as Crysdale (2002), have suggested that authentic moral development requires Christian conversion, spiritual reformation, and individual re-examination. Research in moral development and spirituality with the intent of incorporating the six stages of moral development into Christian education, identified parallels between the development of a Christian life and morality, thus supporting research that suggests that spiritual development is related to moral reasoning (Hatch *et al.*, 2006).

Though spirituality is broader in scope than religiosity, one can also refer to previous works where religious development was found to be positively correlated with both moral development and developing a sense of meaning or purpose in life (Astin, 1993; Dalton, 1997; Parks, 1986, 2000; Young, Cashwell, & Woolington, 1998). The issues of morality and spirituality, and the issues of education in general have always concerned the best minds of mankind. Advocates of the kind of higher education which attends to students' spirituality and other affective development of the student, believe that, education at this level cannot be geared towards cognitive development only. According to the proponents of addressing spirituality in higher education, there is

nothing like pure cognition devoid of anything affective. As such, the mind and the spirit should be connected, resulting in holistic education.

Education which embraces the mind and the spirit help students examine "learning and knowledge in relation to an exploration of the self and one's responsibility to self and others" (Astin , Astin & Lindholm, 2011 p.3). The focus of this perspective about higher education learning is to have spirituality and morality incorporated in the curriculum and co-curriculum and other issues that affect the institutional structure and culture. Lindholm (2007) asserted that their research over the years prove that students and faculty alike attest to the idea that "spirituality shapes the perspectives brought into educational settings and the values placed at the centre of academic pursuits" (Lindholm, 2007, p. 11).

The Need for Students' 'Inner' Development

Astin, Astin, and Lindholm (2011) and Lindholm (2014) asserted that focus on the inner lives of college students in particular has augmented in the past twenty years calling for more research and practice in the area of spirituality. Educators of the higher education have acknowledged the overemphasis on external means of students' success, such as grades, test scores and grant revenue and have advocated for change, positing that interior dimensions of students' life (e.g., beliefs, values, self-understanding) are essential to education and forms the basis of an improved world (Astin, 2004; Chickering, Dalton, & Stamm, 2006). The desire to cater for the inner life is referred to as the realm of spirituality, meaning, and purpose (Astin *et al.*, 2011; Lindholm, 2014). Aspects of the college experience have the potential to enhance students' spiritual growth, and spiritual growth plays an important role in promoting many of the traditional academic and social outcomes of college (Astin *et al.,* 2011).

Although literature suggests that college environments and experiences influence students, there is no uniformity of such experiences. Recent scholarship therefore seeks to explore how students perceive their campus and experiences as encouraging spiritual growth (Bowman & Small, 2010; Bryant, 2006, 2007; Mayhew, 2008; Rockenbach, *et al.,* 2015)

Proponents of college student development attest that college students go through developmental changes while schooling at these higher institutions and therefore needed structured programmes by educators to help them develop accordingly One of the challenging goals of higher education is to assist students develop integrity and character at college, moreover, students who are given such attention will be poised for leadership after school. Parks (1986) who researched on young adults between 18 and 22 years affirmed that these years are critical years in the life of students and they could make it or initiate it during this period when their development of faith identity and other salient aspects of their maturation process are given attention (Larson & Martin, 2005)

Attending to students' 'inner' development has been ignored by certain higher institutions. Some of the reasons associated with this phenomenon in higher education institutions are that, administrators and faculty are not keen in implementing programs that would affect students' character. Students also consider themselves to be matured enough to handle their own lives at the university level (Berkowitz & Fekula, 1999). This notwithstanding, it is recommended that students at the universities are given the opportunity to go through programmes structured purposely to enhance their inner development which includes their spirituality and moral development.

The two constructs of character development, moral development and spirituality have been projected as playing major roles in the development of students

of higher education. This perception has been among some renowned educationists dating as far back as Plato's era. Plato posited that education should help enhance the moral life and values of an individual.

As Astin, Astin and Lindholm (2011) posited, not only is spirituality involved in what we do, but it is also a relevant topic to today's college students. Incorporating spirituality into educators' work and practice will not only allow educators to engage with students on a deeper level, but it would also strengthen current practices and policies in place to support students' success. This is in line with the belief that spirituality is fundamental to students' lives (Astin *et al.* 2011). Astin *et al.* (2011) added that during college, students are often saddled with some essential questions such as, who am I in college?, what are my deeply felt values?, do I have a mission or purpose in life?, what kind of person do I want to become?, what sort of world do I want to help create?, what is my role and place in the universe?. Accordingly, Astin *et al.* (2011) suggest that students' keep searching for answers to these questions, a tendency referred to as students' 'spiritual quest'. Again, Astin *et al* (2011) explained that dealing with the afore mentioned questions influences the way students make decisions, their choice of courses studied at the higher institutions and their future careers.

Also searching for answers to students' frequently posed questions, has a bearing on their developmental processes involving personal qualities such as empathy, caring, self-understanding, and social responsibility. It is therefore essential and inevitable to help students address issues pertaining to their spirituality in our higher institutions. Astin & Astin (2003) proposed that structured curriculum and co-curricular experiences are needed that would "subject the examination of values and the diversity of religious experience to the same analytic and critical contexts as other academic subject matter. And, campus leadership is crucial for affirming and

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strengthening the commitment to incorporating the search for personal meaning and values, for authenticity and spiritual growth, as central to the mission of higher education" (Astin & Astin, 2003, p.7). The complexities associated with helping students acquire spiritual and moral growth at the university, demands that further research is done to help educators of higher institutions understand and know how to implement structured programmes through character education (Patel,2007; Chickering, 2011; Astin; Astin & Lindholm, 2011).

The issues of morality and spirituality, and the issues of education in general have always concerned the best minds of mankind. Advocates of the kind of higher education which attends to students' spirituality and other affective development of the student, believe that, education at this level cannot be geared towards cognitive development only. According to the proponents of addressing spirituality in higher education, there is nothing like pure cognition devoid of anything affective. As such, the mind and the spirit should be connected, resulting in holistic education. Education which embraces the mind and the spirit help students examine "learning and knowledge in relation to an exploration of the self and one's responsibility to self and others" (Astin, Astin & Lindholm, 2011 p.3). The focus of this perspective about higher education learning is to have spirituality and morality incorporated in the curriculum and co-curriculum and other issues that affect the institutional structure and culture. Lindholm (2007) asserted, that their research over the years prove that students and faculty alike attest to the idea that "spirituality shapes the perspectives brought into educational settings and the values placed at the centre of academic pursuits" (Lindholm, 2007, p. 11).

The inculcation of character education in higher institutions, with focus on helping students build their personal values and increase their self-understanding is

considered as very important by most college students. Revelations from Sandy and Lena Astin's (2011) natural survey of college students and faculty have a proof of this assertion. The students also deem it essential to improve their spirituality. The gap between students' desires and expectations according to Astin and Astin (2004) needs to be attended to by educators. According to their research only 39% of the students used for their research indicated that their spiritual beliefs.

The study looked at two constructs of character development, spirituality and moral development as an integral aspect of their 'inner' development. The two constructs of character development, moral development and spirituality have been projected as playing major roles in the development of students of higher education. This perception has been among some renowned educationists dating as far back as Plato's era. Plato posited that education should help enhance the moral life and values of an individual. The current study therefore revisits and brings back for consideration in our modern era, what has been the goal of educationists in time past.

Students' spirituality is essential for their community, Astin (2004) advocated that the most important thing to keep in mind about spirituality is that it touches directly on our sense of community. Giving spirituality a central place in our institutions would serve to strengthen students' sense of connectedness with each other and their institutions. This enrichment of one's sense of community will not only go a long way toward overcoming the sense of fragmentation and alienation that so many of our students feel, especially as we witness cases of suicide at the universities. Connectedness with the community will also help these students to lead more meaningful lives as engaged citizens, loving partners and parents, also become caring neighbours. Having undergone structured programmes that would help develop their

spirituality and moral development, students would graduate from the universities ready to contribute positively to their communities.

Not only is spirituality involved in what we do, but it is also a relevant topic to today's college students. Incorporating spirituality into educators' work and practice will not only allow educators to engage with students on a deeper level, but it would also strengthen current practices and policies in place to support students' success. This is in line with the belief that spirituality is fundamental to students' lives (Astin, Astin and Lindholm, 2011). Astin *et al.* (2011) added that during college, students are often saddled with the some essential questions such as, who am I in college?, what are my deeply felt values?, do I have a mission or purpose in life?, what kind of person do I want to become?, what sort of world do I want to help create?, what is my role and place in the universe?. Accordingly, Astin *et al*. (2011) suggest that students' keep searching for answers to these questions, a tendency referred to as students' 'spiritual quest'. Again, Astin *et al.* (2011) explained that dealing with the afore mentioned questions influences the way students make decisions, their choice of courses studied at the higher institutions and their future careers. Also searching for answers to students' frequently posed questions, has a bearing on their developmental processes involving personal qualities such as empathy, caring, self-understanding, and social responsibility. It is therefore essential and inevitable to help students address issues pertaining to their spirituality in our higher institutions. (Astin & Astin, 2003) proposed that structured curriculum and co-curricular experiences are needed that would "subject the examination of values and the diversity of religious experience to the same analytic and critical contexts as other academic subject matter. And, campus leadership is crucial for affirming and strengthening the commitment to incorporating the search

for personal meaning and values, for authenticity and spiritual growth, as central to the mission of higher education" (Astin, 2003, p.7).

Students' spirituality may be the area that would be most controversial since state institutions as well as many private educational institutions want to remain neutral in terms of religion. Practically, fostering spiritual growth among college students from different religious backgrounds needs determination, strategy and effort. Educators in the public institutions are likely to decide that involving students in spirituality should be for the faith-based institutions in accordance with their set of beliefs. However, at the universities, students struggle to make meaning and develop a sense of purpose within an increasingly complex and diverse society, hence issues of spirituality should not continue to be ignored by educators (Bowman, 2007).

Universities should create an environment that supports spiritual exploration and involvement that is positive and respects the diversity of religious expression of the academic community and the wider global community. Students can also be encouraged to understand the beliefs of others in a respectful way that can encourage religious understanding and tolerance that is helpful for both a communal and global perspective. Religious intolerance for each other would be the complexities associated with helping students acquire spiritual and moral growth at the university, demands that further research is done to help educators of higher institutions understand and know how to implement structured programmes through character education (Patel,2007; Chickering, 2011; Astin *et al.* 2011).

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The inculcation of character education in higher institutions, with focus on helping students build their personal values and increase their self-understanding is considered as very important by most college students. Revelations from Sandy and Lena Astin's natural survey of college students and faculty have a proof of this assertion. The students also deem it essential to improve their spirituality. The gap between students' desires and expectations according to Astin and Astin (2004) needs to be attended to by educators. According to their research only 39% of the students used for their research indicated that their spiritual beliefs have been strengthened by new ideas encountered in class. This suggests that there must be programs purposefully arranged for students during their college days which will improve upon their spirituality.

Educators should consider shifting from education which only serves as a means to an end of securing employment and address the humanistic needs, desires of students, thus fulfilling the three major goals of education; academic achievement and

learning, character development and civic socialization (Berkowitz & Bustamante 2013). In modern times, society desires citizens who in their democratic world will desire to serve the society selflessly, fostering good relationships with others and upholding moral standards (Noddings, 2013). Noddings (1992) affirmed this reality about educated people in various fields of study "Evidence abounds that people can attain high levels of intellectuality and remain insensitive to human beings and other living things" (Noddings, 1992, p. 334). Character education aims at enhancing student understanding, caring about and acting on core ethical values. Where character education has been implemented, educators seek to turn knowledge acquired into practice that would benefit the society as a whole (Berkowitz & Bustamante 2013).

If students cannot imagine the potential impact of their actions on others, they will not be able to discriminate between right and wrong or choose the best among competing right values while at school. Moreover, students come out of the universities to join the intellectual and professional communities and will face many difficult and controversial moral decisions, which would require making choices according to their values and beliefs (Yocum, 2014).

Yocum (2014) in an autoethnographic survey shared the following experience "After I had begun attending the school-church moral training program, I experienced a spiritual awakening and realised that there was another place that I could feel loved and accepted besides school" (Yocum, 2014, p.85). Yocum (2014) confessed that the experience gained at the moral classes heightened an inner desire to be present at these classes always.

According to Yocum (2014) in the case of improving a student's spirituality.one who has such opportunities at school fulfils his or her spiritual quest and needs for spiritual connectedness thereby attains spiritual self-actualisation. Yocum (2014)

explains this spiritual self- actualisation as "the point where one is confident enough in his or her spiritual identity and purpose and has fulfilling spiritual relationships with others to the extent that they now have the freedom to devote time to self-improvement" (Yocum, 2014, p.85).

Higher education scholars and practitioners who advocate for increased attention to be given to students' spiritual development during their study at higher education institutions, have noted that there is yet to have extensive research done in the area of spiritual development in higher education literature (Astin, Astin, & Lindholm, 2011). The complexities associated with helping students acquire spiritual and moral growth at the university, demands that further research is done to help educators of higher institutions to understand and know how to implement structured programmes through character education (Patel,2007; Chickering, 2010; Astin; Astin & Lindholm, 2011).

Character and Character Development in Higher Education

Studies have shown that spirituality and moral development are two important variables that influence character development (Bolman & Deal 1995; Bhindi & Duignan 1997; Marshall, et al., 2011; Nucci, 1997; Rest, 1998). Debates held in the 1990s about values education (which has evolved to become character education) associated "spiritual and moral development with whole school, approach, school ethos, and the idea of instilling citizenship in pupils…namely education towards becoming responsible, active and morally accountable members of society'' (Arweck *et al.*, 2005, p.329).

Educators and all stake holders of education desire the best of characters for the students who turn out of their schools. This section deals mainly with the concept of character and character development. Various sub-sections are also discussed. The definition of character to explain what has been established as depicting an individual's character and what may be considered as good or bad character. This section also looks at character development at schools, suggested forms of character education as well as what character education does among students (Berkowitz, 2011)

Defining Character

Defining character has not been easy (Lapsey & Narvaez, 2005) however, several authors have attempted to define character in various ways. Character originates from the Greek word to engrave (O'Sullivan, 2004). Thus, O'Sullivan literally defines character as the engravings or markings upon an individual that results in a particular behaviour. These are entrenched behaviours in an individual which show up in relationships with others and the individual himself. Lickona (1991) posited that good character consists of knowing good, desiring the good, and doing the good. A person's entire being is rooted in his character (Lapsey & Narvaez, 2005).

Character is seen as all the psychological characteristics that ginger a person to behave as a competent moral agent, in effect to do good in the world (Berkowitz, 2011). Since "a person of character" has come to refer to someone of high integrity or moral functioning, character will be used to describe how all the aspects of morality manifest as outwardly observable positive behaviours. According to Lickona (1999), character is an individual's ability to do the right thing in spite of external moral principles namely, honesty, fairness, respect, and responsibility. Character shows who a person really is. From its Greek origin which means to "engrave" (O'Sullivan, 2004) character

metaphorically, suggests the lasting marks on an individual that differentiates him from another person. These differentiating marks are often acquired from infancy via religious beliefs, parental influences and association with others as one grows (Barlow, Jordan & Hendrix, 2003).

Character is also associated with a person's personality, attitudes, values, beliefs, behavioural patterns, and what a person says and does. Admirable traits reflect good character. (Kuh & Umbach, 2004) Lapsey and Narvaez (2005) also associate character with personality. Character is deeply rooted in personality. It is a combination of a body of active tendencies and interests that makes one open, ready, warm to certain ones and callous, cold blind to others (Baumrind, 1999, Lapsey & Narvaez, 2005). As an on-going aspect of human experience, character is doing what is ethically correct action (Howard, Berkowitz & Schaeffer, 2004). Astin and Antonio (2004) concluded that character, "represents personal values and behaviours reflected in how we interact with each other and in the moral choices we make every day." (Astin & Antonio, 2004 p. 56). Generally, someone of high integrity or moral functioning is referred to as "a person of character" therefore, character in the study will be used to describe how all the aspects of morality manifest as outwardly observable positive behaviours of an individual.

Character Development

Helping students to have an indwelling desire for the good is the basis of character development. Character development helps students make preferred choices for the good and not otherwise (Wilhem & Firmin, 2008) Character development also helps the individual to shape his or her personality (Lapsey & Narvaez, 2005). In this wise, character development envelopes the habits, traits, and virtues of the individual.

Character development is also defined as "the growth of those aspects of the individual that represent his or her ethical worth, including behaviour, cognition, affect, values, personality, identity, and skills that are not moral themselves but that support moral functioning" (Berkowitz & Fekula,1999, p. 18).

Character development as part of the school curriculum is essential. Character training must be done with the aim of inculcating into students, a life - long indwelling moral attitude (Davis, 2003; Lickona, 1996; Wilhelm & Firmin, 2008) Davis (2003) asserted that, "Any attempt a school makes to improve a student's character, that is to make more likely than otherwise that the student will what he/she should do - not simply today, but for many years to come is essential for society" (Davis, 2003, p.34). Character development is "the growth of those aspects of the individual that represent his or her ethical worth, including behaviour, cognition, affect, values, personality, identity, and skills that are not moral themselves but that support moral functioning" (Berkowitz & Fekula, 1999, p. 18).

Character development was one of the fundamental aims of undergraduate education in colonial colleges. Students' experience at the college was intended to help shape their attitudes and values as well as broaden their intellect and knowledge of the world. There must be some conditions present in our universities to affect students' character. In colonial times, a lot of the character development programmes were resultant of religious doctrines and the schools' mission statements with emphasis on the various denominational beliefs (Thompson & Epstein, 2013). According to Thompson and Epstein (2013), the character development programmes emphasized the values comprising "an understanding of social and cultural norms, a consideration for others, spiritual sincerity, and a personal code of moral and ethical principles" (Thompson & Epstein, 2013, p.91).

Over the years character education, has been widely acclaimed to be implemented in schools as a means of developing students' character. Character education is needed to help achieve the purposes of shaping students' character to desire the good and not otherwise (Kuh & Umbach, 2004).

Character Education

Historical Greek philosophers like Socrates, Plato and Aristotle emphasized the importance of developing character so that individuals could fit into society. Dewey, an advocate of character building in schools perpetuated his ideas through his books 'The School and Society' (1899) and 'Democracy and Education' Dewey posited that changes in society should be addressed by inculcating changes in the educational system. According to Dewey "The obvious fact is that our social life has undergone a thorough and radical change, if our education is to have meaning for life, it must pass through an equally complete transformation (Dewey, 1915 p.28). The family is affected by changes and transformation of our world system through the impact of technology and easy flow of communication. Drastic changes have come through television programmes, communication by the web and cellular phones. As is commonly said the world has become 'a global village'.

Dewey's ideas of the school playing a part in the lives of students are relevant in this current age. Dewey wrote "We cannot overlook the factors of discipline and of character-building (development) involved in this kind of life: training in habits of order and industry…" (Dewey, 1915, p.11). Despite Dewey's strong advocacy for character development in schools, critics say that he did not suggest a list of values and character traits to be inculcated in the curriculum. Dewey was still unclear in his submissions though he proposed discipline and general moral principles.

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In recent times, character education is considered as much about human development as it is about education. "It is fundamentally about how schools can leverage psychological principles and strategies to nurture the positive development of youth" (Berkowitz & Busmante, 2013 p. 11). Character Education is teaching students purposefully to obtain virtues that will be beneficial to them as well as the society (Agboola & Tsai, 2012; Lockean 1992, 1999) Character Education is the explicit attempt by schools to teach values to students whereby in their submission wrote that "Character Education is commonly defined as the process of education develops in students an understanding of, commitment to, and tendency to behave in accordance with core ethical values. Educating children morally is one of the fundamental goals of socialization. Most parents have this desire, to have their children grow into adults with good morals as well as admirable personalities that will help them fit into society and be useful citizens (Lapsley & Narvaez, 2000). Novianti (2017) added that the implantation of character education is equally essential in higher institutions.

Lapsley and Narvaez (2000) fostered the necessity and importance of character education and wrote. It shows up in presidential speeches. It has preoccupied writers, educators, curriculum experts and cultural scolds. The number of titles published on character and its role in private and public life has increased dramatically over past decades. so have curricular for teaching the virtues in both schools and homes. Several prominent foundations have thrown their resources behind the cause, and professional meetings dedicated to character education are marked by significant energy and fervour (Lapsley & Narvaez, 2000, p. 3).

Wilhem and Firmin, (2008) shared the views of some proponents of character education asserting that children do not innately understand all aspects of right and wrong. As a result, without deliberate or conscious instruction about morals, moral

values will not be part of children's lives. Transmission of values for character building must therefore be intentional. Dewey (1915), asserted that moral instruction is part of the teacher's calling and social growth, a right and expectation for all students everywhere. American society like others who at a point in time failed to uphold traditional values risked moral decline. There, in America moral education is of outmost importance (Wilhem & Firmin, 2008).

O'Suillivan (2004) viewed character as the very foundation of democracy. Democracy cannot survive or thrive without responsible people who have character. Character education is needed to shape the character of citizens and thereby enhance a country's democracy (Wilhelm & Firmin 2008). Tertiary students in Ghana practice democracy on their campuses since they vote for and elect student leaders for various positions and activities. As a result, Ghanaian students need training to shape their character during their stay at the university.

Character education is instilling in students, moral excellence and firmness, building integrity by ensuring firm practice of moral values, simply put, it is growing to understand, care about and practice virtue. Character education thus produces in students the natural tendency to do what is morally good (Wilhelm & Firmin, 2008).

It must be understood that literature on character education clearly dissociates teaching student's values from any religious affiliation or ideological motivation. The idea is to foster training students to emerge out of school as responsible, well behaved citizens, who will contribute beneficially to the society (Agboola & Tsai, 2012; O'Sullivan, 2004; Wilhem & Firmin, 2008).

According to Hersh (2015), character education is developmental in nature. It is a gradual process which requires intentional and sustained learning. Being cumulative, character education enhances the individual's ability to acquire, integrate

and be deeply committed to specific values and capacity for ethical or moral behaviour without neglecting the individual's spirituality. As expressed by The President of Kazakhstan, Nursultan Nazarbayev (2012) in his "Address to the Nation of Kazakhstan" stated the need "to strengthen the educational process of training". Such spiritual and moral values as "patriotism, norms of morality and ethics, inter-ethnic harmony and tolerance, physical and spiritual development, and compliance with the law must be instilled at all educational institutions regardless of ownership". This assertion implies that higher institutions have the responsibility of addressing the spirituality and moral development of students (Hersh, 2015).

Hersh (2015) also considers character education to be collective in nature. In this wise, character education is carried out by both students and staff explaining that "students are immersed in a particular campus moral culture reflected in the expectations, standards, norms, values and behaviours that the faculty, staff, administrators, and ultimately the students collectively and purposefully agree to rather than leave such matters to chance.'' (Hersh, 2015, p. 68).

According to Hersh (2015), the implementation of character education programmes, are likely to be successful, if the entire student body and staff embrace the programmes as part of the institution's culture. The effect of character education cuts across all disciplines and courses on campuses where it is implemented. The effect of inculcating character education in the university curriculum is reflected in and outside the classrooms, during sporting activities and interactions on social media (Hersh, 2015).

There are numerous approaches to character education. Howard, Berkowitz and Schaeffer (2004) posited three approaches as the traditional, the developmental and the caring approaches. The traditional approach to character education suggests that

societies have universal set of values and these must be taught and modelled to students. Imparting these values will involve direct teaching methods. Adults are expected to model values to children and must be their mentors, exhibiting practically the desired character traits that are to be learnt. However, the traditional approach has been criticized because it presumes that social vices and other elements such as drug abuse, premarital sex, poverty, crime and many more are due to the individual's character and not probably the economic situation, political or cultural values. (Howard, Berkowitz & Schaeffer, 2004). The traditional approach depicts that there is only one best set of values and all others are not good enough. This notwithstanding, the traditional approach is the most popular of the numerous approaches to character education (Winton, 2010).

The second approach to character education is the developmental approach which is drawn from the works of Dewey, Kohlberg and Piaget (Howard *et al.,* 2004). This approach suggests that 'students develop character and morality by participating in democratic decision –making, solving problems, considering moral dilemmas and working co-operatively with others (Winton, 2010). The developmental approach has also been criticized for placing too much emphasis on context and replacing one set of values with another. The approach also ignores the authority exercised by adults and the community; it however enables the majority to have advantage over the minority. Again, critics of the developmental approach have criticized the approach based on the Kohlbergian universal stages of moral development which is gender biased, favouring the opinions of males than women. The most influential criticism of Kohlberg's moral development theory was expressed by Giligan who categorized his stages of moral development as gender biased. Giligan's work was about the psychology of moral

development focusing on care. Giligan's perception was supported by Noddings (1984) giving rise to the third approach to character education- the caring approach.

The caring approach to character education has some similarities with the developmental approach. It accepts the importance of context, including the cultural contexts in character education. In the same vein it rejects the focus on the individual as in the traditional approach. Howard et al (2004), stated the following as the main differences between the caring approach and both the traditional and developmental approaches: first, the caring approach emphasizes on relations with others than focus on the individual; secondly, the caring approach is predominantly based on moral emotions and sentiments as the source of influence on moral action and reasoning (it could be the other way round); thirdly, in the caring approach moral decision taken should not necessarily be universal for it to be justified (Howard *et al.* 2004). Character Education based on the caring approach dwells more on the affective and helps students to develop the inner self.

Modelling has also been accepted by some researchers as an important approach to Character Education. It is important that the educator presents himself or herself as a model of good character. Character Education must be entrenched in the teachers' lives and be taught as a part of who they are. Modelling is a remarkable and effective means of character training which should involve parents, teachers, administration and the community at large (Wilhem & Firmin, 2008) Davis (2003), describes Character Education as a "holistic enterprise" (Davis, 2003, p.48). Unanimously, literature on Character Education admonish that character be fully integrated in all aspects of learning and real- life experiences (Agboola & Tsai, 2012).

Caution is sounded here that the process of Character Education will only be achievable if there is absolute commitment by all involved in the process. Character

Education can best be implemented when a school when the administration, teachers, and all staff of the educational set up believe in what they desire to achieve. (Wilhem & Firmin, 2008). Furthermore, "complete integration of moral development provides continuity from which a sound basis of character development can be realised" (Wilhem & Firmin, 2008 p.192). Character Education therefore, must cut across all curricula (Istiningsih, 2016). The aim of advocating for the importance of ensuring a well programmed and evaluated character Education inculcated in school curriculum is to ensure that the value and moral aspect of the human psyche is not ignored in education. Thus, society would find citizens able to make moral decisions (Wilhem & Firmin, 2008).

Character Education and Aspects of Students' Behaviour on Campus

Students' behaviour on university campuses could be prosocial or anti-social, either civil or uncivil. Character Education helps to promote civility among students and tend to curb incivility among students, therefore, structured programmes are needed in our schools to help minimise incivility among students on campus (Graham & Diez, 2015).

The Latin root word 'civilitas' explains that civility has to do with the community or city. It explains that an individual relates not to himself but to others at a given place. Civility also connotes the idea of having regard for others. (Clark & Carnosso, n.d.) Civility is respect for differences, discussing them robustly and treating one another with dignity and honour (Jacobs., Kimura, & Greliche,2016). Civility is an attitude of respect for one's fellow citizens – it is more than politeness, a precondition for democracy and the sum of many sacrifices we make for the sake of living together (Clark & Carnosso, n.d.). Civility is evidenced in politeness, good manners and

decency (Clark & Carnosso, n.d.). Civility therefore borders on behaviour that considers the good of others "being constantly aware of others and weaving restraint, respect, and consideration into the very fabric of this awareness … and even a concern for the health of the planet on which we live" (Forni, 2002 p.9). To many, civility is a moral obligation that we all owe one to the other (Clark & Carnosso, n.d.). Civility on our university campuses creates a conducive atmosphere for respectful decent conversation and discourse among students. There can be free communication flow and students can understand themselves better yet hold on to varying views as individuals. The rising need to enhance civility among students of higher education, calls for the implementation of character education, to help develop students' character. Graham and Diez (2015) mentioned that, "College campuses are increasingly focusing on the need to address the domain of character development in both traditional and non-traditional students. …the effort to predict and teach for behaviours that reach beyond individual self-interest is alive and growing" (Graham & Diez, 2015).

Incivility is contrary to civility and faculty grapple with classroom incivility as well as out of class incivility (Gilroy, 2008). Gilroy (2008) attributed increasing students' uncivil behaviour to the media including television, radio and the internet where immoral activities and insults are frequently used as forms of communication. Incivility among students is also attributed to the fact that the younger people have been raised without a sense of manners and common courtesy(Gilroy, 2008). To Forni (2002), the new generation have not received serious training in good manners at home. They have genuine ignorance about expected behaviour (Gilroy, 2008). Factors that lead to students' incivility are outlined as developmental issues, societal issues and faculty actions. Developmental issues involved students' lack of understanding of the required or appropriate classroom behaviour, lack of communicating and problem -

solving skills. Societal issues included students' inability to develop problem- solving skills due to parental interference or students' own low level of achievements which affects their thoughts and expectations negatively. Faculty actions which resulted in students' incivility included unclear syllabus, unprepared lectures and conducting exams with difficult questions (AL Kandari, 2011).

Students exhibit uncivil behaviour by insulting, cursing or using hurtful words. These words have power to scare, humiliate and disempower colleagues (Wessler, 2008). Such behaviour in the classroom setting has been described by Feldmann (2001) as classroom incivility and is seen as any action that interferes with a harmony and cooperative atmosphere in the classroom. Students may use their cell phones refuse to pay attention, do homework for other courses and even read the newspapers other papers not relevant to what is being taught. Sometimes students exhibit intolerance towards their colleagues when they disagree with their ideas. Students may go to the extent of being violent towards classmates. Utah State University code expresses student incivility as disruptive classroom behaviour which involves physical action, verbal utterance, or other activities that interfere with either the faculty members' ability to conduct the class or the ability of other students to profit from the instructional program. On the other hand, passive classroom incivility includes students reading newspapers, sleeping or being unprepared during instructional hours (AL Kandari, 2011). Cheating in class according to Carrell, Malmstrom, & West (2008) has become common among students. Students are easily influenced by their friends (Al Kandari, 2011)

Plank, Mcdill, Mcportland and Jordan (2001) wrote that early educational researchers like Emile Durkheim and Willard Waller focused on the school's role in moral socialization of students, inculcation of values, and promotion of social cohesion.

According to Durkheim (1956, 1961) Schools can be designed and fine-tuned to help reduce society's ills. Waller (1932) stated that schools must discharge a social control responsibility over students in response to societal demands (Plank *et al.*, 2001). These authors stressed that a certain level of civility is needed in our schools for successful teaching and learning. Values programmes assessed by the research unit of the University of Warwick, UK were predicated on the belief that "values are inherent in each person. However, they are dormant and thus need to be activated or 'elicited' from within. Every person has inner potential which needs to be developed. Everyone has inherent virtues which can overcome vices- bad habits (behaviour) and social ills" (Arweck *et al*., 2005p.330). To ensure some level of civility, educators have inculcated character education in the curriculum to help students develop character and behave appropriately. Administrators, faculty members and all other staff together cannot enforce civility among students if the students themselves are not empowered to desire to do the good (Wessler, 2008). Berkowitz and Bustamante (2013) asserted that educational settings also influence a person's moral disposition although moral disposition of an individual can be attained and enforced through consistent parental nurturing influenced by culture. In this regard, the school also has a part to play in shaping the character of students, although, parents and the society primarily have the dual role of bringing up individuals. Dalton et al (2006) based their submission about the importance of colleges and universities giving attention to students' inner development on the following assumptions:

Students' learning in colleges is intrinsically connected to their inner lives of emotions, feelings, attitudes, and beliefs and higher education would make students' lives less effective if it ignores the connections between the cognitive and emotional domains of students' lives. Advocates of the liberal arts in American higher education

for example, continue to emphasize the holistic development of college students because it is believed that students develop holistically, and concern for educating the whole student continues to be an important aspect of undergraduate education in most colleges and universities. According to Dalton *et al* (2006), the majority of undergraduates in most U.S. colleges and universities are in the traditional age group of 17 – 23 years and parents as well as the general public expect that higher education would help to prepare these young adults in their transition to adult life and to be responsible citizens in a democratic society. This expectation is equally evident in the Ghanaian society. The gravity of student conduct on campus, a general phenomenon in several higher institutions, include alcohol abuse, academic dishonesty, abuses in athletics, racism, sexism, and materialistic values which demand that colleges and universities take more responsibility for guiding the ethical development of college students. Dalton *et al.* (2006) asserted, that college students who report higher levels of spirituality and religiousness also report higher levels of physical and psychological well- being. Leadership is confronted with moral challenges and pressures due to the increasing complex and competitive nature of our modernity and enhanced technology, hence, college graduates need to be developed in ethical integrity as well as intellectual competence (Dalton *et al*, 2006).

Narvaez (2013) submitted that educators can prime students with prosocial narratives about who they are and what they can do for others as means of drawing students' attention towards morality; this act of priming students can help them acquire moral perception. Narvaez (2013) also suggested that activities inculcated into moral education or character education programmes could be tested as examinable courses, so that students would take them seriously.

Students' Affairs and Tertiary Education in Ghana

The following sub-topics have been outlined for discussion in this section. Students' affairs in tertiary institutions in Ghana and Tertiary education in Ghana (Effah, 2003). Developing tertiary students as future leaders of the nation as an essential goal for tertiary education. Educating students at the tertiary level demands a holistic approach (Effah, 2003). In Ghana, Tertiary or Higher Educational Institutions consist of Universities, Professional Institutions, Polytechnics (Technical Universities), Nurses Training Colleges, Agricultural Colleges and Teacher Training Colleges (now Colleges of Education) (Fenkor, 2000).

"The beneficiaries of the products of higher education are the citizenry and the larger human society. Higher education is necessary for the economic, political and social development of every nation state. In the modern world, no nation or economy can ignore the contributions of higher education to the human capital development of its workforce." (Amenyah, 2009).

This study therefore focuses on the Universities as tertiary institutions. Universities have played and will continue to play the largest and most central role in higher education, covering the scope of higher learning and production of knowledge (Ndri, 2006).

To educate students, the aspect of spiritual development and moral development must be addressed through integration of academic and student affairs (Capeheart-Meaningall, 2005). Capeheart -Meaninghall (2005) emphasized that college is a critical time when students search for meaning in life and examine their spiritual beliefs and values. Students keep asking questions about meaning of morality, beliefs and behaviour (Garber, 1996). According to Garber (1996) the years between adolescence and adulthood are crucial for students because the form of moral meaning during this

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period is focused on the vision of integrity, connecting belief to personal and public behaviour. Garber (1996) adds that true education is always about learning to connect knowing with doing, belief with behaviour. According to Astin and Astin (2010), higher education has increasingly neglected its students' ''inner'' development in terms of values, beliefs, emotional maturity, moral development, spirituality, and self-understanding (Astin & Astin, 2010). Universities then have the challenge to help students achieve this goal. Education at the tertiary level will thus require providing programmes and activities that emphasize social, physical, intellectual, career, psychological, moral, cultural, and spiritual development. Every initiative made at the universities to address the 'inner' development of students in addition to the acquisition of knowledge would result in educating students holistically.

This study aims at revealing what exists among Ghanaian tertiary level students, concerning the two variables spirituality and moral development as constructs of character development. Following the results of the study, some suggestions are made for the implementation of character education in tertiary institutions in Ghana.

Summary of Chapter

Overview of adult development and related theories, focusing on age 18-35 years was discussed. Literature was reviewed in the area of general theories of college student development. The theories all conclusively propose that students in higher institutions need help to develop not only cognitively but affectively to help them serve society better. Some of these theories were Chickering's vectors and Bowen's educational goals were discussed as developmental theories. Character development and character education as a means of developing character are also discussed. Character was defined and issues pertaining to students' display of "good" or "bad"

behaviour were discussed. The discussion narrowed down to the two constructs of character development, moral development and spirituality. Spirituality for the study has been defined as the process of seeking personal authenticity, genuineness, and wholeness by living out a set of deeply held values, developing a greater connectedness to self and others through relationships and community; deriving meaning, purpose, and direction in life; and openness to exploring a relationship with a higher power or powers that transcend human existence and human knowing (Bryant, 2007, Block, 1993; Laukhof & Werner 1998) moral development has been defined as growth of the individual's ability to distinguish right from wrong, to develop a system of ethical values, and to learn to act morally" (Rich & DeVitis, 1994, p. 6).

Kohlberg's theory of moral development and Rest *et al.*'s neo-moral development were also considered for the purposes of study. Discussions on spirituality embraced Fowler's theory on faith development and Park's theory which focuses on the young adult. The discussions focused on students in higher institutions which were also looked at within the Ghanaian context, to fill the gap of giving attention to students' affective growth at the universities, notably their spirituality and moral development.

Figure 2 displays the conceptual basis for character development in higher institutions with focus on spirituality and moral development. College students are adults and undergo college students' development at school. Character development which is part of college student development is enhanced by character education and has two important constructs – spirituality and moral development. Students' spirituality and moral development are likely to be influenced by their demographics.
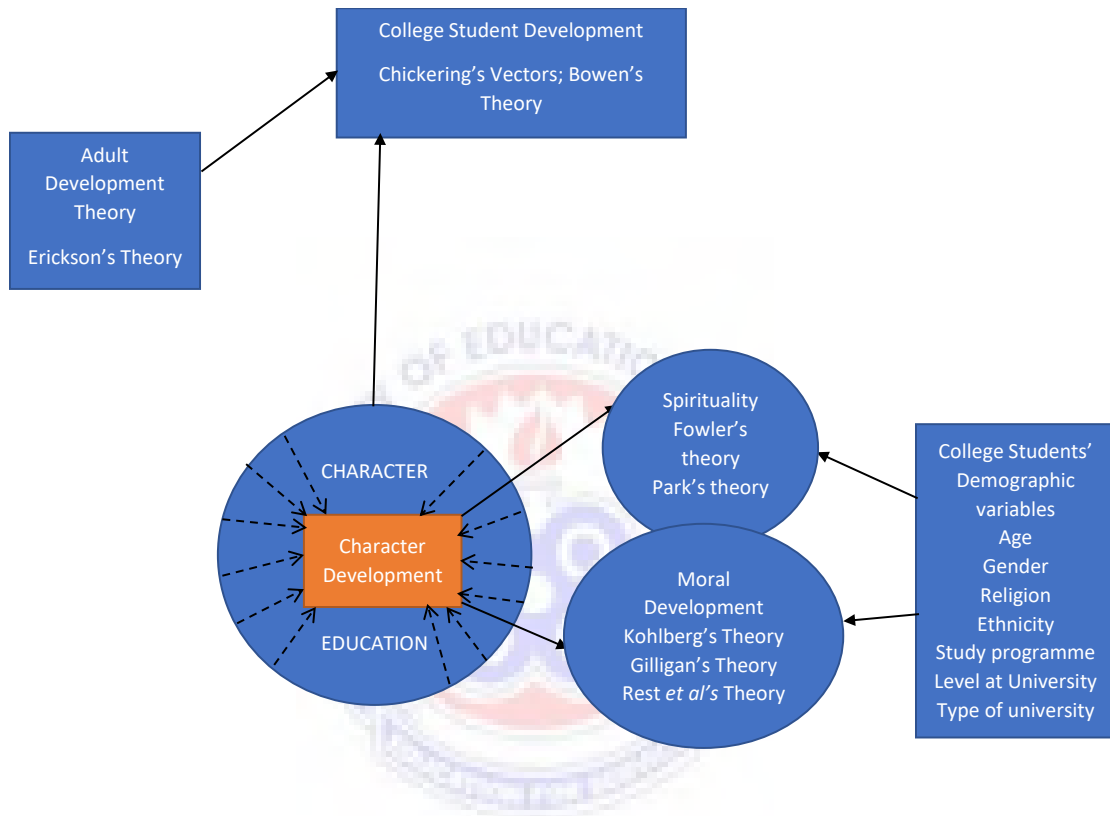
Figure 2: Conceptual Basis for Character Development in Higher Institutions

CHAPTER THREE

METHODOLOGY

Overview

This chapter deals with the methodology used by the researcher, to examine the levels of students' spirituality and moral development, as constructs of their character development. The methodology further helped the researcher to assess the differences in the levels of students' spirituality and moral development due to demographic variables including: gender, age, number of years spent at the university, ethnic and religious background and area of study. Also, this section describes the procedures adopted in conducting the research. The issues covered are the study design, the population and the sampling for the study, instruments to be used for the data collection and the data analysis techniques.

Research Design

A research design, according to Creswell (2009), involves the overall plan and procedures to be used to carry out a research study. The design is chosen by considering the worldviews and assumptions for the study, the strategies and the specific methods of data collection, analysis and interpretation.

Creswell (2009) categorised mixed methods designs into two main models as either sequential or concurrent. This notion was supported by Plano Clark and Creswell (2007), The sequential mixed methods research methodology, where one phase of the study is conducted before the other, was considered appropriate and therefore selected for the study. For the present study, the quantitative phase of the study was conducted before the qualitative phase. The combination of both qualitative and quantitative research methods was used to gain more insight and expanded understanding of the

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research problems (Creswell, 2009). The sensitive nature of the main variables for the study, spirituality and moral development demanded qualitative findings to enhance frank responses for the quantitative segment. According to Creswell (2009) mixed methods uses the strengths of both the qualitative and quantitative research. In the same vein, Gay, Mills and Airasian (2006) stated that combining the quantitative and qualitative techniques to collect and analyse data builds on the synergy and strengths that exists between the two research methods. Creswell (2014) added that mixed methods help to address the complexity of problems in research while Lodico, Spaulding and Voegtle (2006) asserted that the mixed methods approach serves as a solution to arguments encountered in the use of only the quantitative or the qualitative methods in the research domain due to the shortcomings of each of these methods.

Tashakkori and Teddlie (2003) proposed that complex social phenomenon "cannot be fully understood using either purely qualitative or purely quantitative techniques" (p. 16) and suggested that researchers could use mixed methods to gain a more complete understanding of complex realities. The researcher, considering the complex nature of analysing the variables in the study - spiritual development and moral development, chose not to use only quantitative research. The pragmatists believe that mixed methods is appropriate when the researcher is interested in simply identifying what works to solve a problem (Lodico *et al.,* 2006). The pragmatists are of the view that the mixed methods approach is appropriate for educational research, to solicit the right information about the situation at hand. According to Lodico *et al.* (2006), the pragmatists use the mixed methods approach for educational research on the basis of these assumptions paraphrased as:

1. The focus of methods used in educational research should be to provide solutions to the problem at stake;

2.   That the research should strive to find and suggest ways to make education better;

3.   Researchers as well as the participants should jointly understand the appropriate method for the study;

4.   Theories and hypothesis can be used to enhance educational research thereby improving upon education (Lodico *et al.,* 2006).

Philosophical Assumptions of Mixed Methods Research

The term "mixed methods" denotes the philosophical assumptions that inform the design of a study, the methods that guide the techniques of data integration and analysis, and the interaction that occurs between the philosophical assumptions and analysis techniques. The philosophical assumptions of mixed methods inform the research questions, the study design, and the collection of data, while the method provides techniques for designing instruments, collecting data, and the analysis, integration, and interpretation of quantitative and qualitative data sources (Creswell & Plano Clark, 2015; Onwuegbuzie & Teddlie, 2003). Mixed methods research is based on the belief that, all methodological paradigms and their associated data are viewed as equally valuable. Yet, the collection and analytical integration of both quantitative and qualitative data creates the opportunity for research outcomes that are greater than the independent parts of either the quantitative or qualitative data (Creswell, 2009; Venkatesh, Brown & Sullivan, 2016).

Rationale for Using Mixed Methods Research

Researchers in the areas of evaluation, measurement, and educational research have several reasons for using the mixed method design because it embraces all levels

of the research process. Mixed method design also addresses issues such as the philosophical assumptions held by the researcher, the research purpose, design, organization, integration, transformation, and interpretation of data types. The mixed methods design has enormous impact in research as posited by arguments made by educational researchers for adopting the mixed method design (Creswell & Plano Clark, 2007).

One of the reasons for using mixed methods is to strengthen the validity claims of the research by integration of different types and sources of data which may increase the validity of the findings (Plano Clark & Creswell, 2008). The purpose of data integration is to produce different data sources whose outcomes converge (Greene *et al.,* 1989) however, convergence of findings may not always occur. Greene *et al. (*1989) argue that this outcome may be possible when two or more of the methods measure the same conceptual phenomenon. Some researchers note that divergent outcomes may also be possible (Plano Clark & Creswell, 2008).

Another reason to utilize a mixed-methods approach is that the mixing of methods and the resulting data may also afford the researcher the ability to assess different levels of the same phenomenon. The different levels of data and the dialectical interaction between the levels of data can be used to illustrate examples, or explain and clarify the interactions of constructs. This research purpose referred to as a 'Complementarity Purpose' (Brannen, 2005) may be an especially useful design within developmental and educational research. This type of research tends to examine complex phenomena involving multiple variables and factors that vary across diverse contexts. Some methodologists even go so far as to argue that the use of different levels and depth of data provide the researcher with contradictory or inconsistent outcomes that are important to the research process, as they provide more evidence to construct

appropriately complex representations of social phenomena (Greene, 2007; Plano Clark & Creswell, 2008).

A third argument in favour of using a mixed methods design is for the purpose of research expansion. This research purpose acknowledges that when researchers mix methods, the scope and breadth of the research project may correspondingly expand (Plano Clark & Creswell, 2008).

The benefits of expansion may occur at the conceptual level, as it affords researchers the possibility of posing and examining research questions that are exploratory in nature. Traditionally, researchers gather data as a means of testing a specific hypothesis via a deductive analytic process. However, inductive data analysis affords researchers the ability to generate both hypotheses and questions as they collect and analyse the data (Maxwell, 2005).

A fourth assertion in favour of the use of mixed methods is that research findings must be beneficial to multiple audiences (Brannen, 2005). While research findings were once targeted and disseminated among peers within the same discipline, (Brannen 2005) further argued that there is an increasing and reasonable demand that requires research findings to be disseminated among multiple levels of audiences such as the target audience, stakeholders, policy analysts, educators, and interested public. This argument is specifically relevant for research conducted in the social sciences, and evidence – based research for policies within developmental psychology and education in particular, such as the current study.

Further Explanation of the Research Design

The sequential mixed method models are to help the researcher collect data in two phases where the researcher is able to use data collected in one phase to support data in another phase. For the purposes of this study, the Sequential Explanatory Design

also known as the ***Quan-Qual*** model was selected among the three sequential mixed method models (Creswell, 2009). When using the Sequential Explanatory Design, data is collected in two phases sequentially. In the first phase the data is collected quantitatively and in the second phase qualitatively. (Creswell, 2009; Gay, Geoffrey, & Airasian, 2006). In this research design model, the findings for the first phase are used to determine the data to be collected from the second phase. The qualitative data serves as an elaboration on the findings of the quantitative study, as it helps to explain and interpret the quantitative results (Creswell, 2009). The researcher chose this design because it best fits the research questions and is straightforward and has clear separate stages which are easy to implement. Again, this design is easy to describe and report (Creswell, 2009). The sequential explanatory design, however, has a setback of consuming too much time because additional time is needed to conduct the second phase of the data collection.

Study Population

Fraenkel and Wallen (2006) defined the population of a study as the group to which the results of the study are intended to apply. The target population is the entire group of people to which the researcher wishes to generalize the findings of the study. According to Fraenkel & Wallen (2006) the target population is hardly available therefore the researcher is likely able to generalise to the accessible population. The accessible population is the portion of population to which the researcher has reasonable access, a subset of the target population. It is from the accessible population that the researcher draws the sample for the study. The target population for this study applies to all undergraduate regular students of Ghanaian universities excluding the sandwich and distance learning students.

Due to budgetary and geographical constraints, the study is focused on two (2) universities in Ghana, one public university and a private faith-based university, with all the undergraduate regular students representing the accessible population excluding the sandwich and distance learning students. The public university is the University of Cape-Coast (UCC) and the private faith-based university, is Central University (CU). Demographically, participants of the two universities have similar characteristics but for natural differences in gender, ethnicity, and religion. The participants sampling included both male and female undergraduate students. The participants were of different religious backgrounds; these are Christians, Muslims, Buddhists and other religious faiths. Again, these two universities have a number of similar courses in the sciences and humanities and they both have up to Level 400.

However, for this study Level 100 and 300 students were sampled. The rationale for these two levels is that the researcher presumed that students enter university (L100) having their beliefs and values, by L300 campus life might have affected their character and behaviour. Also, the level 100 and 300 students were selected guided by earlier studies (Astin & Astin, 2004; Larson & Martin, 2005). The researchers assumed that students enter college with their level of spirituality and moral development. However, these characteristics are later influenced by campus life after spending a number of years on campus. According to Rose (2012) "a substantial factor contributing to the development of moral reasoning is university experience'' (p. 88).

The sampling involved multi-techniques. First, participants for the quantitative phase, were selected using the simple random sampling technique to help the researcher acquire relevant data to answer the research questions. Again, the researcher contacted lecturers who were available and willing to serve as gatekeepers in their respective institutions and departments. And depending on the phases: Quantitative or qualitative

phase the appropriate technique was used to draw participants from the accessible population for the study.

Quantitative Sample and Sampling Procedure

The sampling procedure was in two phases. The first sampling was done for the quantitative phase of the study. It would be difficult to have all university students in Ghana as participants of the study, since they are scattered over a large geographic area (Fraenkel & Wallen, 2006). Again, students from all over the country are enrolled in the different universities in Ghana. That is, in any particular university, one can find students from all parts of the country. The researcher needed data from both public and private faith-based universities for comparison. Therefore, the choice of sampling, using the lottery sample method was used to select from the two categories of universities- nine public universities and twenty -two private faith -based universities in Ghana (NAB, 2016). The University of Cape Coast and Central University were selected from the public and private faith-based institutions respectively.

Guided by the Raosoft sample calculator (2004) a sample size (N=660) was reached for the study. The Raosoft sample calculator helps to estimate the sample from large populations as in the case of the general population for this study. The National Accreditation Board estimated the total number of tertiary education students in Ghana to be approximately 224,986 (NAB, 2016). The Raosoft calculator indicates that the sample does not change much for populations larger than 20,000, the researcher therefore considered it expedient to use the two selected universities, which had a total of approximately 23,215 students in the 2013/2014 academic year. The regular undergraduate student population (excluding sandwich students and distance education students) at the University of Cape-Coast (UCC) and Central University (CU) was

approximately 14,815 (SMIRS, 2014) and 8,400 (according to the Central University Examinations Office) respectively, as at 2013/2014 academic year.

Once the sample size was decided a simple random sampling technique was used to sample students from the two universities where students have similar characteristics in terms of the demographics for the study (Fraenkel & Wallen, 2006). In total a sample of 660 students by simple random sampling from the two universities was deemed adequate for the study. This was based on, for example, applying the Raosoft sample size calculator, to calculate from the larger population with the acceptable margin of error of 5% and a confidence interval of 95%. The breakdown were made up of 426 UCC students and 234 CU students (based on the student accessible population). The 426 UCC students represented approximately 5.5% of 7,759 level 300 and level 100 students. The 234 CU students represented approximately 5.5% of 4,253 level 300 and level 100 students. The sample size of 600 was deemed representative of the general population.

Study Instrumentation

Instrument for the data collection was constructed in phases according to the mixed methodology as already mentioned (Quan-Qual Model).

Phase 1: Quantitative Study Instrumentation

To find out the levels of students' spirituality and moral development as well as establish the kind of relationship (if any) which exists between the two variables and provide data for all the research questions, two main instruments put together as the 'Character Development Survey Questionnaire' (CDSQ) was used. The questionnaire consisted of two instruments in sections A and B; section C was for students' demographics. Section A, namely, the Defining Issues Test (DIT-2) which was

developed by Rest, Narvaez. Bebeau, and Thoma (1999b) was used to measure students' moral development levels. Section B, the Spiritual Involvement and Beliefs Scale-Revised (SIBS-R), also developed by Hatch *et al*. (1998) was used to measure students' spirituality. Permissions were sought from the various researchers to use their instruments for the study and were granted (see Appendices C1 and C2).   The instruments were thus adapted for the study to form the composite study instrument *(see Appendix D).* Each instrument will be discussed in the next sections.

Moral Development Instrument: DIT-2 Questionnaire

Moral Development which is defined as the progressive enhancement of a person's ability to decide on what is right or wrong in order to do good and not bad to others is measured by using the Defining Issues Test (DIT) as an alternative to Kohlberg's qualitative interview approach. Usage of the DIT began in the 1970s by Rest and his colleagues. According to Rest *et al,* the instrument collects information needed to provide a quantitative measure of a person's stage of moral development (Rest *et al.*1999). The DIT is a quantitative instrument designed to measure an individual's level of moral reasoning. An improved version of the survey, DIT-2, introduced in 1999 has improved validity, enhanced input reliability checks, and yields better trends (Rest, *et al.,* 1999a, p. 8). The DIT-2 Questionnaire (1999b) consisted of three stories with 17 items for each story or scenario and has three sections. Section A requires that the participant responds to an initial question series by choosing one among three choices of   1. should the individual take the action

2. should he not,

3. cannot decide.

The second part requires that the participant responds to 12 statements with a likert scale of 1-5 related to the moral dilemmas by considering the importance of each

statement to make the correct decision. This section has answers to be chosen, ranging from (i) no importance, (ii) Little Importance, (iii) Some Importance, (iv) Much Importance to (v) Great Importance. Respondents select their preferred range to question items such as "Isn't it only natural for a loving father to care so much about his family that he would steal?" Lastly, respondents were to rank 4 out of the 12 items which they considered as important from the 1st most important to the 4th most important. The Respondents' choice of answers indicated how they define the social problem raised in the story.

The three moral dilemmas chosen for the research were (a) a famine and a father's contemplation of stealing food for his family, (b) a reporter deciding whether to report a damaging story regarding a political candidate, (c) college students demonstrating against a foreign policy. Rest, (1986) explains that the participant's responses will be assessed for placement into the stage of moral reasoning (the results shows the individual's level of moral development).

According to the DIT Guide (2003), the Post Conventional Schema score (P score) represents the proportion of items selected that appeal to stage 5 and stage 6 considerations when faced with a moral dilemma. The P score is interpreted as the extent to which a person prefers Post conventional moral thinking. However, the DIT Guide (2003) also introduces a new index (N2) for moral reasoning, replacing the prior index, P score. The N2 index is based on (a) the extent the subject ranks post-conventional items (S56) above personal interest (S23) and maintaining norms (S4), and (b) the difference in ratings of personal interest (S23) from post-conventional (S56). According to Rest, Narvaez, Thoma and Bebeau (1997) ''The P score and the N2 index are highly correlated and are redundant with each other.'' (Bebeau &Thoma, 2003, p.7). Researchers using the Defining Issues Tests have accumulated results for more than

500,000 participants (Rest, *et al.*, 1999, p.61) and extensive use of the instrument continues throughout the world which makes the instrument globally accepted for measuring moral development. The scoring service of Centre for the Study of Ethical Development processes an average of about 40 studies per year with about 50% being published (Rest, *et al.*, 1999a, p.61; Dong, 2010; Auger & Gee, 2016).

Spirituality Development Instrument: SIBS-R Questionnaire

Spirituality is defined by such qualities as belief in a higher power, purpose, faith, prayer, trust in providence, group worship, meditation, ability to find meaning in suffering, ability to forgive, and gratitude for life. The Spiritual Involvement and Beliefs Scale - Revised (SIBS-R) (Hatch, 1998), was used to measure spirituality. The SIBS (Hatch, 1998) consists of a Likert scale response format (1 to 5) for example "

I examine my actions to see if they reflect my values." The participants will be asked to respond on a Likert scale ranging from 1(strongly disagree) to 5 (strongly agree) (Hatch 1998). The total numerical responses on the ratio scale will be summed up, high scores reflect a high level of spirituality; low scores reflect a low level on spirituality.

The SIBS was revised and items reduced from 39 to 22, the coefficient alpha for the 22 items (SIBS-R) was .92. Correlation for the sum of the 39 item version with sum of the 22 item version was .984 indicating virtual replication of total score with less respondent problems. The two versions of the instrument are therefore redundant with each other. The revision was to shorten the scale as a result of complaints received from some respondents that the scale was too lengthy after administering it to several different religious groups and a sample of atheists and humanists. This scale includes a range of varying religious and spiritual perspectives and seeks to assess both religious and spiritual traditions. The SIBS-R was chosen among other scales that measure

spirituality because the SIBS-R (Hatch *et al*., 1998) was developed in response to a perceived need for a broader measure of spirituality. It is based on principles shared by multiple spiritual approaches and attempts to use less culturally or religiously biased language. The items on the scale also include both beliefs and behaviours (Rubin, Dodd, Desai, Pollock & Graham-Pole, 2009). The SIBS-R with 22 items, and response options, were adapted and rated in a modified Likert scale format to range from 5 (strongly agree) to 1 (strongly disagree). Scores range from a low score of 22 (1x22 =22) to a high score of 110 (5 x 22 = 110). The higher scores indicate greater level of spiritual belief and practice and lower scores indicate lower levels. Alpha coefficients of .91 and .92 for the revised 22-item scale have been reported (Burkhardt *et al.,* 2002; Boscaglia, Clarke, Jobling, & Quinn, 2005), and test-retest reliability was reported to be high at .92 (Burkhardt *et al.,* 2002).

Content areas covered on the SIBS-R include: (i). Ability to find meaning, (ii). Acceptance, (iii) Application of beliefs and values, (iv) Belief in, connection to, and reliance upon something greater than oneself, (v) Fulfillment, (vi) Gratitude, (vii). Hope, (viii). Joy, (ix). Love, (x). Meditation, (xi). Connection to Nature, (xii). Prayer, (xiii). Relationship between spiritual health and physical health, (xiv). Relationship with someone who can provide spiritual guidance, (xv). Serenity, (xvi). Service, (xvii). Spiritual experiences, (xviii). Spiritual growth and (xix). Spiritual writings. The items on the scale have been categorised under 1. core spirituality (CS) connection, meaning, faith, involvement and experience 2. spiritual perspective/existential; (E) 3. personal application/humility (PA) 4. Acceptance /insight (A) i.e. insight into futility of focusing attention on things which cannot be changed (Hatch *et al,* 2006).

SIBS-R has an internal consistency of 0.92 (Hatch *et al*, 2006) as measured by Cronbach's alpha; test–retest reliability of 0.92; with a clear four factor structure (i). external/ritual (typically addressed activities/rituals or were consistent with belief in external power); (ii). internal/fluid (assess the evolving beliefs, internal beliefs, and growth); (iii). existential/meditative (assess the meditation and existential issues); and (iv). humility/personal application (assess the application of spiritual principles in daily activities). All these are measured with 22 items on a scale of 1-5 resulting in a maximum score of 110.   Table 4 shows is a description of the survey items for the study.

Table 4

Survey Design Summary

Survey Part	No. of Items	Subsections	Description of Items	Scale Type
Part 1 DIT-2	**51**	Three (scenarios) with 12 items each and items on importance for ranking the 12 items	Response to moral dilemma scenarios	Likert scale 1-4 Ranking of importance (Likert-type)
Part 2 SIBS-R	22	None obvious, but 4 categories of items built in 1 scale spirituality= item #14 Existentialism = item #5, Personal application = item #2 Acceptance= item #1		Likert scale 1-5 Strongly disagree To strongly agree
Part 3 Demographic information			Simplified by Dichotomy of scores	Optional choices

Validity and Reliability of Instruments

The DIT-2 has been used by various researchers and has stood the test of validity and reliability. According to Rest *et al* (1986) over 50 studies show that the DIT-2 is significantly correlated to a wide variety of behavioural and attitude measures. The DIT uses a multiple-choice format and therefore can be easily scored (Rest 1980). According to Rest (1986), the DIT-2 is based on the assumption that people at different developmental stages perceive moral dilemmas differently. Therefore, when people are presented with different statements about the crucial issues of a dilemma, people at different developmental stages will choose different development statements as representing the most important issue. After summarizing several reliability studies it was concluded that the major indices of the DIT-2 have good internal consistency and retest reliability. Researchers have worked extensively using the Defining Issues Tests and there are results for more than 500,000 participants (Rest, *et al.*, 1999a, p.61). The instrument used as a measure for one's level of moral development is still in use all over the world (Rose, 2012).

The short form of the DIT (Rest, 1986) which is the DIT-2 (Rest 1999) was adapted and used to assess moral reasoning. This presents a minimum three scenarios in which is an improved version of the survey. The DIT-2 has improved validity, enhanced input reliability checks, and yields better trends; its equivalent form reliability of DIT-2 was demonstrated by Rest *et al*. (1999), with a correlation of 0.79. A Cronbach alpha of 0.83 was found on 932 surveys in 1995 (Rest, *et al*., 1999a). Mayhew, Pascarella, Trolian, and Selznick (2015) confirmed that other instruments measuring moral reasoning have significantly lower reliability relative to DIT-2.

The DIT-2 has had extensive reliability checks. The original Centre for the Study of Ethical Development, University of Minnesota, conducts four different reliability checks to score data. (Rest, *et al.,* 1999b):

1.   weighted rank consistency checks to identify random responses;

2.   data checks to confirm at least 75% of the survey has been completed;

3.   reviews for selection of meaningless items; and

4.   non-discrimination checks, to confirm that no more than 11 items should have different values otherwise these items are given the same value.

These checks have been shown to improve Cronbach alpha values by more than 10% (Rest, *et al*., 1999b). Surveys that do not meet these reliability checks are termed as 'bogus' and have been disregarded.

Relating to the validity and reliability of the SBIS-R, a pilot testing conducted by Hatch et al (1998) showed a Test-retest reliability as .93. SIBS-R Reliability Data from other researchers also show high reliability. Hyland, Whalley, and Geraghty (2007) reported a Cronbach's alpha of .92 based on their data in a research on the 'Dispositional predictors of placebo responding: A motivational interpretation of flower essence and gratitude therapy'. Litwinczuk and Groh (2007) reported a Cronbach's alpha of .83 for their data in 'The relationship between spirituality, purpose in life, and well-being in HIV-positive persons.' Arevalo, Prado and Amaro (2007) also reported an alpha of .83 in their research on 'Spirituality, sense of coherence, and coping responses in women receiving treatment for alcohol and drug addiction'. The afore-mentioned research works affirm the reliability and validity of the SIBS-R.

Other Research Studies using DIT-2 and SIBS-R

Several studies have been conducted in the area of moral development especially among college students using Kohlberg's Moral Judgment Interview or

Rest's (1970) and Rest, *et al.*'s (1999a) Defining Issues Test (DIT-2). Although the two instruments are based on principled moral reasoning, the DIT-2 is more widely used since it does not have many of the problems associated with the Moral Judgment Interview. The DIT-2 is preferable when dealing with large sample sizes (Larson & Martin, 2009). The DIT-2 is a quantitative instrument designed to measure an individual's level of moral reasoning since the 1970s as an alternative instrument to Kohlberg's qualitative interview approach (Rest, *et al.,* 1999a pp. 4 & 46). The DIT-2 is a formidable instrument for researchers who do not believe in the credibility of interview results. The instrument collects information needed to provide a quantitative measure of a person's stage of moral development. Rest (1999) has documentehe reliability and validity of the DIT-2.

In the case of the SIBS-R more researchers have used it for their studies due to its reliability (Hyland, Geraghty & Turner, 2006; McDamniel, Grice & Eason, 2010.; Hatch, Naberhaus, Helmich, & Burg, 2006). The instruments, DIT-2 and SIBS-R were adapted for the study, with permission from the developers. The DIT-2 was given a content face validity (see appendix D1); portions of the DIT-2 stories were re-worded to change the setting and make the stories have local names that were familiar in the Ghanaian setting. The items on the SIBS-R remained the same, but the Likert scale was reduced from 7 to 5 to reduce the time needed to compete the questionnaire.

Pilot testing

Even though review showed reliability and validity of the instruments, for this

present study, a pilot testing was recommended. This was because of the modification

to the scenarios, as pertaining to the DIT-2 in particular to contextualize the

instrument to the target population in Ghana. Moreover, the pilot testing was to assess

the participants' comprehension of the adapted instruments to measure students'

moral development and spirituality as components of character development in

context. The pilot testing was conducted with 50 participants at the Takoradi

Polytechnic (now Takoradi Technical University).

Takoradi Technical University is a tertiary institution in the Western part of

Ghana. The participants were made up of level 100 students pursuing Higher National

Diploma (HND) Statistics. The choice of participants was done on purpose to assess

the possible comprehension of the questionnaires when administered at the chosen

participating universities where degrees awarded to students are higher than HND

awarded to the polytechnic students. The pilot testing helped to identify any questions

that were not clear enough or were ambiguous to the participants. The researcher was

also able to find out, some items which were not well answered or were not answered

at all by the participants.

Lecturers of the participants helped to recruit the students for the survey. The

data collection process started with the researcher explaining the intent of the exercise

and to have a feedback from participants about their willingness to participate in the

study. The participants were assured of confidentiality and that none of their rights

would be infringed upon in the course of the survey exercise. They were also informed

that they could decide at any time to refrain from participating in the survey. The

already researcher-designed Character Development Survey Questionnaire was then

distributed to the participants. The researcher went through the questionnaire with the

participants and asked for questions if the participants had any difficulty in

understanding how to complete the questionnaire. The participants had few questions to ask which did not bother on any difficulty in the comprehension of the questionnaire. Then for ethical reasons, their voluntary participation was sought and consented.

The completed questionnaires were collected the same day after the participants had spent 60 minutes to 75 minutes on the exercise. The exercise was conducted by the researcher and there was a discussion with the participants to solicit their views about the questionnaires - the adapted SIBS-R and the adapted DIT-2. The researcher found out that the level of English language used in the survey instruments could be easily understood by the participants, and the estimated time to complete the survey was suitable. Participants were given the opportunity to make constructive suggestions or share any difficulty in answering the questionnaire. The participants commented on a couple of typographic errors which were immediately corrected by the researcher.

The data was sent to the Centre for Ethical Development at the University of Alabama, Tuscaloosa USA (see Appendix G1). Table 5 show a summary on respondents' levels of moral development (using their N2 scores, based on Kohlbergian stages) (for details see Appendix G1)

Table 5

Results from the DIT-2 showing stages and the Level of Moral Development

	Personal Interest (Stage 2/3)	Maintain Norms (Stage 4)	Post Conventional (P score)	N2 score (N2 score)
Mean	31.53	40.63	15.63	17.41
SD	14.80	11.80	9.13	7.83
N	48	48	48	48

The total number of usable data was 48 out of the 50 questionnaires sent to the Centre for Ethical Development at the University of Alabama, Tuscaloosa USA. The

2(two) bogus data which constituted a minimum of 4% assured the researcher of participants' adequate comprehension of the DIT-2. Table 6 shows the descriptive statistics for students' level of spirituality as measured by the SIBS-R for the pilot testing

Table 6

Students' level of spirituality from SIBS-R

N	Mean	SD
48	79.52	7.92

The second section of the questionnaire, the SBIS-R measured students' level of spirituality (M=79.52, SD=7.98). The small standard deviation shows that there were not wide variations in the scores of the participants in terms of the overall total score on the questionnaire.

The researcher was satisfied with students' comprehension of the instruments at the end of the exercise and was assured of the efficacy of both the questionnaire for moral development (DIT-2) and that of spirituality (SIBS-R)

Main Study

Quantitative Data Collection Technique

The Data Collection was done in two phases. The first phase involved the quantitative data collection.

Steps used for the initial sampling for the quantitative phase are as follows: An introductory letter was collected from the Graduate Studies office of the College of Technology Education – Kumasi, University of Education, Winneba. This Introductory letter facilitated the researcher's demand for permission in order to contact the participants and to obtain ethical consent to have the students participate in the study.

The target population was all regular under graduate students of University of Cape - Coast and the Central University. These students were chosen to provide the study participants. The accessible population at the two universities were all regular under graduate students of level 300 and level 100. Students were chosen from departments in the humanities and departments in the sciences using the 'fish bowl' simple random technique o provide data for differences among the participants. The students qualified to participate in the study according to their willingness and availability to participate and additionally by picking a folded sheet of paper with 'yes' written on it. Several gate-keepers at the two universities were consulted to mobilise students who were willing to participate in the study. Hence participants were selected by simple random sampling from different departments in the humanities or sciences.

The Character Development Survey Questionnaire had two main instruments constructed together as one for the study; the Defining Issues Test (DIT-2) Rest *et al.* (1999a) and the Spiritual Involvement and Beliefs Scale (SIBS-R) Hatch (1998) and a third section on demographics of participants (see Appendix D1).

1. Some lecturers at UCC and CU who teach levels 300 and 100 students were contacted. They served as gatekeepers to help administer the questionnaires to their students.

2. Students who were willing to answer the questionnaires were grouped together by their lecturers according to their level in various lecture halls.

3. After a brief introduction by the lecturer, the researcher interacted with the participants seeking their consent verbally and assuring them of anonymity and confidentiality

4.   The lecturer helped the researcher to distribute the questionnaires to the students. The researcher took time to explain to the students the purpose for the research and the instructions to be followed in answering the questionnaires.

5.   The students spent an average of between 60 minutes to 75 minutes to complete the three sections of the questionnaires.

6.   The questionnaires were collected and collated the same day and taken away by the researcher.

7.   The second phase of the data collection was done after the quantitative data had been collected. This phase of the data collection would be discussed later in detail.

Quantitative Data Analysis

A sample of 660 students from two universities in Ghana, University of Cape-Coast and Central University College, were given a structured questionnaire made up of the DIT-2 and SIBS-R to complete. However, 600 students completed and returned their questionnaire, representing (97.7 %) response rate. The 502 usable questionnaires were coded into excel.

The excel data for the DIT-2 was sent to the Centre for Ethical Studies, Alabama, USA for scoring. The filtered data was purged, recording 441 usable data for the calculation of students' moral development levels. Finally, the scored data generated results of the levels of moral development for 101 respondents from the Central University College and 340 respondents from the Cape-Coast University.

First, the raw scores for the DIT-2 survey was processed in MS-Excel then imported into the SPSS. The demographic variables were coded (see Appendix D2). The respondents were not identified by name, rather they indicated their age, ethnic

group, programme, level or year at the university and the type of university (whether public or private). The participants were given numbers for identification.

The SPSS was used to analyse the data. Analyses include descriptive and inferential statistics. Descriptive Analyses include: Mean, Percentages, Standard Deviation and others. Inferential Statistics include: Independent t-tests to assess differences among various groups such as participants' number of years spent at the university, the type of institutional characteristics, and ANOVA to assess differences among various age groups, differences among participants with different religious affiliations and ethnic groups. To determine students' desire for character education, as well as differences in opinions, cross tabulation and the chi-square were used. Statistical data displayed by tables showed the mean differences among the variables. Tables and graphics were used to present data. The independent t-test was used to compare the demographic differences (among the variables) in terms of gender, age, religiosity and institutions. The independent sample t-test for example shows the differences in the means of female and male spirituality and moral development. Statistical data displayed by tables shows the mean differences among the variables.

The Analyses of Variance ANOVA showed variability in the scores (Creswell, 2009). The ANOVA results further shows whether the variability was due to the effect of any of the variables or as a result of random chance. The results also showed whether the differences recorded between the variables are statistically significant (Creswell, 2009).

The study also used a correlation coefficient to establish the relationship between the two variables spirituality and moral development. There was no manipulation or control of the variables, rather the correlation coefficient described the existing relationship between spirituality and moral development.

If there was any correlation between the two study variables, spirituality and moral development, then results would show that scores within a certain range on students' spirituality would be associated with scores within a certain range on students' moral development. A positive correlation would mean high scores on spirituality would be associated with high scores on moral development. On the other hand, a negative correlation would show high scores on spirituality associating with low scores on moral development or low scores on spirituality would associate with high scores on moral development. The correlation coefficient would also show the strength of the association between spirituality and moral development.

Research Questions/Hypotheses

1. What are the levels of spirituality and moral development among selected tertiary education students in Ghana?

2. What are the differences in the levels of spirituality and moral development among tertiary students in Ghana based on their respective demographic groups: (i.e., gender, age, ethnicity, religions, institutions, areas of study, number of years at the university)?

3. What is the possible correlation between students' levels of spirituality and moral development?

4. How do public and private faith-based tertiary education students, express their interest in character education?

And to answer the following null and alternative hypotheses raised:

1. H_{01}: There is no significant difference in students' levels of spirituality and based on their demographic groups.

Ha_1: There is a significant difference between students' levels of spirituality and their demographic groups

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2. H_{02}: There is no significant difference in students' moral development based on their demographic groups;

Ha_2: There is a significant difference between students' moral development and their demographic characteristics;

3. H_{03}: There is no significant relationship between students' levels of spirituality and students' levels of moral development.

Ha_3: There is a significant relationship between students' levels of spirituality and students' levels of moral development.

4. H_{04}: There is no significant difference in public and private faith-based tertiary education students' expression of interest in character education.

Ha_4: There is a significant difference in public and private faith-based tertiary education students' expression of interest in character education.

Phase II – Qualitative Phase

As a sequential mixed methodology research, the quantitative phase of the research was followed by the second phase - the qualitative phase which was conducted to obtain qualitative data for the study.

Qualitative Study Instrumentation

The researcher used interview guide for focused group interviews to elicit information from the participants. The researcher's interview guide included eight questions which were derived from the three sections of the Character Development Survey Questionnaire. The questions for the interviews were drawn from the themes in the moral dilemmas in the adapted DIT-2 and the sub-sections of the SIBS-R. The questions were open –ended questions. The questions did not provide the participants

with answer choices but were semi-structured, meaning that the questions were already framed for the interview and more questions were generated during the interviews (Patten, 2005. see Appendix D1).

Qualitative Sampling Procedure and Sample

The sampling for the qualitative phase of the study was done after students had participated in the quantitative phase of the research. The participants of the quantitative segment of the study were to participate in the study, however, based on Creswell's (2014) suggestion, only a few of the participants who took part in the survey were sampled for the interviews.

Students were conveniently selected for the focus group interviews after their lecturers had spoken to them and solicited their participation in the interviews. The participants in the focus group interview volunteered their participation after completing the questionnaire. Convenient sampling was appropriate because first, they were available and ready to volunteer after their voluntary participation was sought and they had consented. Secondly, the participants were adult students and their characteristics were what the researcher sought for in this study. In all, the 50 interviewees were put in groups of a minimum eight and maximum of twelve in the two institutions. Two groups were formed at CU and three groups were formed at UCC. There were eighteen participants and thirty-two participants from CU and UCC respectively. Hence, the focus group of 50 participants for qualitative data can be considered appropriate (Creswell, 2009, 2014).

Qualitative Data Collection

Technique for Interviewing

Focus groups were selected for this section of the study due to the fact that participants would be provided with the opportunities to interact and react to each other, support each other's opinions, disagree with each other's views, and develop new understandings of the issues under discussion (Kruger *et al*., 2018). Mankowski and Thomas, (2000) researched on students within campus religious groups and concluded that the "focus group interview method may reveal shared meaning" (Mankowski & Thomas, 2000, p. 520) among the students, which sometimes cannot be practically possible with individual interviews. Furthermore, involvement in a focus group could assist participating students in formulating their own tacitly or internally held beliefs in a way that could be expressed to others for the first time (Kelly, 2003, Kruger *et al*., 2018). Again, when participants express themselves publicly, "the researcher witnesses the strength of the convictions held" (Kelly, 2003 p. 51).

Using focus groups has other advantages such as: firstly, it encourages interaction not only between the facilitator or researcher and the participants but also between the participants themselves. The participants have the opportunity to discuss similar or divergent views from each other. Secondly, the group format offers support for individual participants, encouraging the expression of candid opinions, and plausible safe environment for self - reflection. The third advantage of focus group interviews is that it gives opportunity to individuals to form opinions about the designated topic through interaction with others who may serve as reminders. (Kelly, 2003).

In addition to highlighting the individual similarities and differences among the participants, the focus groups also emphasized group-level distinguishers. Each of the

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sessions tends to feature a diversity of personalities, values, and opinions. Although the questions asked in each round were the same, the students' reactions differed, often on the basis of the members in the group.

One limitation of the focus group interview is that group members could sway each other's opinions (Kelly, 2003), leading to either conformity or polarization. The researcher had to control the direction of participants' contributions. Students' relative strengths of conviction were an important fact to note, and this was encouraged during the focused group interviews process by the researcher.

For this study, focused group interviews were done with fifty participants who were participants for the quantitative data at the two universities used for the study. These participants willingly consented to join the interview groups after answering the questionnaires for the quantitative data. The lecturers of the participants helped in organising the students for the interview session

At the focus group discussion sessions, participants had to confirm their qualification to be part of this segment of the study. There was no need to elaborate on full identification.

At the beginning, the researcher gave further explanation about the study and the purpose of the interviews to the participants and assured the participants that there was no risk involved in participation. The participants were also assured of anonymity, thus they were given code numbers and pseudonyms for data analysis identification instead of using their real names. The participants were informed that their responses would be recorded with a digital audio recorder. They all had consent to their participation and volunteer to answer the interview questions. The recording was considered as appropriate for retrieving adequate and essential information for the

study. Krathwolh (2009) advocate the use of recorders in interviews for reasons such as:

(i) Capturing all the answers given during the interview that may be of value for the study since every piece of information could be of potential value.

(ii) The researcher would need the direct quotes of the participants as evidence during the analysis of the qualitative data.

(iii) There is flow of conversation between the interviewer and the interviewee, therefore the interviewer is not distracted because he is taking down notes.

Recording interviews does not eliminate altogether taking some field notes. According to Krathwolh (2009), field notes could be essential in highlighting some emergent themes which could lead to further discussions of the initial question. This helped to illicit some important, illuminating and interesting information which generated additional issues linked to the initial question in the present study. In the course of the analysis, the elaborations done through further discussions helped to describe and explain emotions and behaviours and attitudes of the participants. Details of the interview procedure are presented in the steps outlined below:

Interviewing

First Step:

At the initial stage of the interview. the researcher took the opportunity to appreciate the participants for answering the questionnaires and accepting the request to engage in the focus group interviews. The stage was then set by engaging in some pleasantries with the participants, asking about their health, how they were coping with life on campus and other questions. This segment was not recorded as part of the interview but was included to create a relaxed ambiance for the interview session and

to enhance free flow of discussions, where participants would feel free to express their views on the topics raised for discussion. It was also important to conduct the interviews in students' lecture buildings in which the participants were comfortable and felt safe and relaxed (Hesse-Biber & Leavy, 2011).

The researcher briefed the participants about the purpose of the study and why the interview segment was necessary for the study. They were also informed about what was expected of them as participants of the interview. Participants were given the opportunity to ask questions concerning the interview procedure. Interestingly, some participants requested that certain rules should be adopted for interview session. The researcher considered the suggestion as laudable and adhered to the following rules for all the interviews.

    i.   Participants would speak loudly enough to the hearing of all the members of the group.

   ii.   Participants would not heckle anyone who is expressing his or her opinion on an issue.

  iii.   Participants would not interfere when someone is speaking.

  iv.   Participants could talk only when they had been granted permission by the researcher.

   v.   Participants could express their counter views without considering what has been said previously by others as thrash.

  vi.   Participants who repeatedly failed to comply with the interview rules could be asked to leave the group.

Finally, the participants were asked to reconsider and reconfirm their desire and willingness to participate in the interview. The participants were all eager to be part of the interview.

Second step:

The second stage of the interview dealt with the actual interview session where the researcher asked questions and recorded the answers given by the participants. Participants were given the opportunity to express their views freely. During the second stage the researcher would ask further questions or ask that participants clarify their viewpoints. Sometimes these questions were asked to enable participants elaborate on the answers given. The researcher from time to time would summarize what participants said. The participants also had the opportunity to ask the researcher to expatiate on the question posed for discussion. The researcher recorded all the questions and the responses with a digital recorder.

Third step:

The interview had come to an end at this stage. The researcher informed the participants that all the questions for the interview had been answered and asked for comments concerning the issues discussed during the interview. The participants views were recorded since their submissions gave the researcher further information on the issues discussed.

Fourth step:

At this stage the researcher played back the recorded interview to the hearing of the participants. The participants were asked to confirm that they still held on to the opinions recorded and that their views could be used for the study.

Fifth step:

Lastly the researcher had a discussion with the participants which was not recorded. The participants gave their general impression about the interview procedure and the discussions involved. The comments received from the participants served as

feedback for the interview session. The recorded answers were then transcribed and analysed thematically.

Qualitative Data Analysis

The second phase of the study was focus group interviews conducted among some of the participants (n=50) who took part in the first session of the survey. These students had already completed the Character Development Survey Questionnaires for the quantitative data. The raw data which was recorded was re- played and transcribed. The section of the study identified themes in connection with how students form judgments in various dilemmas and issues pertaining to their spirituality. The students also expressed their views about the inclusion of character education in the university curriculum to help improve their character. In view of the participants' demographics, the following questions were used to guide the analysis of the themes.

1. Could the themes from the data be grouped according to the age of participants? Were derived there any common themes pertaining to the different age groups?

2. Were the themes associated with the participants' year of study, were there any common themes among their responses?

3. Could the themes be classified according to gender of the participants? Were there any common themes among their responses?

4. Were there any common themes from the different religious groups?

5. Could the themes be classified according to the type of universities participants attended?

Integration of Results

Plano Clark and Creswell (2008) posited that the sequential explanatory mixed methods design requires that the results of the quantitative and qualitative phases of the study be integrated. The integration of results is done at the "interpretation phase" (Plano Clark & Creswell, 2008 p.170). Hence, the researcher proceeded to find out if there were similarities or differences in students' responses concerning the moral dilemmas, issues on spirituality and students' interest in character education for both quantitative and qualitative phases of the study. Table 7 shows a summary of the qualitative data analysis.

Table 7

Quantitative Data Analysis Summary

Research Questions	Variable Description	Data Analysis / Report
What are levels of students' spirituality and Moral Development?	Quantitative variables	Report: Descriptive Statistics- from DIT2, SIBS-R
What are the differences in levels of moral development and Spirituality among students due to demographics?	Quantitative Variables Categorical Differences in subsets	Report: Descriptive T-Test, ANOVA
What is the relationship between students' levels of moral and spirituality?	Quantitative Variables	Report: Descriptive Statistics- Correlation
How do public and private |tertiary education students| express their interest in | in character education?	Quantitative Variables	Report: Descriptive Statistics-Cross Tabulation Chi-square

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Figure 3 shows the procedure for qualitative data collection and presents a summary of the qualitative analysis.

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┌─────────────────┐      ┌─────────────────┐      ┌─────────────────┐
│  Interviews by  │      │ Data Transcribed│      │                 │
│  Focus Group    │─────▶│                 │─────▶│ Thematic Analysis│
│  Discussion     │      │ Coding          │      │                 │
└─────────────────┘      └─────────────────┘      └─────────────────┘
```
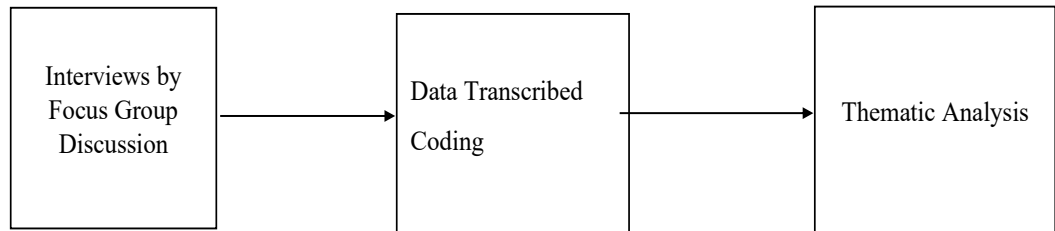
Figure 3: Qualitative Data Summary of Procedure and Analysis

Summary of Methods

The study was basically conducted to examine the levels of moral development and spirituality of tertiary education students in Ghana and to ascertain if there are any differences due to the demographics. The study was also to determine if there was any relationship between the study variables - moral development and spirituality. The researcher assessed from the data students' desire to have character education as part of their curriculum at the tertiary institution. This chapter outlines the methodology that was used in this research. There were discussions regarding the population, instruments, and the pilot testing. A description of data collection procedures for both the quantitative and the qualitative segments of the study including the data analysis were also investigated. Altogether, 660 survey materials were sent out via gatekeepers (students, lecturers of the two universities) to be filled by their students. The survey questionnaire contained three sections. The first and second sections involved the two instruments which were used to obtain information about the students' levels of moral development. The third section was a bio-data of the students which helped the researcher to obtain data for the comparisons and differences between the various categories of students.

Two main instruments were used which were content validated and reliability tested; the DIT-2 for moral development and the SIBS for spirituality. The data collected was imputed into EXCEL and later to SPSS for analyses. The analyses included descriptive statistics and inferential statistics such as independent t-test, ANOVA, and Pearson correlation. Research questions were used and hypothesis where applicable. The results of the data obtained from the application of these methods have been discussed in the next chapter.

CHAPTER FOUR

RESULTS

Introduction

This chapter consists of the quantitative and qualitative analysis of the study. The first phase involving quantitative analysis was done in response to the research questions. Statistical analyses were done to derive the means, standard deviation, correlation and cross tabulation. Further analyses of independent sample t-tests ANOVA and Chi- Square were also done to yield results for the various research questions. The mean scores for moral development and spirituality levels were generated. The differences in spirituality and moral development due to the demographic variables used for the study were also derived from the data. The correlation between moral development and spirituality was established. The participants' perception about character education was also analysed.

The second phase was an analysis of interviews FGD on questions based on their views on the moral dilemmas and issues concerning their spirituality and their interest in character education. Themes were drawn from the instruments used for the survey. All these were to reach the objectives of the study which are:

1. To assess the levels of spirituality and moral development among selected tertiary students in Ghana.

2. To investigate differences in the levels of spirituality and moral development among tertiary students in Ghana based on their respective demographic groups: (i.e., gender, age, ethnicity, religions, institutions, areas of study, number of years at the university).

3. To find any possible correlation that may exist between students' spirituality and moral development.

4. To find out how public and private faith-based tertiary education students, express their interest in character education?

And to answer the study research questions;

1.   What are the levels of spirituality and moral development among selected tertiary education students in Ghana?

2.   What are the differences in the levels of spirituality and moral development among tertiary students in Ghana based on their respective demographic groups: (i.e., gender, age, ethnicity, religions, institutions, areas of study, number of years at the university)?

3.   What is the possible correlation between students' levels of spirituality and moral development?

4.   How do public and private faith-based tertiary education students, express their interest in character education?

To answer the research questions, the following null and alternative hypotheses were raised:

1. H_{01}: There is no significant difference in students' levels of spirituality and based on their demographic groups.

Ha_1: There is a significant difference between students' levels of spirituality and their demographic groups

2. H_{02}: There is no significant difference in students' moral development based on their demographic groups;

Ha_2: There is a significant difference between students' moral development and their demographic characteristics;

3. H_{03}: There is no significant relationship between students' levels of spirituality and students' levels of moral development.

 Ha_3: There is a significant relationship (positive) between students' levels of spirituality and students' levels of moral development.

4. H_{04}: There is no significant difference in public and private faith-based tertiary education students' expression of interest in character education.

Ha_4: There is a significant difference in public and private faith-based tertiary education students' expression of interest in character education.

Two (2) main sub-instruments were used to measure moral development and spirituality.   These are the short form of the Defining Issues Tests (DIT-2) and the Spiritual Involvement and Beliefs Scale- Revised (SIBS-R) were used to gather data. The data was analysed to answer the research questions.

Out of the 600 questionnaires retrieved from the participants, the researcher considered 502 (80.36%) answered questionnaires as usable. One hundred and thirty-nine (139) were from Central University College 373 students from the University of Cape-Coast.

Quantitative Findings

Demographic Statistics

The following are the responses for the demographic variations. Participants' demographic representations are displayed in table 8, showing the frequencies and percentages of the sub-variables.

Table 8

Demographic Distribution of Respondents (N=441)

Variable	Frequency	Percentage
Age		
20 or below	151	34.2
21-25	235	53.3
26-30	43	9.8
31-35	12	2.7
University Respondent		
Public	340	77.9
Private	101	22.1
Gender		
Male	226	51.2
Female	215	48.6
Level of Students		
Level 100	263	59.6
Level 300	178	40.4
Students' Study Programme		
Science	189	42.9
Humanities	252	57.1
Ethnic Group		
Akan	272	61.9
Ga	39	8.8
Ewe	71	16.1
Northerners	59	13.4
Students' Religion		
Christian	409	92.7
Muslim	29	6.6
Buddhist & Others	3	.7

In Table 8, majority of the students were of age 21–25, (n=235, 53.3%). The second largest group of students were 20years old or below, (n=151, 34.2%). Very few of the participants were 31years old or above, (n=12, 2.7%). The majority of students were from the public university, (n=340, 77.1%). Participants from the private university were less than a third of the total number of respondents, (n=101, 22.9%). The male respondents (n=226, 51.2%) were slightly more than the female respondents, (n=215, 48.8%).

The first- year university students (level 100) participants (n=263, 59.6%) were more than the third -year university students (level 300) participants (n=178, 40.4%). Participants were also selected according to their programmes. They were either students offering courses in the sciences or in the humanities. The Table indicates that there were more participants offering courses in the humanities (n=252, 57.1%) than science (n=189, 42.9%). Students were asked to indicate their ethnic groups according to the groups provided by the researcher from the survey questionnaire items. The two northern ethnic groups in Ghana who formed only13.4% were grouped as one group and coded as Northerners for simplification (Mertler & Vannatta, 2011). Majority of students were Akans (n=272, 61%). The Ewes came next (n=71, 16.1%). The least recorded ethnic group was the Ga ethnic group (n=39, 8.8%). The participants were of different religious affiliations. A large number of the participants (n=409, 92.7%) were Christians followed by Muslims (n=29, 6.6%) and only few (n=3, 0.7%) indicated they were Buddhists or of other faiths.

As part of the demographic data, the respondents were asked to do self-assessment to indicate whether they considered themselves as spiritual, religious or moral persons (see Appendix D1, Section C). Students in Table 9 indicated also the kind of exposure they had received previously concerning morality, spirituality or character education. They were also asked to express their interest in these areas. Responses to this section of the survey are indicated in Table 9.

Table 9

Students' Self-assessment, Previous Tuition and Interest in Formal Tuition

Variable	Frequency	Percentage
Spiritual self-assessment		
Yes	338	76.6
No	79	17.9
NA	25	5.7
Religious self-assessment		
Yes	290	65.8
No	115	26.1
NA	36	8.1
Moral self-assessment		
Yes	423	95.9
No	9	2.0
NA	9	2.0
Previous Tuition in Morality		
Yes	349	79.1
No	81	18.4
NA	11	2.5
Previous tuition Spirituality		
Yes	305	69.2
No	116	26.3
NA	20	4.5
Tuition in Character Education		
Yes	304	68.9
No	110	24.9
NA	27	6.1
Future Interest in Tuition		
Yes	304	68.9
No	110	24.9
NA	27	6.1

According to the responses given, almost all the students considered themselves as being moral, (n=423, 95.9%). Approximately three quarters of the respondents considered themselves as spiritual (n=338, 76.6%) and about two-thirds considered themselves as religious (n=290, 65.8%). The responses also indicated that majority of the students had already received some form of tuition in morality, spirituality and character education. The greatest majority had received some form of tuition in morals, (n= 349, 79.1%). Approximately two-thirds of the students had previously received

training in spiritual development and character education. Only few of students indicated they did not care about any previous tuition in morals (n=11, 2.5%).

Two-thirds of the respondents expressed interest in tuition for morality, spirituality and character education (n=304, 68.9%). This shows that the majority of students were interested in having formal tuition although they had previously received training in morality, spirituality and character education.

Descriptive Statistics for Study Variables

Data reported from the sub-instruments of the Character Development Survey Questionnaire were used for the study. Respondents were asked to answer 88 items on the questionnaire. The DIT-2 had 51 items and the SIBS-R 22 items, and the rest for demographics. The study variables were moral development measured by the adapted DIT-2 and spirituality measured by the SIBS-R. The descriptive analyses for the study variables are presented in the subsequent paragraphs and tables.

Data for Moral Development Scores

The DIT-2 items are based on three moral schemas. Respondents form their arguments according to what appeals to firstly their personal interest, this is the first stage of moral reasoning. Secondly, arguments may be formed due to maintaining societal norms and laws, the second stage or the third stage the post conventional stage. The Post conventional stage, P-scores are obtained when judgements are formed on ideals and /or theoretical frameworks for resolving complex moral issues. According to Kohlberg's stages of moral judgement, the participants' levels of moral judgements for the different demographic categories are indicated in the proceeding table. Table 10

shows the various categories of participants and the means of the different stages of moral development.

Table 10

Descriptive Statistics for the DIT-2

	PI	MN	P-score
n	441	441	441
M	33.86	35.38	20.75
SD	14.83	13.52	1.38

Source: Field Data (2014) PI=Personal Interest   MN=Maintaining Norms P-score=Post conventional score

The data shows that students formed their judgements more at the Maintaining Norms stage that is stage 4 of Kohlberg's stages of moral development of an individual. This suggests that students' judgments are mostly influenced by the norms of the society in which they are.

Table 11 shows respondents' judgment at the different stages of moral development due to demographic characteristics. Table 11 further shows the responses by demographic variations.

Table 11

The Demographic Characteristics against Personal Interest, Maintaining Norms and P-score

Variable	N	PI Mean (SD)	MN Mean (SD)	P-score Mean (SD)
Gender				
Male	226	33.67 (14.96)	34.50 (13.92)	21.68 (14.31)
Female	215	34.06 (14.72)	36.31 (13.06)	19.77 (13.11)
Institution				
Public	340	33.70 (15.08)	35.73 (13.06)	20.56 (13.92)
Private	101	34.39 (14.00)	34.19 (13.15)	21.39 (13.37)
Level of Students				
Level 100	263	33.36 (14.86)	35.90 (14.47)	20.59 (14.81)
Level 300	178	34.61 (14.80)	34.61 (11.97)	20.97 (12.17)
Students' Programme				
Science	189	33.72 (15.70)	36.81 (12.26)	19.26 (13.23)
Humanities	252	33.97 (14.18)	34.31 (14,32)	21.87 (14.12)
Ethnic Group				
Akan	272	33.49 (15.03)	36.03 (14.37)	20.81 (14.08)
Ga	39	33.66 (13.70)	36.65 (11.18)	18.01 (11.71)
Ewe	71	33.38 (16.33)	33.57 (12.87)	22.68 (14.46)
Northerners	59	36.28 (12.72)	33.73 (11.42)	19.94 (12.78)
Age				
20 or below	151	34.48 (14.61)	35.87 (14.16)	20.18 (13.96)
21-25	235	33.66 (14.90)	35.72 (13.31)	20.44 (14.06)
26-30	43	33.39 (15.88)	32.31 (12.50)	23.47 (12.69)
31-35	12	31.67 (13.82)	33.61 (13.06)	24.17 (9.12)
Religion				
Christian	409	33.71 (14.77)	35.52 (13.46)	20.68 (13.72)
Muslim	29	35.75 (16.33)	35.40 (13.96)	20.57 (15.04)
Buddhist &Others	3	36. 67 (8.82)	16.67 (6.66)	31.11(10.18)

Source: Field Data (2014)

Generally, the participants had lower means at the post conventional stage – stage 5. The Buddhists and participants of other religious faiths scored the highest means at the post conventional stage. (M=31.1, SD=10.18).

The male participants scored lower means at the Personal interest (M=33.67, SD=14.96) and Maintaining norms stages (M=34.50, SD=13.92) but had higher mean scores at the Post-Conventional stage (M=21.68, SD=14.31). Participants of the private

university had slightly higher means at the Post - Conventional level than the public university participants. The results for level 300 participants and level 100 participants at the Post-Conventional stage were almost the same, with a higher standard deviation for the level 100 scores, however, the results differed at the personal interest stage and the Maintaining Norms stage. Results for the students' programme showed that the science participants had lower means at the Post-Conventional stage but higher at the Maintaining Norms stage. The mean scores for the humanities participants were slightly higher at the Post-Conventional stage but lower at the Maintaining Norms stage. At the Personal Interest stage, the two groups had similar mean scores with a slightly higher mean score for the science participants. The data for the different ethnic showed low mean scores for the Post-Conventional stage, the lowest was (M= 18.01) for the Ga group. The highest mean score for Maintaining Norms and Personal Interest was scored by the Ga group (M=36.65 SD=11.8) and northern group (M=36.28 SD= 12.7) respectively. The participants were grouped according to their ages, 20 and below, 21 – 25, 26 – 30, 31 -35. The fourth age group, 31 to 35 had the highest mean score for the Post- Conventional stage (M=24.17 SD= 9.12) showing that this group formed more judgements at the Post-Conventional stage. The first age group 20 and below had the lowest mean score for the Post - Conventional stage (M=20.18, 13.96). However, the scores were higher for the Maintaining Norms and Personal Interest stages. The age group 21 to 25 years had the highest mean score for Maintaining Norms stage. Data on their religious affiliation was analysed and the data showed that the Buddhists and participants of other religious faiths scored a high mean for the Post - Conventional stage (M=31.11. SD, 10.18) and a low mean, (M=16.67, SD=6.66) for the Maintaining Norm stage.

Respondents' Levels of Spirituality

The second part of the Character Development Survey Questionnaire, the Spiritual Beliefs and Involvement Scale, that was adapted measured students' level of Spirituality. Table 12 presents the descriptive statistics for the items of SIBS-R scale.

Table 12

Descriptive Statistics for Spirituality Scale   n=441

Items	M	SD
1. I spend time for meditation	4.16	1.05
2. I find meaning during hardship	3.91	1.03
3. I am fulfilled without active spiritual life	2.13	1.32
4. I accept things as they are	3.02	1.26
5. I receive spiritual guidance	3.60	1.31
6. Prayers do not change what happens	1.87	1.28
7. I find little reason to hope in despair	3.01	1.50
8. Personal relationship with greater power	4.19	1.16
9 A spiritual experience changed life	4.00	1.15
10 I expect nothing after helping others	4.10	1.05
11. I don't take time to appreciate nature	2.25	1.28
12. I have joy because of my spirituality	4.08	1.02
13. A higher power empowers me to love	4.10	1.06
14. Spiritual writings enrich life	4.07	.98
15. I had healing after prayer	3.92	1.12
16. My spiritual understanding grows	4.22	.96
17. I focus on changes in me not others	3.75	1.24
18. I am still grateful in difficult times	4.20	.91
19. Suffering led to spiritual growth	3.84	1.19
20. I solve problems without spiritual resources	2.47	1.35
21. I examine my actions to reflect my values	4.13	.97
22. How spiritual am I	3.76	1.00

Source: Field Data 2014   Highest Scored Item (M = 4.2, SD =.96) Lowest Scored Item (M =1.87, SD =1.27)

The descriptive statistics of the instrument and its subscales is shown in tables 13 & 14 The SIBS-R has 22 items with the four subscales and their relevant questions namely – (i) Core Spirituality 1,3,5,6,8,9,12,13,14,15,16,19,20,22, (ii) Spiritual

Perspective Existential: 2, 7, 11, 18, 21, (iii) Personal Application Humility: 10, 17, (iv) Acceptance: 4. The items have a 5-point Likert Scale, ranging from the highest (5) to the lowest (1). The potential total score is 110. There were variations in responses for the SIBS items. The lowest mean was recorded for item 6 - 'prayers do not change what happens' (M =1.87, SD =1.27) and the highest mean was recorded for item 16- 'my spiritual understanding grows' (M = 4.22, SD =.96).

In Table 13, a presentation of the descriptive statistics for the SIBS-R subscales is displayed, showing the means and the standard deviations.

Table 13

Descriptive Statistics for Spirituality Subscales

Variables	Minimum	Maximum	Mean	SD
Personal application	1.00	5.00	3.93	0.81
Core spirituality	1.38	4.63	3.66	0.51
Existential	1.40	5.00	3.50	0.55
Acceptance	1.00	5.00	3.02	1.26

Source: Field Work, 2014

Research Questions

RQ1.What are the levels of spirituality and moral development among selected tertiary education students in Ghana?

The levels of spirituality were scored on the ranges of 21 to 120 to capture the individual scores of the participants of the study. Table 14 shows that the highest score was 102 and the lowest score was 31. The various levels of spirituality were categorised according to ranges of 21 - 40 as very low, 41 – 60 as low, 61 - 80 as moderate, 81 - 100 as high and 101 – 120 as very high (Astin *et al*, 2011). The descriptive statistics for the levels of students' spirituality is presented in Table 14 showing the different ranges.

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Table 14

Descriptive Statistics for Students' levels of Spirituality   (n=441)

Variable	Range	Frequency	Percentage
Very low	21-40	2	1
Low	41-60	14	3
Moderate	61-80	231	52
High	81-100	192	43
Very high	101-120	2	1

Source: Field Data (2014)

The very high level of spirituality was scored by only two participants, a representation of 1% of the participants. There were 231 participants (52%) who recorded moderate scores for their spirituality. This figure represented a little more than half of the participants, while 192 participants' spirituality was seen to be high, representing 43% of the participants, representing little less than half of the participants. 1% of the participants had very low level of spirituality. Details of respondents' mean scores per demographics are shown in appendix H.

The second part of research question 1, deals with students' levels of moral development which has been displayed in Table 15.

Table 15

Levels of Students' Moral Development (n= 441)

Moral development	M	SD
Personal Interest	33.86	14.83
Maintain Norms	35.38	13.52
Post Conventional	20.75	1.38

The results in table 15 show that participants' judgment for the various scenarios or dilemmas was often at the maintaining norms level which is stage 4 of Kohlberg's

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stages of moral development (M =35.38). Secondly, judgments were formed at the personal interest level, which reflect stages 2 & 3 of Kohlberg's stages of moral development (M=33.86). Judgments formed at the post conventional level ((stage 5 of Kohlberg's stages of moral development) had the lowest mean score (M=20.75).

The stages of moral development according to the Neo-Kohlbergian model is displayed in Table 16. The Table shows the characteristics associated with the different stages of moral development.

Table 16

Stages of moral development: Neo-Kohlbergian Model

Stage	Characteristics
Personal Interest (S2&3)	One's reasoning serves a position of pure self-interest (what is fair is what serves my advantage) the individual seeks to maintain good relationships and friendships
Maintaining Norms (S4)	One's reasoning considers the family, friends and immediate communities (perspective that is based on a conception of fairness that serves society)
Post-Conventional (S5&6)	One's reasoning considerations focus on organising social arrangements and relationships in terms of intuitively appealing ideals

Source: Rose (2012)

Key: S2&3= Stage 2 and 3 of Kohlberg's moral reasoning

S4=Stage 4 of Kohlberg's moral reasoning

S5&6= Stage 5 and 6 of Kohlberg's moral reasoning

The participants' levels of moral development according to the different categories are presented in Table 17. The N2 index was used as an enhanced version of the P-score (Roche & Thoma, 2017). This is based on (a) the extent the subject ranks post-conventional items (S56) above personal interest (S23) and maintaining norms (S4), and (b) the difference in ratings of personal interest (S23) from post-conventional (S56). As stated earlier, Rest, Narvaez, Thoma and Bebeau (1997) asserted that the P score and the N2 index are highly correlated and are redundant with each other.

Table 17

The levels of moral development among participants in terms of gender, type of institution, area of study, religious background, number of years in the University, age and ethnicity.

Variable	n	M (N2 score)	SD
Gender			
Male	226	23.83	11.13
Female	215	21.87	11.16
Type of institution			
Public	340	22.83	11.14
Private	101	23.05	11.33
Area of study			
Humanities	252	24.06	11.53
Sciences	189	21.31	10.50
Age			
20 or below	151	21.54	10.93
21 - 25	235	23.44	11.19
26 - 30	43	24.02	11.65
31 - 35	12	24.67	11.79
Religious Background			
Christianity	409	22.89	11.08
Muslim	29	21.88	12.55
Buddhist & Others	3	30.46	10.56
No. of years in the University			
Level 100	263	22.75	11.44
Level 300	178	23.08	10.80
Ethnicity			
Akan	272	22.72	11.28
Ga	39	21.86	9.76
Ewe	71	25.29	11.51
Northerners	59	21.39	10.99

The participants' moral development levels as measured by the N2 scores are displayed in Table 17. Generally, the results showed that the participants' N2 scores are low per the demographic variables. The mean for the male participants was slightly higher than the mean for the female participants, (M=23.83, SD=11.13) The N2 mean

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score was slightly higher for private university participants than the public university participants, (M=23.05, SD 11.33). Participants of humanities departments had a higher N2 mean score than participants of the sciences departments (M=24.06, SD=11.53), The highest N2 mean score for the different age groups was for participants in age (31 to 35 years), they were the least of the groups, (M=24.67, SD11.79). The least mean was scored by age 20 and below, (M=21.54, SD=10.93). According to participants' religious backgrounds, the N2 mean score was high for Buddhists and others, (M=34.99, SD=9.98). The level 300 participants scored a higher mean N2 score than the level 100 participants. (M=23.08, SD 10. 80). Among the four (4) ethnic groups which participated in the study, the Ewe ethnic group sored the highest mean N2score, (M=25.29, SD =11.51).

RQ2. *What are the differences in the levels of spirituality and moral development among tertiary students in Ghana based on their respective demographic groups: (i.e., gender, age, ethnicity, religions, institutions, areas of study, number of years at the university)?*

2a: *What are the Differences in Moral development based on demographics?*

The researcher sought for differences in the levels of students' moral development due to the demographic variables as shown in Table 18a. The independent t-test was used to assess any differences that existed in students' levels of moral development due to gender, type of institution, study programme, and number of years in the University. The independent t-test was used because each of these variables has only two options and the data met all the necessary assumptions of independence, homogeneity of variance, and normality.

Table 18a

Differences in the Levels of Moral Development among Participants Based on Demographic Variations: Gender, Institution type, Area of study & Years in university

					(n=441)
Variable	**N**	**Mean**	**df**	**t**	**Sig**
Gender					
Male	226	23.83	439	1.851	.065
Female	215	21.87			
Type of institution					
Public	340	22.83	439	-.168	.866
Private	101	23.04			
Area of study					
Humanities	252	21.31	.439	-2.616	.009
Sciences	189	24.06			
No. of years in the University					
Level 100	263	22.74	439	-.308	.758
Level 300	178	23.07			

Source: Field Data (2014)

The mean result of moral development for the male participants was higher than the mean for the female participants (Table 18a). However, differences among gender showed no statistical significance *(t* (439) =1.851, *p* = 0.065). The participants were selected from a public and a private university to assess the difference between the two groups due to the type of institution. The results showed that the mean for public university students was slightly lower than the mean for the private university students (M=22.83) and (M=23.05). The difference was not statistically significant (t (439) = -.168, p = 0.866).

Students were from two areas of study, either humanities or the sciences. The results showed a significant difference in the level of moral development for the participants in the different areas of study (t (439) = -2.616, p = 0.009).

Differences between the participants' level of moral development according to the number of years spent at the university (i.e. either level 100 or 300 at the university) were assessed using the independent t-test. The mean score (M=23.08) for level 300 participants (third year university students) was higher than the mean score (M=22.75) for level 100 students (first year university students). The t-test showed that the difference between the levels of moral development for level 100 and level 300 participants was not statistically significant (t (439) = -.308), p=.758).

Table 18b shows the differences in the moral development levels of the participants according to their religious affiliation, ANOVA was used because the variable has more than two categorical variables and fulfilled the conditions of independence, normality and homogeneity of variance (Mertler & Vannatta, 2011).

The test was done to determine if there were significant differences in the level of moral development of the participants due to their age, religious affiliation or ethnic background. The results are displayed in Table 18b.

Table 18b

Differences in the Levels of Moral Development among Participants Based on Demographic Variations: Religion, Ethnicity, & Age

(n=441)

Variable	N	df	M	F	Sig
Religious Background					
Christians	409	439	20.68	.866	.459
Muslims	29		29.57		
Buddhists	3		30.46		
& Others					
Age					
20 or below	151	439	21.54	1.169	.321
21 – 25	235		22.44		
26 – 30	43		24.02		
31 – 35	12		24.67		
Ethnicity					
Akan	272	439	22.72	1.505	.212
Ga	39		21.86		
Ewe	71		25.30		
Northerners	59		21.40		

Source: Field Data (2014)

The mean results showed a higher mean difference for the Buddhist students and other faiths (M=30.46), However, with regards to moral development levels, the F-test showed that the difference in means among the religious groups, different age groups and ethnic groups were not statistically significant. Difference in means among

religious groups [F (2,439) = .866; p= .459]. Difference in the means among the various age groups [F (2, 439) =1.169; p= .321]. Difference in the means among the different ethnic groups [F (2, 439) =1.505; p= .212].

2b. What are the Differences in the levels of spirituality due to demographics?

Differences in the students' level of spirituality according to gender, type of institution whether public or private university; area of study in the humanities or sciences; number of years at the university (i.e., either level 100 or 300 students) were assessed. The means of the simple sum of scores are shown in Table 19a. Furthermore, the independent t-test was used to assess any statistically significant difference between the means. Table 19a shows the differences in students' levels of spirituality due to demographic variations, gender, type of institution, area of study and number of years at the university.

Table 19a

Differences in the Levels of Spirituality among Participants in terms of demographic variations Gender, Institution type, Area of study & Years in university

(n=441)

Variable	n	M	df	t	Sig.
Gender					
Male	226	77.63	439	-2.625	.009
Female	215	80.00			
Type of Institution					
Public	340	78.74	439	-1.66	.868
Private	101	78.92			
Area of Study					.
Humanities	189	77.93	439	-1.612	.108
Science	252	79.42			
No. of years in the	263	78.98	439	.532	.595
University	178	78.48			
Level 100					
Level 300					

Source: Field Data (2014)

The mean for male participants level of spirituality (M=77.62) was lower than the mean for female participants level of spirituality (M=80.00). The difference in means measured by the t-test was statistically significant (t (439) = - 2.63 p= .009) Students of the private university had a mean score for spirituality (M=78.92) slightly higher than the mean score for students of the public university (M=78.74) .The t-test depicted that the result was not statistically significant (t (439) = -.166 p = .868) The t-test was also used to test the differences in means of students with courses in either humanities or sciences and the number of years spent at the university. The results proved no significant difference between the means of spirituality level for the students with different academic backgrounds (humanities or sciences) (t (439) = -1.612, p =

.108), also the difference in means due to the number of years spent at the university did not show any statistical significance (t (439) = 0.532, p = .595).

ANOVA was used to ascertain any significant difference in the levels of spirituality among participants due to their religious affiliation, ethnic backgrounds and age groups because the variables have more than two options and data met all the necessary assumptions of independence, homogeneity of variance and normality. The results are displayed in Table 19b.

Table 19b

Differences in the Levels of Spirituality among Participants in terms of demographic variation: Religion, Ethnicity, & Age

(n=441)

Variable	n	M	df	F	Sig.
Religious Background					
Christian	409	78.93	440	1.007	.390
Muslim	29	76.48			
Buddhists & Others	3	78.25			
Ethnicity					
Akan	272	71.24	440	1.606	.187
Ga	39	81.23			
Ewe	71	79.99			
Northerners	59	78.66			
Age					
20 or below	151	78.93	440	.087	.967
21-25	235	78.66			
26-30	43	79.42			
31-35	12	79.17			

Source: Field Data (2014)

The F test results [F (1, 440) = .390; p = 1.007] showed that the difference in means of participants level of spirituality due to their religious affiliation was not statistically significant. The F tests for differences in spirituality means due to ethnic

groups and age groups were also not statistically significant. Differences among ethnic groups, [F (1, 440) = 0.187; p = 1.606]. Differences among age groups [F (1, 440) = .967; p = .087]

RQ 3: What is the possible correlation between students' levels of spirituality and moral development?

The relationship between the two main variables: spirituality and moral development is presented by a correlation matrix in Table 20.

Table 20

Correlation Matrix for Moral Development and Spirituality

Variable		V_1	V_2	V_3	V_4	V_5	V_6	V_7	V_8	V_9
Students' spirituality	V_1	1	.94*	.68*	.35*	.30*	-.06	.11	.01	-.06
Core spirituality,	V_2		1	.51*	.17*	.16*	-.02	.09	.01	-.05
Existential,	V_3			1	.21*	.15*	.13*	.21*	.01	-.05*
Personal appl.,	V_4				1	.07	.03	.02	-.02	-.01
Acceptance,	V_5					1	-.08	.03	-.05	-.01
Students' MD,	V_6						1	-.56*	.19*	.74*
Students' PI level,	V_7							1	-.58*	.35*
Students' MN level,	V_8								1	-.38*
P-score,	V_9									1

Source: Field Data (2014)

* Correlation is significant at the 0.05 level (2-tailed).   N= 441.

Key: Students' MD=Moral Development, PI = Personal Interest, MN = Maintaining Norms

The mean scores for the stages of Moral Development, namely, Personal Interest (PI) stages 2,3, Maintaining Norms (MN) stage 4, and Post Conventional (P-score) stage 5 were correlated with the mean of the simple sum scores of the subscales

of the SIBS-R for spirituality. The correlation matrix showed a negative correlation (MD- S, r = - 0.06, N = 441, p > 0.05) which was not statistically significant.

. 	There were some correlations among the subscales of the SIBS-R. The strongest correlation was for its subscale Core Spirituality (S-CS, r=.94). There was a moderately strong correlation for its subscale Existential (S-E, r=.68).

RQ 4: How do public and private faith-based tertiary education students, express their interest in character education?

To address this question the participants were asked to express their interest in character education. The results were analysed based on classifications of institutions, either public or private. This is important to segregate opinions that tend to express psychologised spirituality and moral development leading to character development interests. The frequencies are shown in Table 21 and followed by a graphical display by a pie chart (figure 4).

Table 21

Students' Responses Showing Interest in Character Education. 	**(n=441)**

Response	Participant's university		
	Public	Private	Total
Yes	290 (85.3)	91 (90)	381
No	32 (9.4)	3 (3)	35
N/A	18 (5.3)	7 (7)	25
	340	101	441

Source: Field Data (2014)

Participants were asked to indicate whether they were interested in character education. The result has been displayed graphically in figure 4. An overwhelming majority of the participants advocated for character education (n=381, 86%). Very few

of the participants (n=35, 8%) indicated that they were not interested in character education. Also (25, 6%) of the participants showed that they were neutral about the idea of having character education.
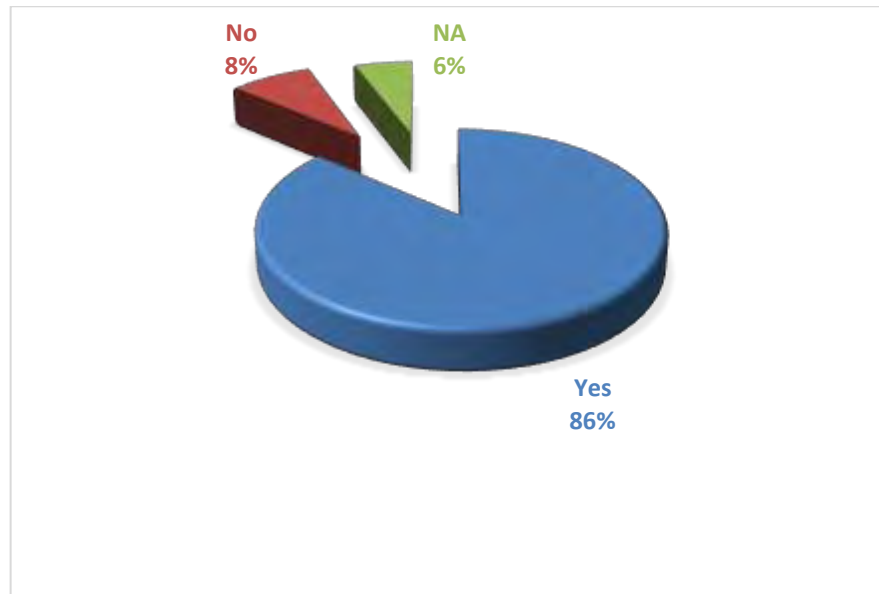
Figure 4: Students' interest in character education.

Cross tabulation was done to find out how the public and private university participants expressed their interest in character education. Students' diverse views have been graphically shown in Figure 5.
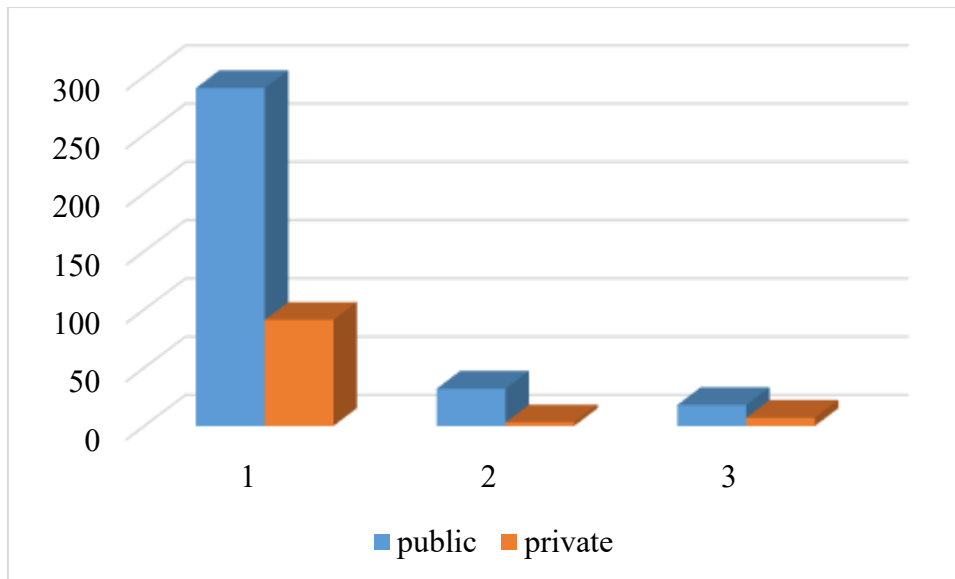
Figure 5. Public and private university students' views on character education

The results showed that the percentage of private university participants (90%) who were interested in having character education was more than the percentage of participants of the public university (85.3%) who were interested in character education. Participants who did not want character education were few; n=35 (9.4%) were from the public university whereas n=3 (3.0%) were from the private university. There were some participants who had a neutral stand about having character education - a total of 25 participants; 18 participants (5.3%) from the public university, and seven (7.0%) from the private university, seven (7.0%) from the private university. A further test was done using chi-square to ascertain the difference in students' opinions about character education. The results are displayed in Table 22.

Table 22

Chi- square value on Students' interest in Character Education

| | Response Participants' University | | | | | |
	Public	Private	Total	df	X^2	Sig.
Yes	290 (85.3)	91 (90)	381	2	4.647	0.098
No	32 (9.4)	3 (3)	35			
N/A	18 (5.3)	7 (7)	25			
Total	340	101	441			

Source: Field Data (2014)

The chi-square test was used to determine whether type of university is related to preference of character education. The null hypothesis for the prediction of the relationship between the two variables was that there is no difference between the type of university and preference of character education. The significance level was set at 0.05 with 2 as degree of freedom. The result of the Chi-square statistic is $X^2 = 4.647$, sig. (0.098), df=2, p > 0.05. The results show that the null hypothesis is accepted or we fail to reject the null hypothesis and conclude that there is no difference between the type of university and psychological opinion about character education. Respondents have interest in character education, which the researcher is interested to probe further with interviews and focus group discussions subsequently.

Phase II

Analysis of Focus Group Interviews

The qualitative segment of the study was done through focused group interviews. Participants who took part in the survey were identified after the lecturers had solicited their consent to participate in a further discussion. The recorded interviews were transcribed and later coded using the under listed themes.

In all the discussions took the form of the first set of themes dealt with moral dilemmas, the second set involved participants' spirituality, and the last part of participants expressed their views about character education. Interviewees were identified in these narratives by pseudo-names for the sake of anonymity.

Interview Results on Students' Moral Development

The participants were to express their views concerning four moral dilemmas in the question, thereby forming their own moral judgement about the issue. They were to express candid opinions, independent of what others in the group said concerning the issue.

Moral Dilemma #1: Cheating in Examinations

The students were asked whether Kofi who has a last chance to pass a re-sit exam or forfeit his HND certificate after studying for 3 years at the Polytechnic should be allowed to cheat when seen copying from already prepared answers he managed to sneak into the exam room?

Responses given during the discussion were diversified. Some considered the behaviour as bad and rejected it outright, saying that cheating should not be encouraged neither by the invigilator nor the student during examination. Participants who upheld this view also said that people who cheat are not qualified to be at the university.

Steve said *''...at the university you are supposed to know better and learn better''*

James stated, *''I wouldn't allow Kofi to cheat because maybe he is failing since he is not good in the course, so he should go home and come back next time to start a different course.''*

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A group of level 300 science students spoke vehemently against cheating and said it should not be allowed because these students could be harmful to the society if their jobs demand administering medicine or anything for human consumption, for example those at the medical field and laboratories.

Alex explained, *"Madam, students who cannot pass their exams will administer wrong doses of medication which would be dangerous for the sick people".* Grace added that *"students who cheat during examinations do little or no learning and therefore find* it *difficult to do independent work during examinations and even after school when they are working".*

Some participants were of the view that the invigilators as well as the students should adhere to the rules and regulations for university examinations which prohibit cheating of any kind during examinations. Some participants considered the issue from the religious perspective.

Vera said *''if Kofi is a Christian, he knows he shouldn't cheat''*

For fear of being caught and sanctioned some participants said they would not cheat during examinations.

Akosua said *"eh! If the invigilator sees you, you may be sent to the disciplinary committee and you can be sacked from the university"*

There were some participants who said they would refrain from cheating because society frowns on cheating.

James summed it up and said *"madam generally cheating is considered as bad in our Ghanaian society"*

Other participants however, were of the view that students could cheat so long as they could get away without being caught. Francis said that "*cheating could be allowed if the end results would favour the student*". Those who preferred this option explained further that students' who failed could do harmful things that could wreck their lives, even to the point of committing suicide or joining armed robbers.

> Francis added *"they could end up as misfits in the society and therefore should be allowed to pass their exams even by foul means so that they could also graduate and earn certificates to work with".*

Moral Dilemma #2: Smoking

Participants were asked to express their views about a student who was smoking cigarettes in public when other students were around. They were to discuss whether it was morally right or wrong. Quite a number (about 85%) of the participants were of the view that smoking is harmful and should be prohibited at the university.

> Akosua said *"smoking affects those who smoke as well as those close to the place where there is smoking and so it should not be allowed"*

> Ama also said *"madam, the health hazards are terrible"*

Public smoking according to most participants should not be allowed at the tertiary institutions in Ghana because the university rules and regulations did not permit students to smoke on campus. When asked whether they had proof of this as a rule stipulated in their handbooks, Jojo, a male science student of a public university claimed that *"my year mates were not given students handbooks".*

Nonetheless, Fred, another male participant also stated,

> *''A place like the university is not a place that you can smoke and personally I would say that generally society frowns on an act like that so I would say it is wrong''.*

Some participants were of the view that though smoking was generally harmful, one could conveniently smoke depending on the occasion and the environment. Vera expressed it as *''...most of the time when there is a party''*.

As opposed to the majority view point, Suzzy a female level 300 student of the public university consented to the behaviour of smoking in public on campus and said

''I will say it is okay, because everybody is entitled to his or her own freedom, so he or she can do what he or she wants''

Moral Dilemma #3: Stealing

The participants had interesting views about whether Mary should steal if she wanted to change her clothes provided by her parents and dress like her peers at the university. Majority of the participants were of the view that although Mary had been brought up by her parents to dress in a particular manner, she should change her clothes and dress like her peers at the university.

Vera said *"at the university students learn and discover a lot, hence students are likely to change their values. However, Mary should not steal money for that purpose. She can do some part time jobs which would not coincide with her lecture periods to get money".*

Akosua said, *Mary has to dress to catch up with standards on campus so she has to look for money anywhere"*

On the other hand, some students said Mary would benefit from her parents' provision if she maintained her standards and dressed the way she had been brought up by her parents. Both male and female participants proposed that Mary should stick to her

parents' values to avoid the problem of looking for extra money to change her wardrobe.

Suzzy said *''I don't think it is right for her to steal. If she feels that she needs new clothes, she can use other means like saving her pocket money or ask her parents for handouts money and use it for clothes''.*

Very few participants were of the view that Mary could ask for money from her parents to buy a book for her studies and use the money for buying clothes but Fred rebuffed saying that, *''Madam this is another way of stealing''*

In the case of stealing to buy new clothes, this judgement was preferred due to peer pressure. Many also formed judgement in this wise to conform to modernity according to their standards.

Moral dilemma#4: Illicit Sexual Activities on Campus

The participants also discussed a sexual moral dilemma. This aspect was included in the interviews though it was not part of the DIT-2 stories or moral dilemmas. The researcher wanted to elicit information from the students because morality in the Ghanaian setting places premium on the sexual domain. Thus, the participants were to express their views on what Anita, a female student should do if Peter, her fiancé was putting pressure on her for sex or have the relationship terminated. The participants were to give their opinions in the light of students' involvement in premarital sex. This issue raised a lot of arguments among the participants. The female participants were very passionate about this issue and felt that the 'guys' take advantage of the ladies in relationships on campus.

Ama, a female level 300 participant said *''I think the lady shouldn't agree because having sex with him (Peter the fiancé) is not a guarantee that he is*

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going to marry her and who knows the kind of disease or sickness the guy has,

he will transfer to the lady.''

Eva, another female participant added *''for me, a guy shouldn't force a lady to*

do what she is not willing to do. So Anita shouldn't yield to Peter.'' Vera

exclaimed, *"Madam, sometimes it's pressure! Pressure from the guys oo!"*Very

often, the female students said indulging in casual sex was due to peer pressure

and not according to their wishes. Suzzy, a level 300 female student of a public

university added *"we fear being jilted".*

Paul, a male participant shared the passion that some of the females expressed about

the issue. He said,

> *''you know Madam, a guy will be using the girl as his 'rug' (sleeping with her*
>
> *any time he desires). I will advise Anita to stay away from the guy because sex*
>
> *is not a way of showing love in a relationship''.*

Majority of the male participants however were of the view that Anita should yield to

Peter's demands.

> James emphasized that *''Anita should allow Peter to have his way because they*
>
> *are in a relationship and having sex will create some intimacy between them''.*

Some of the participants formed their opinion according to their religious perspective.

> Grace said *"if you are not married it is not right to have sex, that is according*
>
> *to the Christian perspective'',* Jojo also added *''if we should look at it from this*
>
> *angle, are these people (Peter and Anita) Christians, Muslims or*
>
> *traditionalists? Whatever religion they belong to, none of their virtues would*
>
> *encourage them to give in to premarital sex.''*

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Concerning premarital sexual activity on campus, a few participants said students are adults therefore *"adults must be given freedom since they are of age".*

Interview Results on Students' Spirituality

The second set of questions dealt with students' spirituality development. The participants discussed issues on (i) how often they desired to be involved in church activities and other spiritual activities (ii) whether they considered it necessary to relate to a power greater than themselves and (iii) whether they applied personal beliefs and values in their daily activities?

Involvement in church activities and other spiritual activities

The participants discussed the issue of going to church, the mosque or meetings for spiritual activities. The majority of the participants said going to church or attending spiritual meetings regularly was part of their normal routine or daily schedule. Ama, a level 300 student expressed going to church as normal, saying:

> *I think going to church every Sunday is not a bother because the fact that you go church alone means you are a Christian and as a Christian you must get in touch with the Holy Spirit in you. You can only do this better when you go to church or attend spiritual meetings…*

Some of the participants who advocated for going to church or spiritual meetings said it is a way of showing one's dedication to God. Vera said ''*you have six days to yourself so just a day that you are spending with God can never be a bother''* .

According to some participants, spending time with God should be encouraged. On the contrary, few of the participants felt that attending regular meetings for spiritual activities could be wearisome, Ebo, a male student said,

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"…*sometimes during the week, a person is so tired that he wants to rest and we all know that serving God is personal and if the person can pray for himself, then I don't think it is good to go to church on Sunday*''.

Jojo another student also said, *''I don't think going to church makes you a Christian. I believe salvation is from the heart,* so you don't necessarily have to go to church every Sunday to prove how holy you are.'' Steve added, *''...it is not compulsory, going to church is not a hard and fast rule, studying is more important''.*

Most of the participants were of the view that engaging in one spiritual activity or the other was important. They expressed the idea that their lives were hinged on these spiritual activities. Participants in effect realised that they found meaning in their lives as they engaged in the spiritual activities. Concerning prayer

Vera said, *'It is necessary, very important to be praying always. It helps me personally''* Another participant added*, "...praying works for me, there is no way I will stop it, I will always do it.''*

Engaging in spiritual activities, according to the participants was beneficial and enhanced spiritual growth. The participants said they preferred to engage in spiritual activities because it was a source of enforcement for their beliefs and values. Some participants affirmed that they grow stronger spiritually when they engage in spiritual activities. Ama said, *"In times of difficulty I'm able to stand firm".* Other participants said engaging in spiritual activities makes them fulfilled and helps them to appreciate life better. Tough times they said make them develop close relationship with a power greater than themselves.

Grace affirmed: *"I believe life is more spiritual than physical so when I attend*

to spiritual activities, it helps me."

The necessity of relating to a power greater than oneself

Participants expressed their views on the necessity of relating to a power greater than themselves. Almost all the participants were of the view that it was necessary to relate to a greater power.

Fred said, *"I think it is good to have a power greater than ourselves. In most cases I need help and that help cannot come from anyone, any human being as myself, so I will need that power".*

Paul added,

It is very relevant for me to relate to a power that is greater than myself, because if I don't, I am just an ordinary person and the idea of relating to a power greater than myself gives me a sense of protection and guidance and it helps me to go through life successfully.

Some of the students confessed that believing in a power greater than themselves would help them solve the challenges they encounter in life.

For instance, Tony, a male student said,

As a human being there might be certain circumstances that are beyond my control and for that, I have to resort to an external power and I believe in God as my ultimate power, there are certain things that he can do for me that is why I resort to that power personally.

Vera also said,

It is important to relate to a power greater than me, example, God, because I believe that I am not fighting against physical things or flesh and blood but

spiritual things, so I need someone to protect me and help me with all spiritual

problems.

In spite of the afore-mentioned reasons why some participants would relate to a power greater than themselves, there were other contrary view points. A level 300 male participant, Alan, made this assertion,

"*I do not find it necessary to relate to a power greater than myself because it restricts my imaginations and ideas*" and Nick added: "*...I don't believe in spiritual things*"

Adherence to personal values and beliefs.

The participants discussed their adherence to personal values and beliefs. Personal values and beliefs were considered by the majority of students as very important and part of their lives. Some said that they lived their lives according to their beliefs and values and made the following statements,

Grace : *"I have my values and beliefs and I'm used to them.''*

Fred: *"My values guide me in life.''*

Ama: "*I haven't had any negative effects from using these values and beliefs since childhood."*

There were participants who considered their values and beliefs as inherent because they had been trained from childhood to adhere to such values and beliefs and have been taught by parents or guardians to live by them strictly. According to these participants adhering to these values and beliefs has helped them in life. John, a level 100 male student of a private university said,

Madam, what I'm having now is what I was trained with in my childhood. It

is like I have been using these beliefs and these values for some time now, so

I am used to them and I haven't any negative effects from using these
childhood beliefs.

Akosua, level 300 student of a public university said,

''I have personal values and beliefs, some of them were taught by my parents
and some as I went to school and some in church as I grew up in church. An
example of such values is humility.''

Some participants were of the view that their beliefs and values originated from
the society in which they lived. Evans, a level 100 male participant of a public
university said, *''socially too we get to know what is wrong and right''*. Tony added *,*
"...beliefs and values are socially constructed and one needs to follow that of his or
her society."

The students mentioned various virtues as part of their beliefs and values and
expressed that they had benefited immensely from practising their faith. Some of these
virtues are:

1. Respect for people, irrespective of their background in terms of age or status
   in society.

2. Being humble and showing humility at all times.

3. Being tolerant and making peace even when it hurts so much.

4. Loving others

5. Praying daily and often seeking for God's help

Interest in character education as expressed by participants

To support the answers for research question four, interviewees were asked:

What are your views concerning character education and its inclusion in the university curriculum? Do you consider it helpful for shaping students' character?

An overwhelming majority of both the participants were of the view that character education should be included in the curriculum at the tertiary education level in Ghana. Examples of their opinions are:

Paul said *"madam we students need to shape our character without character we can't behave well on campus"*.

The students agreed that at tertiary level, character education is needed to help shape their character while they were in school and after school on the field of work.

Tony added *"Madam I want students to be educated so that we won't mess up on campus and even at the work place"*.

Students from the private university which is a faith- based university mentioned that they were offered some courses which they believe were geared towards building students' character.

Amy said *"these courses are compulsory for all level 100 and level 200 students. We attend lectures and write exams in these courses which are Christian"*.

According to the participants, though, the university educators intended to have students build character as they studied these courses, some students used the results of the courses to enhance their grade point average (GPA).

Sammy said *"the courses are easier to learn and pass and so we make good grades by studying hard but not with the aim of enhancing our character. Just to make the grades"*.

Few participants said that it was a waste of time since these extra courses had no bearing on their study courses. Justice said *"sometimes I think it's a waste of time"*.

However, majority of the participants from both the public and the private university expressed their desire to have some structured programmes that would help build their character not only during their stay at the university but also after school at their prospective work places. Bertha said *"Madam as for character we need it oo"*. The participants agreed that character is important and would like to have issues concerning the development of their character addressed while at school.

Summary of Chapter

To conclude the report on the findings of the study, the statistical analysis revealed that students of higher institutions have diverse levels of moral development and spirituality development patterns. The participants were also interested in having character education as part of the university curriculum. These results are shown in the quantitative data and qualitative responses. The mean score for moral development was generally higher for maintaining norms which is the stage 4 of Rest's level of moral development. This means that the participants formed more of their judgment due to the norms in the society. The results also showed that the mean level of spirituality was moderate.

The study results showed a negative correlation between moral development and spirituality which was not significant. There were few significant differences in the results among the demographic variables used for the study. The participants freely discussed and expressed their views on the moral dilemmas and issues concerning their spirituality. A further detailed discussion of the study findings is seen in the next chapter, which deals with data integration.

CHAPTER FIVE

DISCUSSIONS

Introduction

This chapter discusses findings of the study and relates findings to some previous studies done on the study variables. This is done in phases; first phase is the discussion on quantitative data, second phase is the qualitative interview data, then followed by the last phase of integration of both data. Findings on students' levels of moral development and spirituality are discussed as well as students' perception of the inclusion of character education as part of the curriculum at the tertiary level to help enhance their character. Discussions were based on the research questions for the study.

Phase I: Discussion of Quantitative Results on the Two Variables

Discussions on Levels of Students' Moral Development

Students' levels of moral development were assessed based on Kohlberg's stages of moral development. Using the index (N2) for moral reasoning which replaces the prior index, P. students' levels of moral development were assessed according to (a) the extent to which the participant ranks Post-Conventional items (S56) above Personal Interest (S23) and Maintaining Norms (S4), and (b) the difference in ratings of Personal Interest (S23) from Post-Conventional (S56). The results showed that the students formed more of their judgments at the Maintaining Norm stage. At this stage of Kohlberg's stages of moral reasoning, the student is concerned with maintaining the social order by living up to the expectations of society. The mean score was highest at Maintaining Norms (M=35.38) and lowest, M=20.75 for the Post- Conventional stage, stage 5 of moral development, depicting that the participants formed less judgments which considered the welfare of the society at large.

The mean N2 scores which were in the 20s for the different categories of participants were lower than the suggested scores for college students which is expected to be in the 40s. The DIT scores by education level depict that in general, the DIT scores of Junior High students' average is in the 20s, Senior High students' average is in the 30s, College students in the 40s, students graduating from Professional School Programmes in the 50s, and Moral Philosophy/Political Science Doctoral students in the 60s (Bebeau & Thoma, 2003).

The mean scores for the different stages of moral development in this study showed that the participants formed more of their moral judgements at the maintaining norms and personal interest stages. One of the factors which affects low scores of the DIT, according to Bebeau and Thoma (2003) is the limited English proficiency in some countries where English is not the first language. In most African countries including Ghana, English is not the first language but the official language. However, Rose (2012) suggested that the issue of English proficiency at the university is not expected to be a problem. On the basis of this assertion, the researcher concluded that students at the university would have no problem with the comprehension of the DIT and the DIT-2 in the case of the present study. Again, the interaction with participants of the pilot testing assured the researcher that the university students would have no problem with the comprehension of the DIT items due to English language proficiency. The results of the assessment revealed how the students formed their judgments when faced with a moral dilemma. Per the mean scores of 40s which is generally predicted by Bebeau and Thoma (2003) for university students, the mean N2 score of 20s was considered to be generally lower for the assessment of students' level of moral development.

A possible explanation of the assessment of students' levels of moral development could be attributed to lack of structural programmes where students have

the opportunity to discuss moral dilemmas, learning from such life experiences. Research from the DIT shows (Rest, 1998, Larson & Martin, 2005, Auger & Gee, 2016) it is possible to influence the moral development of college students through character education programmes. The differences in mean scores could have happened by chance.

Discussions on Students' Levels of Spirituality

The results of this study unravelled the levels of students' spirituality. The results have also been discussed according to the demographic variations. The present research indicated that students had high interest in their quest for spirituality. Students' levels of spirituality in the current study were measured by the revised version of the Spiritual Involvement and Beliefs Scale (SIBS-R). With a total mark of 110, the participants' levels of spirituality were categorised according to the range of 21-40= very low, 41-60=low, 61-80=moderate, 81-100=high and 101-120=very high. The results showed that more than half of the participants, 52% had a moderate level of spirituality M=61.80, 43% of the participants had a high level of spirituality and 1% scored very high. The lowest means were scored by 3% and 1% very low respectively. Therefore, more of the participants had moderate and higher levels of spirituality. This finding supports earlier works (Astin & Astin, 2004, Chickering, 2010). Seventy-nine percent of students surveyed by HERI claim to believe in God (HERI 2004), Research indicates that 80% of students are interested in spirituality and believe that finding purpose is an important reason for attending college (Astin., et al. 2011; Clydesdale, 2015).

Astin et al.'s (2011) assertion that college is an appropriate environment to enhance students' spirituality also explains why few students, 4% scored low means in spirituality levels, Only 2 of the participants, 1% scored very high in spirituality level.

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This is in consonance with Fowlers' (1987) works which suggested that few people attain very high spirituality levels.

Differences in Levels of Moral Development due to Demographic Variations.

Hypothesis 1:

Differences in Levels of Moral Development due to Ethnicity

The results in table 16 showed that the participants are from four main ethnic groups and they had different mean N2 scores descriptively. The participants' results were Akan (M=33.49), Ga group (M=33.66), Ewe group, (M=33.38), and the Northern group (M=36.28). The difference in mean scores tested by ANOVA was not statistically significant in this study and therefore the researcher could not draw conclusions based on the results that there are differences in levels of moral development due to students' cultural or ethnic background [F (2, 439) =1.505; p= .212]. However, earlier researchers, have suggested that culture affects an individual's moral judgment when faced with moral dilemmas (Larin *et al.,* 2009). The difference in mean scores could suggestively be as a result of the importance participants attach to different norms and values due to their cultural backgrounds. In this wise one can infer that students attach so much importance to their cultural beliefs and values which influence their moral judgments.

Differences in Levels of Moral Development due to Religious Background

The various religious group of students had different mean N2 scores which affirm the findings by other researchers (King & Mayhew 2002, Al-Ansari 2002, Al-Shehab 2002) that people's moral judgments are also influenced by their religious ideology and the DIT scores are affected by people who adhere to their religious dogmas (Larin *et al.,* 2009, Rose, 2012). The results of this study showed differences

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in means descriptively for the N2 scores which depicted the level of moral development of the participants due to their religious affiliations. The ANOVA test was not statistically significant at the *p*-value of 0.05, [*F* (2, 439) = .866; *p= .459*] therefore, the researcher could not ascertain that there are differences in N2 scores due to one's religious background and accepted the null hypothesis. This finding is in conformity with Larin *et al.,* (2009) who reported no significant association between moral judgment scores and religious attitudes. However, it is also remarkable that the Muslim participants had low mean scores of (M= 21.88, SD=12.98). Al-Ansari (2002) explained that adherents to the Muslim religion relied more on divine law for moral decision than on justice as measured within the Kohlbergian framework (Al-Ansari 2002). The Muslim participants could be adhering strongly to their religion when faced with moral dilemmas which does not conform to Kohlberg's morality based on justice. In this case they would record low means (Rose, 2012).

Difference in Levels of Moral Development due to Number of Years Spent (Level) at the University.

The mean N2 scores for participants in level 100 was (M=22.75) There was a slight increase for the level 300 participants, (M=23.08). Though there was an increase in mean N2 scores for level 300 participants, the difference according to the T-test was not statistically significant (*t* (439) = -.308), *p*=.758). The researcher suggested that the reason for the slight increase in the level of moral development for level 300 students could be due to chance, therefore there is no significant difference in levels of moral development due to number of years spent at the university. However, some Western theories (Rest *et al*., 1999) and some empirical studies (Rest, 1998; King & Mayhew, 2002; Larson & Martin, 2005) show that there is an improvement in the development

of moral reasoning due to number of years spent at the university and explained that the levels of students' moral development increase due to experiences shared among peers at the university. It is assumed that they have shared experiences which could affect their level of forming judgments when faced with moral dilemmas.

Differences in Levels of Moral Development due to Study Programme.

The study results showed there was a difference in mean N2 scores for participants pursuing humanities courses and participants pursuing courses in the sciences, M=24.06 and M=21.31 respectively. Since the t-test showed (t (440) = -2.616; p=.009), at a p value of 0.05, we accept the alternate hypothesis which says there is difference in mean scores with respect to study programme of participants. It is possible that students' study pattern could be skewed due to passion and preference for one subject or the other. This phenomenon could affect the way students formed their judgments. The various courses could offer the students the ability to form better judgments when faced with moral dilemmas. Studies which involve ethics would be helpful to the students. The researcher could draw a conclusion that there are differences in the levels of students' moral development due to their study programmes. King and Mayhew (2002) outlined a host of studies using the DIT to measure differences in the moral reasoning of college students across academic disciplines and concluded that there was evidence of variations of growth in moral development in some of the studies. These researchers added that growth in moral development were evident due to study subjects, such as, ethic and social diversity courses which were intentional and used as intervention to enhance college students' moral development. The Sierra Project (Whiteley, 1982), "an intervention designed to promote character development in students, combining residential, academic and

personal elements, and testing students several times a year over several cohorts"
(King & Mayhew, 2002 pp.255 &256).

Differences in Levels of Moral Development due to Type of Institution.

The results showed no significant difference at a *p* value of 0.05 in the mean N2 scores for the participants from the public university and the mean scores of the participants of the private university (t (439) = -.168, *p* =0.866). In the present study, the private institution is a faith- based university which offers instruction geared towards the moral and spiritual growth of students irrespective of their religious background. This intervention could be a possible cause for the increase in mean N2 scores for participants of the private university. It has been recorded that various higher institutions have compiled and published institutional student conduct rules and policies. The student conduct code usually consists of a list of prohibitions which aim at guiding the student to behave responsibly and to conform to some campus moral norms (Dalton & Crosby, 2010). The variance in enforcing the institutional code of ethics according to researchers is a possible reason for the increase in N2 mean scores students of the private university (Dalton & Crosby, 2010). The researcher therefore made inferences from the study results that there are no differences in the levels of moral development between public university and private university students.

Differences in Levels of Moral Development due to Age.

The mean N2 scores for the different age groups of the participants progressed with age. It was obvious that the mean scores increased with age: 20 or below, M= 21.54, 21 – 25 M=22.44, 26 – 30 M=24.02, and 31 – 35, M=24.67. The difference in mean N2 scores as revealed by the ANOVA test was not statistically significant at a *p*

value of 0.05 [F (2, 439) =1.169; p=.459]. Therefore, this study proved that there are no differences in moral development levels due to age. Pascarella and Terenzini (2005) also mentioned that a study conducted among college freshmen, sophomores, juniors, and seniors, students of introductory and abnormal psychology revealed that age had no significant effect on the predicted variance. In the same vein the present study also portrays that there is no significant difference in levels of students' moral development due to their ages.

Differences in Levels of Moral Development due to Gender.

There were descriptive differences in moral development levels for male and female participants. The mean N2 scores for the male participants M= 21.67 was higher than the mean score for the female participants M= 19.76. However, the T-test result proved that the difference was not statistically significant *(t* (439) =1.851, *p* = 0.065). To explain, the difference in N2 mean scores for male and female participants therefore occurred by chance. Carol Gilligan however argues strongly that women, more often than not, approach moral and ethical dilemmas from the point of view of responsibilities and caring; however, men see morality as justice and fairness. According to Gilligan (1996) women would seek not only just solutions but that which deals with the social relationship or what is practical and best for them eschewing violence Nevertheless, the researcher according to the results of the study, concluded that there are no differences in the levels of moral development of male and female students.

Differences in Levels of Students' Spirituality due to Demographic Variations.

Hypothesis 2

Difference in Levels of Spirituality due to Gender

The difference in levels of spirituality among the male and female participants was statistically significant with the result of the t-test showing (t (440) -2.63, p = .009). The mean results for female M=80.00 and male M=77.63 indicating also a difference in male and female spirituality mean scores. The results suggest that men and women develop in spirituality differently. Though the results are similar to other studies conducted, it has been stated that there are conflicting results in research done on sex differences with regards to spirituality.

The research works done on differences in spirituality due to gender indicate that there indeed exist some differences as was found in the present study, however, Byrant, (2007) maintained that the gender differences in spirituality does not imply that women are more spiritual than men though women score higher means for spirituality. There is the possibility that the female participants are involved in more spiritual activities which has impacted positively on their spiritual life. In 2013, Rennick, Smedley, Fisher, Wallace, and Kim conducted a qualitative study to determine the effects of spiritual and religious engagement on affective outcomes such as leadership, interpersonal skills, belonging, and well-being, and found differences based on gender and race.

Differences in Levels of Spirituality due to Type of Institution.

Difference in the levels of spirituality due to type of institution was tested among the public and private university participants. There was a slight difference in the mean scores and the mean level of spirituality scores for the public and private

university participants – public M=78.74 and private M=78.92 However, the difference was not statistically significant (t (439) = -.166 p = .868).

In the present study, the private institution is a faith-based university which offers some instruction geared towards spiritual growth. In this wise, it is envisaged that students will develop their spirituality. Research has shown (Hartley 2004; Sax *et al*. 2004), that institutions affiliated with Protestant denominations have a strong impact upon student spirituality. However, the results of the present study rejected the alternative hypothesis that there is a significant difference in participants' levels of spirituality due to type of institution.

Differences in Levels of Spirituality due to Study Programmes.

The participants' study programmes did not influence much their level of spirituality according to the present study. Table 18 showed that students' mean scores for spirituality according to their study programmes, (either in humanities or the sciences) showed an increase in the mean for participants in the science departments, M=79.42 over the mean for the students in the humanities departments, M=77.93. The t-test indicated that inferentially, the difference in means was not significant (t (439) = -1.612, p = .108). Therefore, the researcher concluded that there is no difference in the level of spirituality due to students' programme of study and accepted the null hypothesis. Although Braskamp (2007) asserted that academic programs also influence students' understanding of religion and the role of spirituality in providing a forum for self-discovery as well as academic development, he explained that this was evident among students who enrolled in religion courses. He added that the curriculum helped the students develop a more complex understanding of who they are and what they believe. Braskamp (2007) was also emphatic that generally, students do not always find

sufficient support in their quest to find meaning and purpose in life in their academic pursuits.

Differences in levels of Spirituality due to the Number of Years at the University

The result of the data collected showed a different spirituality mean scores for the level 100 and level 300 students. The mean scores which was slightly higher for level 100 students, M=78.98 and lower for level 300 students m =78.48 The difference in mean scores revealed by the T- test is not statistically significant (t (439) = 0.532, p = .595) and therefore the researcher concluded that there are no differences in the levels of students' spirituality due to number of years spent at the university and accepted the null hypothesis. The researcher also deduced that students' entering the university had their level of spirituality which had not been significantly affected by the number of years spent at the university. This finding was at variance with earlier studies which revealed that college in general influence students to liberalize their values and attitudes. College students became more individualistic and less dogmatic about religion, and tend to be tolerant for the religious beliefs of others (Pascarella & Terenzini, 1991). Again, a study examining student interactions with faculty and peers (Hartley, 2004) found a positive correlation between students maintaining' entering religious beliefs and the strength of religious commitments of their faculty and peers while at college.

Differences in Levels of Spirituality due to Religious Background

The religious background of the participants showed some face value difference in the mean scores of their level of spirituality. The ANOVA test however depicted that there are no significant differences in the level of spirituality due to the students' religious background [F (1, 440) = .390; p = 1.007]. The null hypothesis was therefore,

accepted. Though spirituality has been defined differently from religiosity, spirituality studies have shown that students who have serious religious affiliations are also highly spiritual (HERI, 2004). This phenomenon suggests that the degree of adherence to one's religion has influence on the individual's spirituality. The highest mean score was for the Buddhist and participants of other faiths. This is similar to The HERI, 2003 research on the spiritual life of college students which also revealed that the Buddhists students had high scores on spiritual quest, however the study proved that there are no differences in the participants levels of spirituality due to their religious background or affiliation.

Differences in Levels of Spirituality due to Age

There were differences in the mean levels of spirituality for the different age groups of participants, the differences were not statistically significant when tested with ANOVA [F (1, 440) = .967; p = .087] at a p value of 0.05.

. Though the older age groups had higher mean scores, age 26 – 30, M= 79.42 and age 31- 35=79.17 The differences in the present study could have occurred by chance. However, Bee and Bjorklund (2004) asserted that spirituality is greater in older adults, yet, in an earlier research conducted by Pascerella and Terenzini (1991) among college students, it was observed that college graduates had secular attitudes than the young adults who had entered college or were yet to enter, (Pascarella & Terenzini, 1991). This phenomenon was attributed to "Function of normal maturation and college influence" (Pascarella & Terenzini, 1991, p. 293). In the current study, the older participants had higher mean scores than the younger participants, suggesting that the older participants were involved in spiritual activities that could have enhanced their spirituality, though the difference in mean scores for the different age groups, was not statistically significant.

Differences in Levels of Spirituality Due to Ethnic Background

The present study results showed slight differences in the mean scores of spirituality of the participants according to their ethnic background. Statistically, the ANOVA test showed that there is no difference in the level of spirituality among the different ethnic groups [F 1, (440) = 0.187; p = 1.606]. The null hypothesis was therefore accepted. The descriptive differences in the mean scores of spirituality among the ethnic groups may be due to chance. Though ethnic groups have different belief systems which are adhered to as part of their culture, the study does not show any significant influence ethnicity on spirituality.

Discussion on the Correlation between Levels of Spirituality and Moral Development.

Hypothesis 3

The present study sought to identify a possible relationship that exists between the two variables, spirituality and moral development. Data in Table 20 showed a negative correlation between levels of spirituality and levels of moral development of the participants (r= -0.06) and considering what previous researchers (Crysdale, 2002; Holley, 1991; Young, Cashwell, & Woolington, 1998) have suggested, that moral development relates strongly to spirituality. Specifically, for the present study, the researcher started by hypothesizing that individuals at higher levels of moral development will demonstrate greater spirituality than those at lower levels of moral development. It was also hypothesized that spirituality will positively correlate with moral development.

The results of the study showed a negative and insignificant correlation between students' spirituality and moral development. MD-S (r= -.06, p>0.05). Due to the

negligible negative correlation coefficient, the researcher postulates that students' moral development could be independent of their spirituality.   Holley's study (1991) also disclosed that although spirituality and morality demonstrate a close relationship, one cannot classify an individual's moral development based on his or her level of spirituality. This suggests that spirituality and moral development could remain independent of each other.

A weak but positive correlation between spirituality and the mean score for Personal Interest, the first stage of moral development S – PI (r = .11) must have happened by chance. The strong correlation between the two instruments and their sub-scales suggests that the DIT-2 and the SBIS-R are good instruments for measuring moral development and spirituality respectively.

Discussion on public and private faith-based university students' expression of their interest in character education.

Hypothesis 4

The students showed a massive desire for character education.   Students believed that they needed some training in character to help them become better citizens who will be beneficial to society. The students considered character as essential for success on the field of work and agreed that programmes that would help enrich their character should be inculcated in the university curriculum. Students from the private university had 90% agreeing to the implementation of character education in the universities whereas 85.3% of the public university students were of the same view. Statistically, there were no differences in their viewpoints, which attested to the claim that students were generally interested in the implementation of character education in

their universities. The students had more to say about this issue during the interview session.

Phase II: Discussion of Qualitative Results on the Two Variables

Discussion on Interview Segment

The discussions were started with moral dilemmas drawn from the stories used for the quantitative phase of the research. These were presented to the participants for discussions. The broad themes of these moral dilemmas focused on issues such as (i) cheating during examinations, (ii) smoking (iii) stealing and (iv) the theme on sexually immoral behaviour was included in the qualitative research because the Ghanaian society is concerned about sexually immoral behaviour in the area of morality on the university campus.

Discussion on Cheating During Examinations

Majority of the participants considered cheating during examinations as immoral, emphasising that all examination malpractices were very bad. However, there were few who shared the view that cheating could be permitted as a means to an end.

Francis said that *"cheating could be allowed if the end results would favour the student"*

This depicted the formation of judgment at the lower levels of Kohlberg's stages of moral development (PI). S2&S3 stages where an individual makes choices to satisfy personal gains. Other students said that society cannot accept students who indulge in vices as a means to an end. This assertion also depicted formation of judgment at the lower levels of Kohlberg's stages of moral development when moral decisions are influenced by the norms of the society.

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In the sciences departments, students were very much against cheating to pass examinations because of the future effects on society in general. They emphasised that if students are allowed to cheat in order to pass examinations, they could do a lot of harm to society if they were for example in the medical field. Some of these participants expressed that students who had cheated to pass examinations were likely to be academically weak and could not perform on the job market,

Alex explained, "*Madam, students who cannot pass their exams will administer wrong doses of medication which would be dangerous for the sick people"*. Students at the sciences departments formed their judgments with the welfare of the entire society in view, reflecting judgment at the post conventional stage (S5) of Kohlberg's stages of moral development. Here the students portrayed a sense of obligation to law because of one's social contract to abide by laws for the welfare of the entire society and for the protection of all people's right. The moral decisions are made with the 'greatest good for the greatest number' in view.

Discussion on Smoking

Majority of the participants acknowledged that smoking is harmful to the health of those who indulge in this habit. They were not only conscious of what the adverse effect of smoking is to those who smoke but also the effect on passive smokers who inadvertently, inhale smoke from the smokers who smoke within their vicinity.

Ama for example said *"madam, the health hazards are terrible"*

The majority of students who spoke against smoking attributed their submissions to university regulations or family and societal norms. Fred said students cannot smoke because *"... generally society frowns on an act like that so I would say*

it is wrong'' participants only one was of the view that people who desired to smoke had the right to do so.

Suzzy said *''I will say it is okay, because everybody is entitled to his or her own freedom, so he or she can do what he or she wants''*,

It was deduced that more students made choices to avoid the punishment attached to going contrary to the university regulations or to satisfy family. These judgments are described by Bebeau and Thoma (2003) as being good 'boy' and 'girl' to avoid punishment or living up to expectation of those closest, and relates to S2 and S3 of Kohlberg's stages of moral development. Again the students respected social values which are against smoking. Thus MN (S4) the moral stage of maintaining the social order, living up to expectations of society is also evident in students' formation of their judgments.

Discussion on Stealing

Stealing on campus was considered by the majority of the participants as very wrong. Most of them were of the view that stealing should not be a means to an end, where one would consider stealing as the best option to meet a pressing need. Majority of the participants were of the view that the reason for stealing could never be justified to make the act of stealing pardonable. Judgment at this stage was at the PI level (S2 & S3) to avoid punishment or to satisfy a personal desire. The majority strongly adhered to their views against stealing because society frowns on stealing. Some of these participants were influenced by their religion.

Paul, a Christian participant was against stealing because the Bible is against stealing. These submissions were still at the lower levels of Kohlberg's stages of moral development, MN where the norms of the society or the religious faith influenced their moral decisions. However, few students expressed the idea that using whatever means,

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whether fair or foul to address a pressing need could be allowed to save an individual in dire need from trouble.

Akosua said, *Mary has to dress to catch up with standards on campus so she has to look for money anywhere"*

This decision shows reasoning at the PI stage where people form judgments to satisfy personal desires. Reasons for not accepting stealing were mostly because society is against it or because one had to satisfy a dire need. These levels of reasoning are associated with the MI stage, S4 and the PI stage, S2&S3 stages respectively.

Discussion on Illicit Sexual Activities on Campus.

Majority of the participants considered casual sex among unmarried partners as morally wrong since society frowns on this behaviour. However, very few participants believed that lovers could engage in sex though not married to express their love for each other. James emphasized that *''Anita should allow Peter to have his way because they are in a relationship and having sex will create some intimacy between them''* These arguments depicted making choices at the PI level, (S2&S3). The female participants were passionate in their expressions; saying that male partners put so much pressure on the ladies by demanding sex from them. Vera exclaimed, *"Madam, sometimes it's pressure! Pressure from the guys oo!"*Very often, the female students said indulging in casual sex was due to peer pressure and not according to their wishes. Eva, a level 300 student of a public university added *"we fear being jilted"* She explained that their boyfriends could leave them for other girls and that was painful. Students in their choices concerning illicit sex on campus did not show that they adhered to any societal norms or values. However, some of the students were against illicit sex on campus because their religion for example, Christianity did not permit

premarital sex. Grace said *"if you are not married it is not right to have sex, that is according to the Christian perspective''*, Jojo also added *''if we should look at it from this angle, are these people (Peter and Anita) Christians, Muslims or traditionalists? Whatever religion they belong to, none of their virtues would encourage them to give in to premarital sex.''* It was evident that students' judgments were far from the S5 of Kohlberg's stages of moral development which considers the welfare of others and the society as a whole.

Discussions on Students' Spirituality Levels

The interview session for issues concerning spirituality revealed useful information about the students. The discussions bordered on (i) how often they desired to be involved in church activities and other spiritual activities (ii) whether they consider it necessary to relate to a power greater than themselves (iii) whether they apply personal beliefs and values in their daily activities.

Involvement in Spiritual Activities

The majority of the students reported that spirituality plays a prominent role in their daily lives and was a source of inner fortitude. Majority of the participants identified their spirituality as a source of joy in their lives. Participants also considered it essential to be involved with church activities and other spiritual gatherings. They said these meetings were helpful and that it was a necessary and normal routine. Participants find meaning in life as they get involved with spiritual activities. They find growth in their spiritual lives as they indulged more and more in spiritual activities. The majority of participants admitted that they had fulfilment in indulging in spiritual activities. More of the female students expressed keen interest in religious activities.

Some of the males professed to be spiritual but said academic work was more important and should not be interfered with church or other spiritual activities.

Importance of Relating to a Power Greater Than Oneself

The necessity to relate to a power greater than themselves was very beneficial to most students. They confessed that mortal men needed help at all times and very often such help could be obtained from a power greater than themselves. Their relation with a higher power was therefore considered an indispensable source of help. Relating to a higher power was also a means of guidance and assurance of protection.

Ama said "*I think it is good to have a power greater than ourselves. In most cases I need help and that help cannot come from anyone, any human being as myself, so I will need that power.*"

Kofi also added

It is very relevant for me to relate to a power that is greater than myself because if I don't, I am just an ordinary person and the idea of relating to a power greater than myself gives me a sense of protection and guidance and it helps me to go through life successfully.

However, Alex confessed that *"…I don't believe in spiritual things"* showing that there were students who cared less about spirituality in spite of the majority claim of keen interest in their spirituality.

Application of Personal beliefs and Values in One's Daily Activities

Majority of the students had personal values and beliefs which were inherent and had to be adhered to. The students in this category said values and beliefs were considered a source of guidance. The participants had acquired these values and beliefs from home,

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church and school. By practising their values and beliefs some of the participants had acquired virtues such as humility, tolerance, love, respect, kindness etc. which enable them to relate well with their peers.

Interest in Character Education.

Participants finally expressed their views or opinion about character education and desired that it could be part of the university curriculum. They shared their views on the possibility of such a programme shaping their character. Tony said *"Madam I want students to be educated so that we won't mess up on campus and even at the work place".* Most of the participants acknowledged that this was an essential component of their curriculum which was missing. Paul said *"madam we students need to shape our character without character we can't behave well on campus".* Majority of students from both public and private universities desired the inclusion of character education in the university curriculum and hoped that it would curb a lot of social vices which are rampant on their campuses. Just as Astin (2011) asserted, today's undergraduates emphasize the importance of enhancing both the interior and exterior dimensions of their lives.

Phase III: Integration of both Quantitative and Qualitative Results

What are the Levels of Students' Spirituality and Moral Development?

Students' level of spirituality as measured by the SIBS-R for the quantitative data was moderately high for more than half of the students where 52% had scores within the range of 61 – 80 for moderate spirituality. 43% scored high spirituality, 81 – 100 and 1% scored very high. The quantitative results suggest that more participants scored within the moderate and high levels of spirituality. The average score of

(M=78.78, SD=9.5) was moderate. It was observed that almost all the students who participated in the interview expressed keen interest in spiritual activities and acknowledged their reliance on a being greater than themselves. They affirmed that the latter was very beneficial. There were slight differences in opinions between the male and female participants, concerning the frequent participation in spiritual activities and other religious activities. In spite of the general view expressed by the participants that participating in spiritual and religious activities were essential for their spiritual growth, some of the male participants were also of the view that time allotted to their academic work was not to be compromised with spiritual meetings. It was concluded that the students desired to engage in spiritual activities however about 60% of the males would not sacrifice academic work for frequent spiritual and religious activities. In essence, the quantitative results were not remarkably different from the quantitative.   There were no distinct differences among the students due to demographic variations with the exception of the intense desire by female students to be involved in more spiritual activities.

With respect to students' levels of moral development, the quantitative results showed that students formed majority of their judgment at the maintaining norms stage level (M=35.38, SD 13.52) At the MN stage the individual forms judgments in accordance with the norms in the society, in this wise their views were expressed with regards to living up to the expectations of those closest to them or in accordance with the expectations of society. Secondly, students formed judgments at the personal interest level (M=33.86, SD 14.83). At this first stage of development according to Kohlberg's stages of moral development their judgments of moral dilemmas are formed to avoid punishment or to satisfy their own interest. The FGD showed that majority of the students formed their moral judgement mainly due to what they considered

personally to be right and convenient. In this case, Kofi should cheat during examinations because that was his last chance and he would forfeit his certificate if he fails the examination. Students said they would not consent to (i) cheating during examinations, (ii) smoking (iii) stealing and (iv) sexually immoral behaviour at the university campus because the rules and regulations were against such activities. Secondly, students' moral judgments were attributed to societal norms which were against such vices. Students also rejected the vices due to their adherence to values of a religious faith. Few of their judgments for the moral dilemmas posed were given based on the post conventional level where judgments are beneficial to the welfare of everybody. The striking difference between the quantitative and qualitative results was that, whereas the mean was highest for the MN stage quantitatively, students formed more of their judgments for the moral dilemmas at the PI and MN stages during the FGD. However, both PI and MN stages are at the lower levels of moral reasoning.

What are the Differences in the Levels of Spirituality and Moral Development due to Demographic Variations?

Levels of spirituality were not remarkably different among the students due to age, ethnicity, programme of study, number of years at university type of institution and religious background. Qualitatively, there was a significant difference in the level of spirituality between male and female students. Qualitatively, male and female students expressed high levels of spirituality. Generally, the difference was obvious between the male and female students. There were slight differences in opinions concerning the frequent participation in spiritual activities and other religious activities. In spite of the general view expressed by the students that participating in spiritual and religious activities were essential for their spiritual growth, it could be deduced that

majority of the female students desired more of spiritual activities than the male students and were susceptible to being spiritual.

Most of the male participants were of the view that time allotted to their academic work was not to be compromised with spiritual meetings. It was concluded that the students desired to engage in spiritual activities. However about 60% of the males would not sacrifice academic work for frequent spiritual and religious activities. In essence, the quantitative results were not remarkably different from the qualitative.

With regard to moral development, there were no statistically significant differences in the levels of moral development due to age, gender, ethnicity, type of institution and religious background. However, differences in levels of moral development due to students' study programme was statistically significant (t (440) = -2.616; p < 0.05).

The result was similar during the FGD where the students of the science departments argued strongly against cheating in examinations. Some of the science students made their submissions with the welfare of society in focus thereby displaying moral reasoning at the post-conventional level (S5) of Kohlberg's stages of moral development. Here moral choices are made having a sense of protecting the welfare and the right of all and doing what is best for society from a justice for all standpoint, whether popular or not. The quantitative results were therefore consistent with the FGD.

What is the Correlation between Students' Levels of Spirituality and Moral Development?

The relationship between the variables, spirituality and moral development was not so obvious during the interviews as was revealed by the quantitative data by a negligible negative correlation (r= -.06). Therefore, the hypothesis that there is a

relationship between students' spirituality and their moral development was not accepted according to the results for this study.

For the qualitative phase of the study, the students could be placed in two groups. The majority of students were in the first group, expressed keen interest for spiritual things but did not express high moral judgments for the moral dilemmas at the post conventional level where an individual, forms judgments with the welfare of the entire society in view. These students often argued that the end justifies the means whether moral or not. Very often students' judgments were at the lower stages 2&3, and sometimes at stage 4 of Kohlberg's stages of moral development. The results for the first group of students was in conformity with the quantitative results, negative correlation (r= -.06), showing an almost negligible correlation between the two main variables, spirituality and moral development.

The second group which was the minority, held on to their spiritual values and were equally keen to participate in spiritual activities. They formed arguments for the moral dilemmas at S5 of Kohlberg's stages of moral development. Fred, a science student who opposed to cheating in examinations, because the entire society would suffer when these students are to administer wrong medications to the public after school also said *"...praying works for me, there is no way I will stop it, I will always do it.''* It was deduced however that generally, students' interest in spiritual activities could not be used as a means to measure their possible level of moral development.

How do Public or Private Faith- Based Tertiary Education Students' Express their Interest in Character Education?

Both quantitative and qualitative results showed that students were very much interested in having character education. The FGDs revealed that students desired the

inclusion of character education as part of the university's programme in Ghana. The survey data showed 83.5 % of public university students were interested in character education whereas 90% of the faith-based private university students. The difference was not statistically significant $X^2 = 4.647$ sig. (0.098), $df=2$, p > 0.05. Therefore, the hypothesis that there is an association for preference of character education as part of the university curriculum and type of university was rejected. During the FGD, students further expressed that these programmes could help them develop character and possibly help alleviate the increasing vices on university campuses. It was deduced that students, irrespective of their institution, desired not only academic training for grades but yearned for training that would affect their inner development, their character in this case. The results affirm what educators since the era of Socrates believe, that schools, in this case, educators of higher institutions have the responsibility of engaging proactive measures that are geared towards character education. This is to help students become responsible, considerate as well as citizens who would treat others fairly (Lickona, 1993; Dalton & Crosby, 2010).

Summary of Chapter

The study investigated the levels of students' moral development and spirituality as constructs of character development. The research questions were answered with supporting data in the previous chapter. Several of the findings were similar to some empirical findings. These were mostly done in countries outside Africa. The moral development levels were very similar to a research conducted by Rose, (2012) among Nigerian university students where average N2 scores were recorded at the 20s. Students' levels of spirituality were measured as moderately high (M=78.78, SD=9.52).

Differences among students' levels of moral development and spirituality due to the demographic variables used for the study were discussed. Though there were obvious differences in the findings only a couple of the differences were statistically significant. The interview discussions gave more profound information about students' views on moral dilemmas, their spirituality and their concern to have character education as part of the university curriculum. Integration of the quantitative and qualitative results of the research showed similarities and differences.

CHAPTER SIX

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Introduction

This chapter ends the entire study. The chapter presents the summary in the form of the purpose of the study, research questions, the instruments used for data collection and the analysis. Finally, the conclusion for the study and some recommendations are presented for scholarship, for policy leadership, and future research.

Summary

The study had its purpose to explore the levels of university students' spirituality and moral development as they influence character development and to create the awareness for educators to attend to the affective developmental needs and growth of students. The study had four guiding objectives and four research questions and four null and alternative hypotheses.

The study assessed the levels of spirituality and moral development of students as integral areas of their character development. The researcher aligned the study to the broad theory of college student development which attests that college students go through developmental changes while schooling at these higher institutions. Therefore, students need structured programmes by educators to help them develop accordingly. Moral development and spirituality or faith development are part of the developmental concepts (Bee & Bjorklund, 2004; Bjorklund & Bee, 2008). The study purpose, therefore, was basically to investigate and assess students' level of spirituality and moral development as a means to sensitize higher education policy makers to attend to students' inner' development thereby enhance their character development in the nation

through education. This was achieved with vigorous investigation using the following research questions and hypotheses:

1. What are the levels of spirituality and moral development among the selected tertiary education students in Ghana?

2. What are the differences in the levels of spirituality and moral development among tertiary students in Ghana based on their respective demographic groups: (i.e., gender, age, ethnicity, religions, institutions, areas of study, number of years at the university)?

3. What is the possible correlation between students' levels of spirituality and moral development?

4. How do public and private faith-based tertiary education students, express their interest in character education?

The following null and alternative hypotheses were also raised:

1. H_{01}: There is no significant difference in students' levels of spirituality and based on their demographic groups.

   Ha_1: There is a significant difference between students' levels of spirituality and their demographic groups

2. H_{02}: There is no significant difference in students' moral development based on their demographic groups

   Ha_2: There is a significant difference between students' moral development and their demographic characteristics

3. H_{03}: There is no significant relationship between students' levels of spirituality and students' levels of moral development.

   Ha_3: There is a significant relationship between students' levels of spirituality and students' levels of moral development.

4. H_{04}: There is no significant difference in public and private faith-based tertiary education students' expression of interest in character education.

 Ha_4: There is a significant difference in public and private faith-based tertiary education students' expression of interest in character education.

The researcher conducted a sequential explanatory mixed- methods study with a survey for the quantitative segment of the study and focus group interview sessions for the qualitative phase of the study. Using descriptive analysis and other statistical tools, the independent t-tests, ANOVA, correlation and chi-square, the researcher analysed the data for the study to answer the research questions.

The study participants of 441students from both a public and private university in Ghana were used for the quantitative phase whereas 50 participants grouped in 8 to 12 participants at a session were involved in the focus group discussions.

The study addressed the gap in studies on students' moral development and spirituality in Ghana as constructs of character development. As part of the investigation into students' levels of spirituality and moral development, the study unearthed differences that exist due to demography. The researcher therefore purposively chose participants from a public and faith based private university, using the sequential mixed method to dive deep into such humanistic concepts. Using the adapted DIT-2 and the SBIS-R to measure students' levels of moral development and spirituality respectively, the researcher used descriptive and inferential statistics to analyse the data for the quantitative phase of the research. Focus group interviews were conducted for the qualitative phase of the research and the results were analysed thematically, integration for the two segments of the study was done to ascertain any differences or similarities in the findings,

Results for this study indicate that the highest mean score was M=32,99, SD=9.98 for moral development and was M=21.31, SD=10.50 at its lowest. The low SD=10.50, SD = 9.98. showed that students' results were not very much varied. The highest mean, was however, less than the average scores stipulated for college students (40s) according to the Centre for Ethical Development at the University of Alabama, Tuscaloosa USA, suggesting that Ghanaian students need help while pursuing courses at the tertiary institutions to enable them enhance their level of moral development. The mean levels of moral development measured by the DIT-2 showed that most of the participants formed their moral judgements at the maintaining norms stage and personal interest and very few judgments formed at the post conventional stage. Most of the students' levels of spirituality were moderate or high (M=78.78, SD=9.52).

The study sought to unravel differences in levels of spirituality and moral development that exist among students due to demographic variables namely: gender, age, type of institution, number of years spent at the university/level, ethnicity, religious background and study programme. Study results depicted through, inferential analysis of the data using the t-test, ANOVA and chi-square where applicable, that there were no significant differences in levels of students' spirituality due to demographic variables namely: age, type of institution, number of years spent at the university, ethnicity and religious background. The difference in mean scores for students' level of spirituality was only statistically significant due to gender (t (439) = - 2.63 p= .009) at a p value of 0.05. In the case of students' levels of moral development, the study revealed that the difference in mean scores was statistically significant due to study programme (t (439) = -2.616, p = 0.009) at a significance level of 0.05. Participants of the present study also confessed the interesting nature of having to discuss spiritual issues, expressing diversified ideas about their spirituality and moral decisions. The

focused group interviews proved that students had a keen interest in issues concerning spirituality and moral development. They expressed their dislike for cheating in all forms, anti-social behaviours on campus with the ladies being very passionate concerning illicit sexual activities on campus. These assertions confirm that students need organised programmes to enable them have an audience for spiritual and moral expressions and find a fulfilled sense of connectedness with others. Blasi's (1980) earlier review of 12 studies found out that "moral reasoning and moral action are statistically related" (pp. 12 & 37). Cummings, Dyas and Maddus (2001) also proved in a study that individuals with higher moral reasoning were less likely to engage in moral misconduct. This assertion also gives reason to pay attention to the low levels of moral development scores in the present study and consider ways of helping students enhance their formation of judgments at the higher levels.

The correlation between moral development levels and spirituality levels was negative and not significant statistically, (MD-S r= -.056, p > 0.05). The researcher therefore ignored the relationship between spirituality and moral development

In all, several participants of the current study expressed a significant interest in character education. Qualitative findings showed students' support for the introduction of character education as part of the tertiary institution curriculum. The students attested to the fact that a vital component of their lives is missing in the curriculum and desired to have some structured programmes that would help them shape their character for the world of work. The integration of the quantitative and qualitative phases of the study showed more of similar results than divergent results.

Conclusion

The researcher concluded that students in Ghanaian tertiary institutions as young adults have some levels of moral development and spirituality and desire to enhance their development in these affective areas of their lives through character education programmes at the university. The participants' aggregate level of moral development was considered low at the P-score (M=20.75, SD=1.374) where individuals form judgments according to what is best for the society from a democratic or justice for all standpoint, whether popular or not (pp. 118-136). The Kohlbergian theory suggests further improvements. Mean scores were rather higher at the Personal Interest (PI) and Maintaining Norms (MN) levels mostly where judgments are formed based on pleasing close relations or to avoid punishment and the expectations of the society respectively. The study results showed more than half of the participants scoring a moderate level of spirituality (61 - 80) according to the SIBS scale for the participants.

Quantitative results showed significant differences in moral development levels due to the programme of study indicating that the participant's courses had significant influence on their formation of judgments when faced with moral dilemmas. This revelation was clearly evident during the interview sessions where most science students spoke aggressively against cheating during examinations since their field of work could affect human lives and therefore students had to genuinely pass their examinations. There was also a significant difference in spirituality due to gender. This phenomenon has had diverse conclusions from several studies conducted earlier. Some studies have had no significant difference recorded for male and female levels of spirituality. However due to the results of this study, the researcher aligns with research works which have recorded significant difference between male and female spirituality

levels. These studies explained that females grow in their level of spirituality and increase engagement in spiritual activities as they grow more than the male.

A remarkable finding of the study was that the negative and almost negligible correlation between the levels of students' moral development and spirituality levels r=-.06 was not real because it was not statistically significant. The researcher suggested the two variables seem to develop separately and there is no relationship between them.

The interview sessions helped the researcher to retrieve more information from the participants for the study including issues about sexuality among students, which was not captured in the two instruments used for the quantitative phase of the study. The issue of sexuality which is vital in the Ghanaian society with regard to morality was thus captured during the interviews. Here, the female students were more passionate about sexual abuses and illicit sexual activities among students on the university campuses. The researcher deduced that students needed platforms to discuss and address such emotional issues.

Integration of the quantitative and qualitative phases of the study helped to conclude that there were very few differences in data collected for the quantitative and qualitative phases of the study. It was evident that students were keenly interested in character education as part of their curriculum at the universities to help enhance their inner development such as spirituality and moral development. There was no significant difference between the views of the public university participants and the private university participants on the issue of their interest in character education. This was evident in both survey data and FGD where students expressed the desire for character education as part of the university curriculum as a means of shaping students' character.

The researcher concluded based on the interest showed by the participants (while discussing the study variables - spirituality and moral development) that majority of students at the Ghanaian universities could improve their levels of moral development and spirituality if the opportunity is created for them in the higher institutions. In line with research mentioned earlier, based on students' development during higher education, it is believed that higher institutions can largely contribute to the students' moral and spiritual development. It is therefore important for higher institutions in Ghana to help students' inner development which includes their character development. At the higher education level, it is assumed that students' feelings, attitudes and beliefs, the totality of their inner emotions are connected to their learning. Therefore, the cognitive cannot be separated from the affective domains of the students.

According to the results of the current study, more than half of the participants were in the age group of 21-25. These are prime age groups, young adults whose contributions to social issues must be of significant interest. Society expects these students to come out of school as responsible young adults ready to take up roles in a democratic world. It is a matter of necessity to help alleviate the increasing incidences of students' misconduct, such as, alcohol and substance abuse, examination malpractices and sexual perversion in our universities. Universities could imbibe in students some form of moral and spiritual values through character education. Students from our higher institutions take up some leadership roles in society and therefore need ethical as well as intellectual integrity to function well as responsible citizens and leaders through their curricula.

Further Limitations

Limitations with the study were in the form of research design, instrumentation, and institutional challenges. First, the researcher detected a limitation with the mixed method design where participants may not have given the researcher accurate data. The two main study variables are spirituality and moral development, which tend to be personal. Participants may not have been honest in their responses especially during the survey phase of the research where participants are not facing the researcher. However, this limitation was minimized during focus group discussions by the researcher encouraging participants to be honest. They were assured of confidentiality and felt comfortable with their peers. The relaxed ambiance during the focus group discussion enhanced participation.

Additionally, there was a limitation with the instrumentation. Initially, the DIT-2 was contextualized for the American audience. It was then re-contextualised to suit the Ghanaian setting and to enhance comprehension. Again, the use of three moral scenarios in one study may cause uncompleted survey and bring about un-usable data for analysis.

Finally, another notable limitation was with institutional cooperation. Higher institutions in Ghana are fond of minimal cooperation when it comes to data release as well as data collection. This was experienced at two prominent universities where the staff were reluctant in their release of information about their students' population, social vices data, and even access to students. This limitation affected the selection of universities. Even though I carried a letter of introduction from the university (see appendix A) to facilitate permission to use students of various universities as participants.

Further Research

For further research, increased attention should be given to students' spiritual development and moral development during their study at higher education institutions. Extensive research should be done in the area of spiritual development and moral development to increase literature in higher education especially in Ghana. Currently, literature is very scanty in these areas,

Research could also be done in the area of curriculum development. The structured programmes which could be inculcated in the university curriculum via character education should be looked at. Research could look at the role of faculty in implementing programmes that would help students' inner development. Scaling this research to cover most Universities in all areas of the country could give much evidence for policy leadership.

Lastly, further research can look at the role of university chaplaincy boards in the implementation pf character education in Ghanaian higher institutions.
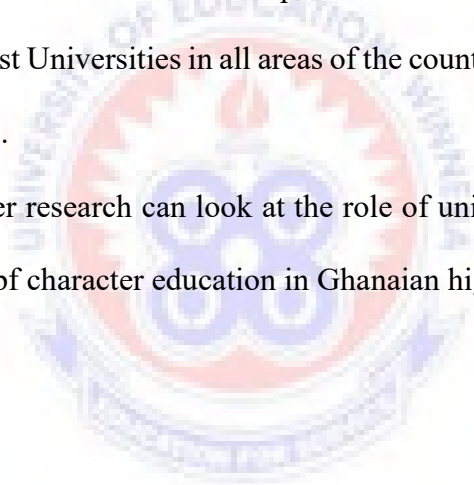
Recommendations

It is recommended that government policies should foster educational curriculum at the tertiary institutions in Ghana which promotes the spirituality, morality, as well as the socio-cultural development of students pertaining to character. The government should advise the National Council for Tertiary Education (NCTE) to show policy leadership when it comes to humanistic values.

Secondly, it is recommended that NCTE should ensure that Educational Reform Acts embrace some form of continuity in the training of tertiary students as a sequel to Citizenship Education taught at the primary level. The good start to make children mindful of maintaining values that enhance civility and good moral behaviour at school should continue at the tertiary level.

Thirdly, it is also recommended that higher education administrators and university faculty should adhere to the responsibility of helping students enhance moral development and spirituality through the implementation of character education programmes (possibly as liberal courses) with pedagogy that focuses on internalising what is taught and not on grades.

NCTE should encourage institutions to exemplify and allow all faculties at the universities, to have programmes with spiritual, moral and character components imbedded in the curriculum. Hopefully this would help shape students' character as future leaders of the nation.

It is also recommended that lecture series which address students' spirituality and moral development should be organised for students in higher institutions. Seminars and inter-faculty lectures in ethics, morals, and good citizenship should be organised periodically for the benefit of students.

It is further recommended that universities should identify what types of programmes would foster effective curricular and co-curricular experiences that would address students' 'inner' development in general.

It is recommended that NCTE ensures that Guidance and Counselling units are established in all Ghanaian universities and functioning, initiating programmes which include co-curricular experiences. NCTE should ensure that institutions of higher education have clear cut budgetary allocation and practices in place.

Finally, it is also highly recommended that higher institutions which have made the attempt to implement programmes aimed at addressing students' inner development would also have measures put in place to evaluate such programmes periodically to ensure effectiveness and sustainability.

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APPENDICES

APPENDIX A
INTRODUCTORY LETTER

UNIVERSITY OF EDUCATION, WINNEBA

DEPARTMENT OF EDUCATIONAL LEADERSHIP

P. O. Box 1277
Kumasi

October 22, 2013

TO WHOM IT MAY CONCERN

LETTER OF INTRODUCTION: SARAH ENTSUAH (MRS)
INDEX NO: 910770007

This is to confirm that Sarah Entsuah, Index no: 910770007 is a PhD student pursuing a graduate programme in the Educational Leadership Department.

Sarah's Research topic for her Thesis is 'Character Development among Tertiary Students in Ghana: A Relational Study between Spiritual and Moral Development'

We should appreciate any courtesies that could be extended to her to enable her write a successful project

REV. FR. DR. FRANCIS K. SAM
Head of Department

APPENDIX B1

PERMISSION TO USE INSTRUMENT DIT -2

RE: Permission to use the modified DIT -2
Yahoo/Archive

1.

Sarah Entsuah <geseeentsuah@yahoo.com>
To:ethicalstudy@bamaed.ua.edu
Mar 8, 2013 at 6:58 AM

Dear wei,
I would like to have permission to use the modified DIT- 2 for a pilot
testing. Please what is the procedure and any condition to be fulfilled.
Thanks.
Sarah

APPENDIX B2

PERMISSION TO USE INSTRUMENT SIBS -R

Sarah Entsuah <geseeentsuah@yahoo.com>
To:Hatch@dean.med.ufl.edu
Feb 7, 2013 at 7:54 AM
Dear Mr. Robert Hatch,
I am a doctoral student of the University of Education , Winneba - Kumasi campus.
I am researching on the topic - Character development among tertiary students in
Ghana- A relational study between spiritual and moral development.
I would like to use the SIBS to measure the spiritual development of students. How do
I get the questionnaire and the mode of scoring .
I hope to hear from you as soon as possible.
Thank you.
Sarah Entsuah

APPENDIX C1

PERMISSION GRANTED TO USE ADOPTED DIT-2 INSTRUMENT

----- Forwarded Message -----
From: ethicalstudy <ethicalstudy@bamaed.ua.edu>
To: Sarah Entsuah <geseeentsuah@yahoo.com>
Sent: Tuesday, March 5, 2013 3:55 PM
Subject: RE: More information about DIT

Dear Ms. Entsuah,

You already have our permission to use modified DIT-2. It doesn't matter what kind of study you are going to use, such as a pilot testing or normal study. Hope this helps.

Thanks,
Hong

Office for the Study of Ethical Development
307 Carmichael Hall
BOX 870231
The University of Alabama
Tuscaloosa, AL 35487
www.ethicaldevelopment.ua.edu<http://www.ethicaldevelopment.ua.edu/>

APPENDIX C2

PERMISSION GRANTED TO USE ADAPTED SIBS -R INSTRUMENT

----- Forwarded Message -----
From: "Hatch,Robert L" <hatch@UFL.EDU>
To: 'Sarah Entsuah' <geseeentsuah@yahoo.com>
Sent: Thursday, February 7, 2013 7:29 PM
Subject: RE: Request for SIBS

Hi, Sarah.
Thank you for your interest in our scale. You are of course very welcome to use our scale in your research. We made substantial revisions after the scale was first published in JFP (copy of article including original version of scale attached). However, job duties pulled us in other directions and we never submitted data on the revised version for publication. I have attached a Word document that includes both a long and a shortened version of the updated scale and unpublished data on them. The attachment includes a list of published studies that have used the SIBS scale. Both the original and the revised versions have been used by others, with about a 50-50 split between them. Some people prefer a scale with published reliability and validity data and/or the format of the original version and choose the original published version. Others prefer the wording of the new version and accept the combination of our unpublished data and the data reported by other researchers who have used the scale. Some graduate students have been able to persuade their committees to accept the revised version since its items are backed by a combination of published and unpublished data. You are welcome to use which ever version best suits your situation and needs. There is no charge for using the scale, and you are free to alter the layout, use just certain items, etc. to fit your needs. If you decide to use the scale, I would greatly appreciate a summary of your findings at the end of the project or a copy of the article if it is published.
Good luck with your research!
Rob

APPENDIX D

CHARACTER DEVELOPMENT SURVEY QUESTIONNAIRE

QUESTIONNAIRE

UNIVERSITY OF EDUCATION WINNEBA – KUMASI CAMPUS
DEPARTMENT OF EDUCATIONAL LEADERSHIP

This questionnaire is adapted from Rest and colleagues (1998), University of Minnesota, to help the researcher elicit information about students' moral and spiritual development levels. This research work is part of a doctoral thesis as a partial academic fulfilment of the department.

You are kindly requested to provide sincere responses to the questionnaires given you. This will enable the researcher contribute to the study of moral and spiritual development as components of students' character development.

Please be assured that all information given would be treated with utmost confidentiality.

INSTRUCTIONS

This questionnaire is concerned with how you define the issues in a social problem.

Several stories about social problems will be described. After each story, there will

be a list of questions. The questions that follow each story represent different issues

that might be raised by the problem. In other words, the questions/issues raise

different ways of judging what is important in making a decision about the social

problem. You will be asked to rate and rank the questions in terms of how important

each one seems to you.

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All Rights Reserved, 1998

SECTION A

DIT-2 ANSWER SHEET   ID No:

_____

Story 1:   Famine in the Afram Plains

The Afram plains in Ghana has been experiencing shortages of maize but this year's famine is worse than ever. Some families are trying to feed themselves by making soup from the bark of trees. Afrifa's family is near starvation. He has heard that a rich man in the Afram plains has plenty of maize stored away and is hoarding the maize while the price goes higher so that he can sell the maize later at a huge profit. Afrifa is desperate and thinks about stealing at the rich man's ware house. The amount of maize that Afrifa needs for the family probably is so small a quantity that the rich man will not notice a reduction in the amount of maize left after Afrifa has stolen some.

INSTRUCTIONS:
Please read story (1) and answer the following by selecting your appropriate answer (tick: √) one*:*

Q.1   What should Afrifa do? Do you favour the action of taking the maize?

(tick: √)

A	Should take the maize	
B	Can't decide	
C	Should not take the maize	

Rate the following 12 issues in terms of importance (1- 5): where
1 = Great Importance, 2= Much Importance, 3=Some Importance, 4=Little Importance, 5=Not Important

Question items	1	2	3	4	5
1. Is Afrifa courageous enough to risk getting caught for stealing?					
2. Isn't it only natural for a loving father to care so much for his family that he would steal?					
3. Shouldn't the community's laws be upheld?					
4. Does Afrifa know a good recipe for preparing soup from the bark of a tree?					
5. Does the rich man have any legal right to store food when other people are starving?					
6. Is the motive for Afrifa to steal for himself or to steal for his family?					
7. What values are going to be the basis for social cooperation?					
8. Is the essence of eating reconcilable with the guilt of stealing?					
9. Does the rich man deserve to be robbed for being so greedy?					
10. Isn't private property an Institution to enable the rich to exploit the poor?					
11. Would stealing bring about more total good for everybody concerned or wouldn't it?					
12. Are laws getting in the way of the most basic claim of any member of a society?					

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Rank which issue is the most important to you *(just tick against an item number)* (tick: √)

		1	2	3	4	5	6	7	8	9	10	11	12
1st	Most important item												
2nd	Second most important item												
3rd	Third most important item												
4th	Fourth most important item												

Story 2: Reporter Dansoa

Dansoa has been a news reporter for Gazette newspaper for over a decade. Almost by accident she came across important information that one of the parliamentary candidates in the Shama constituency had been arrested for stealing at Melcom Shop 20 years earlier. Reporter Dansoa found out that early in his life, this man Mensah had undergone a confused period and done things he later regretted, actions which would be very out - of- character now. His stealing at the Melcom shop had been a minor offense and charges had been dropped by the Melcom shop officials. Mensah has not only straightened himself since then, but built distinguished record in helping many people and in leading constructive community projects. Now, Reporter Dansoa regards Mensah as the best candidate in the field and likely to go on to important leadership positions in the Shama Consituency as a member of parliament. Reporter Dansoa wonders whether or not she should write the story about Mensah's earlier troubles because in the upcoming close and heated election, she fears that such a news story could wreck Mensah's chance to win.

INSTRUCTIONS:

Please read story (1) and answer the following by selecting your appropriate answer (tick: √) one*:*

(tick: √)

A	Should report the story	
B	Can't decide	
C	Should not report the story	

Rate the following 12 issues in terms of importance (1- 5): where

1 = Great Importance, 2= Much Importance, 3=Some Importance, 4=Little Importance,

5=Not Important

Question items	1	2	3	4	5
1. Doesn't the public have a right to know all the facts about all the candidates for Office?					
2. Would publishing the story help Reporter Dansoa's reputation for investigative reporting?					
3. If Dansoa doesn't publish the story wouldn't another reporter get the story anyway and get the credit for investigative reporting?					
4. Since voting is not done seriously by voters anyway, does it make any difference what reporter Dansoa does?					
5. Hasn't Mensah shown in the past 20 years that he is a better person than his earlier days as a Melcom shop thief?					
6. What would best serve society?					
7. If the story is true, how can it be wrong to report it?					
8. How could reporter Dansoa be so cruel and heartless as to report the damaging story about Candidate Mensah?					
9. Does the right of "habeas corpus" apply in this case?					
10. Would the election process be more fair with or without reporting the story?					
11. Should reporter Dansoa treat all candidates for office in the same way by reporting everything she learns about them, good and bad?					

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	1	2	3	4	5
12. Isn't it a reporter's duty to report all the news regardless of the circumstances?					

Rank which issue is the most important to you *(just tick against an item number)* (tick: √)

		1	2	3	4	5	6	7	8	9	10	11	12
1st	Most important item												
2nd	Second most important item												
3rd	Third most important item												
4th	Fourth most important item												

Story 3: Demonstration

Political and economic instability in an ECOWAS country prompted the President of Ghana to send troops to 'police' this member country. Students at many campuses in Ghana have protested that Ghana is using its military might for economic advantage. There is widespread suspicion that big oil multinational companies in the Western Region are pressuring the President to safeguard a cheap oil supply even if it means loss of life. Students at one campus took to the streets in demonstrations, blocking traffic and stopping regular business in the town. The Vice Chancellor of the university demanded that the students stop the illegal demonstrations. Students then took over the college's administration building , completely paralyzing the college. Are the students right to demonstrate in these ways?

INSTRUCTIONS:
Please read story (1) and answer the following by selecting your appropriate answer (tick: √) one*:*

Q.1   Do you favour the action of demonstrating in this way?

(tick: √)

A	Should continue demonstrating in these ways?	
B	Can't decide	
C	Should not continue demonstrating in these ways?	

Rate the following 12 issues in terms of importance (1- 5): where
1 = Great Importance, 2= Much Importance, 3=Some Importance, 4=Little Importance, 5=Not Important

Question items	1	2	3	4	5
1. Do the students have any right to take over property that doesn't belong to them?					
2. Do students realise that they may be arrested and fined, and even expelled from school?					
3. Are the students serious about their cause or are they doing it just for fun?					
4. If the Vice Chancellor of the university is soft on the students this time, will it lead to more disorder?					
5. Will the public blame all students for the actions of the student demonstrators?					
6. Are the authorities to blame by giving in to the greed of the multinational oil companies?					
7. Why should a few people like the Vice Chancellors and business leaders have more power than ordinary people?					

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8. Does this student demonstration bring about more or less good in the long run to all people?					
9. Can the students justify their civil disobedience?					
10. Shouldn't the authorities be respected by student?					
11. Is taking over a building consistent with the principles of justice?					
12. Isn't it everyone's duty to obey the law, whether one likes it or not?					

Rank which issue is the most important to you *(just tick against an item number)* (tick: √)

		1	2	3	4	5	6	7	8	9	10	11	12
1st	Most important item												
2nd	Second most important item												
3rd	Third most important item												
4th	Fourth most important item												

SECTION B

Spiritual Involvement and Beliefs Scale – Revised (SIBS-R)
How strongly do you agree with the following statements?
Please tick your response against question items.

	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
	5	4	3	2	1
1. I set aside time for meditation and/or self-reflection					
2. I can find meaning in times of hardship.					
3. A person can be fulfilled without pursuing an active spiritual life.					
4 I find serenity by accepting as they are					
5. I have a relationship with someone I can turn to for spiritual guidance.					
6. Prayers do not really change what happens.					
7. In times of despair, I can find little reason to hope.					
8. I have a personal relationship with a power greater than myself.					
9. I have had a spiritual experience that greatly changed my life.					
10. When I help others, I expect nothing in return.					
11. I don't take time to appreciate nature.					
12. I have joy in my life because of my spirituality					
13.My relationship with a higher power helps me love others more completely					
14. Spiritual writings enrich my life.					
15. I have experienced healing after prayer					
16. My spiritual understanding continues to grow					

17. I focus on what needs to be changed in me, not on what needs to be changed in others.					
18. In difficult times, I am still grateful					
19. I have been through a time of suffering that led to spiritual growth.					
20. I solve my problems without using spiritual resources.					
21. I examine my actions to see if they reflect my values.					
*22. How spiritual a person do you consider yourself *(where 5 = the most spiritual)*					

* *Please read this item carefully or ask for explanation*

(adapted from Hatch, Spring, Ritz, & Burg (1998), University of Florida)

SECTION C

BIO –DATA

Please select the best response that accurately describes you.

1. University :……………………………………   [ ] Public   [ ] Private

2. Age: [ ] 20 or below   [ ] 21-25   [ ] 26-30   [ ] 31-35

3. Gender   [ ] Male   [ ]. Female

4. Level   [ ] 100   [ ] 300   Programme:…………………………

5. Ethnic:……………………………………………..

6. Religion: [ ] Christian   [ ] Muslim   [ ] Buddhist   [ ] Other ………………

7. Do you consider yourself any of these?

   a. Spiritual person   [ ] Yes   [ ] No   [ ] NA

   b. Religious person (practising religion) [ ] Yes   [ ] No   [ ] NA

   c. Moral person   [ ] Yes   [ ] No   [ ] NA

8. Have you attended any class related to any of the following?

   a. Ethics or moral   [ ] Yes   [ ] No   [ ] NA

   b. Spiritual development   [ ] Yes   [ ] No   [ ] NA

   c. Character education   [ ] Yes   [ ] No   [ ] NA

9. Will you be interested in any of the following?   [ ] Yes   [ ] No   [ ] NA

APPENDIX E

INTERVIEW GUIDE

1. Kofi has a last chance to pass a resit exam or forfeit his HND certificate after studying for 3 years at the Polytechnic. As an invigilator for the exam would you allow Kofi to continue cheating when you see him copying from already prepared answers he managed to sneak into the exam room? Why?

2. A student is smoking at the lounge where other students are waiting in a queue to register at the department. What would be your reaction towards his behaviour?

3. Peter is always putting pressure on Anita his girlfriend to have sex with him as a way of expressing love or else he will quit the relationship for another girl. What should Anita do? Give reasons for your answer.

4. Mary has been brought up to dress in a preferred manner by her parents, different from how other ladies dress on campus. Should she steal from her parents and have money for new clothes so that she can dress like her peers?

5. Do you consider going to church or meeting for spiritual activities a bother? How often would you like to participate in spiritual gatherings?

6. Do you find it necessary to relate to a power greater than yourself? Why? If Yes or No

7. Do you apply personal beliefs and values in your daily activities? Why? If Yes or No.

8. What are your views concerning character education and its inclusion in the university curriculum? Do you consider it helpful for shaping students' character?

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APPENDIX F1
PERMISSION TO USE PARTICIPANTS FOR STUDY

CENTRAL UNIVERSITY COLLEGE

Accredited by the National Accreditation Board

January 11, 14

Sarah Essuah
Department of Educational Leadership
College of Technology Education
University of Education
P.O. Box 25
Winneba

Dear

RE: REQUEST FOR STUDENTS' PARTICIPATION IN RESEARCH STUDY

I refer to your letter dated 18th December on the above.

We wish to advise that there is no objection to the participation of our students in your research project, provided that your methods conform to best practices for this kind of research.

Yours faithfully

Emil Atoroya

Ag. Director (Student and Academic Services)

APPENDIX F2
PERMISSION TO USE PARTICIPANTS FOR STUDY

UNIVERSITY OF CAPE COAST
DIRECTORATE OF ACADEMIC AFFAIRS

Fax.
Cable

Web-in

DAA/M.1/VOL.1

Our Ref.

Your Ref.

UNIVERSITY POST OFFICE
CAPE COAST

20th December, 2017

TO WHOM IT MAY CONCERN

DATA COLLECTION FOR DOCTORAL THESIS

This is to confirm that Mrs. Sarah Entsuah, Doctor of Philosophy (PhD) student of the University of Education, Winneba was permitted by the Directorate of Academic Affairs of the University of Cape Coast (UCC) to collect data from students of Level 300 and 400 of this University.

Mrs. Entsuah was also permitted to use the Basic Statistics on congregation as a source secondary data for her Thesis titled, "*Character Development among Tertiary Students: a Classic & Relational Study between spiritual and Moral Development*".

She demonstrated high level of ethics in the administration of the instrument.

Thank you.

Emmanuel Aidoo
Assistant Registrar
For: Director (Academic Affairs)

APPENDIX G1

DIT SCORES FOR PILOT TESTING

APPENDIX G1
DIT SCORES FOR PILOT STUDY

Summarize

[DataSet1] C:\Documents and Settings\ydong2\Desktop\online data scoring\Entsu ah\Entsuah_10479_07.01.2013.sav

Case Processing Summary[a]

	Cases					
	Included		Excluded		Total	
	N	Percent	N	Percent	N	Percent
ID	48	100.0%	0	0.0%	48	100.0%
Personal Interest (Stage 2/3)	48	100.0%	0	0.0%	48	100.0%
Maintain Norms (Stage 4)	48	100.0%	0	0.0%	48	100.0%
Post Conventional (P score)	48	100.0%	0	0.0%	48	100.0%
N2 score (N2 score)	48	100.0%	0	0.0%	48	100.0%
SPSS filter to eliminate purged subjects	48	100.0%	0	0.0%	48	100.0%

a Limited to first 100000 cases.

Individual participant ouput: Developmental indices[a]

	ID	Personal Interest (Stage 2/3)	Maintain Norms (Stage 4)	Post Conventional (P score)	N2 score (N2 score)
1	1	20.00	43.33	26.67	22.01
2	2	26.67	23.33	23.33	18.25
3	3	46.67	40.00	13.33	16.70
4	4	23.33	46.67	23.33	13.08
5	5	36.67	40.00	10.00	9.42
6	6	40.00	30.00	30.00	25.37
7	8	43.33	53.33	.00	4.60
8	9	26.67	46.67	26.67	27.73
9	10	23.33	53.33	13.33	8.32
10	11	43.33	50.00	.00	3.54
11	12	26.67	43.33	23.33	20.64
12	13	33.33	43.33	10.00	19.79
13	14	13.33	40.00	33.33	41.91
14	15	50.00	30.00	20.00	13.38
15	16	50.00	36.67	13.33	27.43
16	17	3.33	60.00	26.67	30.09

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Individual participant ouput: Developmental indices[a]

	SPSS filter to eliminate purged subjects
1	Selected
2	Selected
3	Selected
4	Selected
5	Selected
6	Selected
7	Selected
8	Selected
9	Selected
10	Selected
11	Selected
12	Selected
13	Selected
14	Selected
15	Selected
16	Selected

Individual participant ouput: Developmental indices[a]

	ID	Personal Interest (Stage 2/3)	Maintain Norms (Stage 4)	Post Conventional (P score)	N2 score (N2 score)
17	18	13.33	40.00	20.00	27.52
18	19	6.67	46.67	30.00	12.75
19	20	36.67	26.67	16.67	17.19
20	21	6.67	43.33	16.67	10.54
21	22	30.00	53.33	16.67	13.20
22	23	36.67	46.67	6.67	8.02
23	24	20.00	40.00	10.00	15.71
24	25	30.00	36.67	13.33	13.19
25	26	26.67	33.33	16.67	19.01
26	27	50.00	30.00	20.00	21.30
27	28	60.00	13.33	20.00	18.44
28	29	20.00	50.00	6.67	20.88
29	30	46.67	30.00	20.00	18.09
30	31	33.33	26.67	13.33	21.78
31	32	70.00	10.00	16.67	13.71
32	33	16.67	66.67	.00	2.29
33	34	40.00	30.00	20.00	23.41
34	35	26.67	50.00	.00	8.55
35	36	26.67	26.67	30.00	25.37
36	37	30.00	40.00	20.00	20.80
37	38	26.67	43.33	3.33	15.24
38	39	46.67	43.33	.00	7.59
39	40	30.00	36.67	20.00	19.96
40	41	20.00	60.00	10.00	21.24
41	42	53.33	46.67	.00	10.97
42	43	23.33	36.67	20.00	26.97
43	44	50.00	50.00	.00	20.63
44	45	36.67	43.33	16.67	18.95
45	47	20.00	46.67	23.33	22.53
46	48	20.00	63.33	13.33	14.05
47	49	46.67	26.67	16.67	20.08
48	50	6.67	33.33	20.00	5.65
Total N	48	48	48	48	48

Individual participant ouput: Developmental indices[a]

	SPSS filter to eliminate purged subjects
17	Selected
18	Selected
19	Selected
20	Selected
21	Selected
22	Selected
23	Selected
24	Selected
25	Selected
26	Selected
27	Selected
28	Selected
29	Selected
30	Selected
31	Selected
32	Selected
33	Selected
34	Selected
35	Selected
36	Selected
37	Selected
38	Selected
39	Selected
40	Selected
41	Selected
42	Selected
43	Selected
44	Selected
45	Selected
46	Selected
47	Selected
48	Selected
Total N	48

a. Limited to first 100000 cases.

Summarize

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APPENDIX G2
DIT SCORES FOR MAIN STUDY

Summarize

[DataSet1] J:\Center for Ethical Studies\Entsuah\Entsuah 10675 6.17.2014.}

Case Processing Summary[a]

	Cases					
	Included		Excluded		Total	
	N	Percent	N	Percent	N	Percent
ID	441	100.0%	0	.0%	441	100.0%
Personal Interest (Stage 2/3)	441	100.0%	0	.0%	441	100.0%
Maintain Norms (Stage 4)	441	100.0%	0	.0%	441	100.0%
Post Conventional (P score)	441	100.0%	0	.0%	441	100.0%
N2SCORE	441	100.0%	0	.0%	441	100.0%
SPSS filter to eliminate purged subjects	441	100.0%	0	.0%	441	100.0%

a. Limited to first 100000 cases

Individual participant ouput: Developmental indices[a]

	ID	Personal Interest (Stage 2/3)	Maintain Norms (Stage 4)	Post Conventional (P score)
1	1	40.00	33.33	26.67
2	2	33.33	30.00	33.33
3	3	46.67	36.67	10.00
4	5	60.00	16.67	13.33
5	6	26.67	60.00	6.67
6	7	26.67	40.00	16.67
7	8	50.00	33.33	.00
8	10	20.00	33.33	33.33
9	11	10.00	40.00	50.00
10	12	40.00	43.33	16.67
11	13	30.00	40.00	30.00
12	14	36.67	50.00	13.33
13	15	46.67	33.33	6.67
14	16	33.33	43.33	16.67
15	17	23.33	20.00	43.33
16	19	16.67	43.33	30.00
17	20	20.00	33.33	33.33

a. Limited to first 100000 cases

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Individual participant ouput: Developmental indices[a]

	N2SCORE	SPSS filter to eliminate purged subjects
1	22.52	Selected
2	20.26	Selected
3	7.22	Selected
4	25.30	Selected
5	8.26	Selected
6	25.46	Selected
7	9.00	Selected
8	14.22	Selected
9	41.36	Selected
10	11.14	Selected
11	28.29	Selected
12	12.80	Selected
13	4.85	Selected
14	24.28	Selected
15	31.10	Selected
16	31.65	Selected
17	26.38	Selected

a. Limited to first 100000 cases.

Individual participant ouput: Developmental indices[a]

	ID	Personal Interest (Stage 2/3)	Maintain Norms (Stage 4)	Post Conventional (P score)
18	21	33.33	56.67	10.00
19	22	20.00	26.67	40.00
20	23	33.33	36.67	23.33
21	24	13.33	26.67	33.33
22	25	36.67	26.67	23.33
23	26	63.33	20.00	16.67
24	27	53.33	16.67	20.00
25	28	50.00	26.67	13.33
26	29	46.67	26.67	23.33
27	31	20.00	33.33	36.67
28	32	20.00	46.67	20.00
29	33	6.67	50.00	43.33
30	34	20.00	46.67	20.00
31	35	13.33	16.67	46.67
32	36	26.67	43.33	23.33
33	37	56.67	20.00	13.33
34	38	43.33	26.67	26.67
35	39	63.33	10.00	26.67
36	40	33.33	20.00	30.00
37	41	6.67	43.33	40.00
38	42	26.67	50.00	23.33
39	43	13.33	43.33	40.00
40	45	40.00	20.00	33.33
41	46	36.67	23.33	13.33
42	47	50.00	13.33	10.00
43	48	50.00	16.67	16.67
44	49	20.00	40.00	26.67
45	50	20.00	53.33	23.33
46	51	33.33	3.33	43.33
47	52	26.67	16.67	33.33
48	53	16.67	43.33	10.00
49	54	20.00	33.33	46.67
50	55	30.00	13.33	43.33
51	57	53.33	46.67	.00

a. Limited to first 100000 cases.

Individual participant ouput: Developmental indices[a]

	N2SCORE	SPSS filter to eliminate purged subjects
18	18.68	Selected
19	35.56	Selected
20	26.47	Selected
21	38.89	Selected
22	21.06	Selected
23	22.42	Selected
24	20.40	Selected
25	6.08	Selected
26	15.73	Selected
27	36.33	Selected
28	31.85	Selected
29	40.51	Selected
30	31.85	Selected
31	43.25	Selected
32	20.84	Selected
33	19.05	Selected
34	20.84	Selected
35	17.10	Selected
36	28.43	Selected
37	44.83	Selected
38	32.01	Selected
39	32.19	Selected
40	24.73	Selected
41	11.09	Selected
42	47	Selected
43	26.03	Selected
44	23.98	Selected
45	15.37	Selected
46	45.04	Selected
47	27.94	Selected
48	9.66	Selected
49	45.97	Selected
50	40.50	Selected
51	15.79	Selected

a. Limited to first 100000 cases.

Individual participant ouput: Developmental indices[a]

	ID	Personal Interest (Stage 2/3)	Malinich Norms (Stage 4)	Post Comertional (F score)
52	58	40.00	56.67	20.00
53	59	50.00	50.00	20.00
54	60	50.00	33.33	13.33
55	61	36.67	40.00	.00
56	62	53.33	43.33	73.33
57	63	26.67	13.33	26.67
58	64	40.00	20.00	56.67
59	65	53.33	26.67	26.67
60	66	56.67	33.33	16.67
61	67	40.00	56.67	20.00
62	68	43.33	13.00	36.67
63	69	33.33	43.00	16.67
64	70	46.67	45.33	.00
65	72	43.33	36.67	13.33
66	74	16.67	43.33	33.33
67	75	13.33	63.00	13.33
68	76	20.00	23.33	33.00
69	77	66.67	26.67	6.67
70	78	6.67	43.00	56.67
71	79	50.00	13.67	23.00
72	81	46.67	33.33	13.00
73	82	33.33	43.00	26.67
74	83	40.00	53.67	.00
75	84	50.00	35.67	16.67
76	85	50.00	45.33	.00
77	86	46.67	43.33	.00
78	87	33.33	13.33	43.33
79	88	33.33	46.67	3.33
80	89	26.67	53.67	13.67
81	90	53.33	23.00	23.00
82	91	20.00	33.33	33.33
83	92	33.33	43.00	76.67
84	93	23.33	50.00	23.33
85	94	46.67	53.00	3.33

a. Limited to first 1,00.00 cases.

Individual participant ouput: Developmental indices[a]

	N2SCORE	SPSS filter to eliminate purged subjects
52	26.71	Selected
53	33.15	Selected
54	18.07	Selected
55	4.79	Selected
56	25.44	Selected
57	17.38	Selected
58	41.48	Selected
59	17.67	Selected
60	17.38	Selected
61	20.51	Selected
62	23.56	Selected
63	10.13	Selected
64	25.77	Selected
65	25.60	Selected
66	44.20	Selected
67	26.96	Selected
68	38.15	Selected
69	8.64	Selected
70	38.74	Selected
71	8.38	Selected
72	21.52	Selected
73	16.71	Selected
74	1.26	Selected
75	14.38	Selected
76	4.24	Selected
77	9.21	Selected
78	37.36	Selected
79	8.68	Selected
80	20.82	Selected
81	13.39	Selected
82	40.39	Selected
83	32.62	Selected
84	22.76	Selected
85	19.44	Selected

a. Limited to first 100000 cases.

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Individual participant ouput: Developmental indices[a]

	ID	Personal Interest (Stage 2/3)	Maintain Norms (Stage 4)	Post Conventional (P score)
86	95	36.67	26.67	20.00
87	96	50.00	36.67	13.33
88	97	20.00	43.33	36.67
89	98	46.67	46.67	.00
90	99	33.33	56.67	6.67
91	100	36.67	40.00	.00
92	101	23.33	50.00	10.00
93	102	26.67	53.33	10.00
94	103	23.33	40.00	36.67
95	104	50.00	30.00	10.00
96	105	46.67	30.00	23.33
97	107	26.67	46.67	3.33
98	108	23.33	43.33	23.33
99	110	10.00	43.33	40.00
100	111	43.33	10.00	36.67
101	112	63.33	.00	.00
102	113	23.33	43.33	23.33
103	114	36.67	46.67	10.00
104	115	53.33	20.00	13.33
105	116	46.67	16.67	20.00
106	117	40.00	36.67	13.33
107	118	30.00	33.33	16.67
108	120	70.00	20.00	10.00
109	121	13.33	40.00	43.33
110	122	26.67	30.00	26.67
111	123	36.67	33.33	26.67
112	124	23.33	26.67	26.67
113	125	33.33	20.00	33.33
114	126	20.00	20.00	33.33
115	128	66.67	33.33	.00
116	129	40.00	30.00	13.33
117	131	16.67	16.67	50.00
118	132	3.33	40.00	50.00
119	134	46.67	30.00	3.33

a. Limited to first 100000 cases.

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Individual participant ouput: Developmental indices[a]

	N2SCORE	SPSS filter to eliminate purged subjects
86	24.47	Selected
87	30.47	Selected
88	38.16	Selected
89	12.79	Selected
90	24.21	Selected
91	2.16	Selected
92	15.36	Selected
93	23.65	Selected
94	45.21	Selected
95	8.74	Selected
96	24.24	Selected
97	20.39	Selected
98	28.95	Selected
99	22.74	Selected
100	23.56	Selected
101	18.80	Selected
102	28.95	Selected
103	15.20	Selected
104	16.54	Selected
105	19.23	Selected
106	11.56	Selected
107	28.52	Selected
108	1.47	Selected
109	17.63	Selected
110	19.81	Selected
111	17.41	Selected
112	15.17	Selected
113	38.40	Selected
114	25.20	Selected
115	15.79	Selected
116	13.78	Selected
117	30.70	Selected
118	31.03	Selected
119	5.38	Selected

a. Limited to first 100000 cases

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Individual participant ouput: Developmental indices[a]

	ID	Personal Interest (Stage 2/3)	Maintain Norms (Stage 4)	Post Conventional (P score)
120	135	23.33	43.33	16.67
121	136	43.33	30.00	16.67
122	138	63.33	16.67	13.33
123	139	20.00	33.33	33.33
124	140	10.00	16.67	43.33
125	142	26.67	40.00	30.00
126	143	60.00	26.67	13.33
127	145	40.00	40.00	16.67
128	146	43.33	56.67	.00
129	147	6.67	43.33	33.33
130	148	73.33	23.33	.00
131	151	23.33	33.33	33.33
132	152	60.00	20.00	20.00
133	153	19.23	46.15	19.23
134	154	33.33	56.67	.00
135	155	50.00	16.67	16.67
136	156	10.00	56.67	20.00
137	157	16.67	43.33	33.33
138	158	40.00	36.67	13.33
139	159	40.00	20.00	30.00
140	160	30.00	53.33	6.67
141	162	36.67	43.33	13.33
142	163	40.00	43.33	10.00
143	164	36.67	53.33	3.33
144	165	16.67	46.67	23.33
145	166	33.33	40.00	23.33
146	167	6.67	40.00	43.33
147	168	56.67	23.33	20.00
148	169	50.00	40.00	3.33
149	170	36.67	30.00	23.33
150	171	26.67	43.33	26.67
151	172	36.67	43.33	13.33
152	173	16.67	50.00	26.67
153	174	40.00	50.00	3.33

a. Limited to first 100000 cases.

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Individual participant ouput: Developmental indices[a]

	N2SCORE	SPSS filter to eliminate purged subjects
120	23.80	Selected
121	21.45	Selected
122	22.26	Selected
123	41.58	Selected
124	34.78	Selected
125	17.40	Selected
126	18.75	Selected
127	22.63	Selected
128	7.22	Selected
129	26.56	Selected
130	12.91	Selected
131	33.42	Selected
132	13.64	Selected
133	27.15	Selected
134	5.51	Selected
135	11.04	Selected
136	22.77	Selected
137	38.35	Selected
138	13.99	Selected
139	35.54	Selected
140	7.28	Selected
141	17.24	Selected
142	19.92	Selected
143	8.25	Selected
144	30.79	Selected
145	28.58	Selected
146	37.40	Selected
147	12.67	Selected
148	4.06	Selected
149	18.05	Selected
150	30.13	Selected
151	6.33	Selected
152	23.56	Selected
153	6.19	Selected

a. Limited to first 100000 cases.

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Individual participant ouput: Developmental indices[a]

	ID	Personal Interest (Stage 2/3)	Maintain Norms (Stage 4)	Post Conventional (P score)
154	175	40.00	36.67	23.33
155	176	30.00	40.00	20.00
156	177	36.67	36.67	13.33
157	178	43.33	26.67	23.33
158	179	26.67	16.67	36.67
159	183	23.33	60.00	16.67
160	184	36.67	46.67	10.00
161	185	26.67	43.33	30.00
162	186	23.33	53.33	16.67
163	187	20.00	46.67	20.00
164	188	10.00	50.00	20.00
165	189	30.00	60.00	10.00
166	190	16.67	40.00	33.33
167	191	26.67	46.67	20.00
168	192	6.67	46.67	16.67
169	194	26.67	46.67	20.00
170	195	40.00	23.33	20.00
171	196	20.00	50.00	20.00
172	197	30.00	30.00	33.33
173	198	23.33	26.67	36.67
174	199	.00	63.33	26.67
175	200	23.33	46.67	16.67
176	201	46.67	36.67	16.67
177	202	33.33	43.33	10.00
178	203	30.00	36.67	30.00
179	204	36.67	20.00	23.33
180	205	13.33	40.00	30.00
181	206	.00	40.00	50.00
182	207	23.33	43.33	20.00
183	208	23.33	40.00	26.67
184	209	33.33	50.00	13.33
185	210	26.67	43.33	30.00
186	211	23.33	63.33	.00
187	212	43.33	56.67	.00

a. Limited to first 100000 cases.

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Individual participant ouput: Developmental indices[a]

	N2SCORE	SPSS filter to eliminate purged subjects
154	21.96	Selected
155	14.33	Selected
156	11.84	Selected
157	20.22	Selected
158	32.87	Selected
159	11.33	Selected
160	20.61	Selected
161	11.72	Selected
162	36.52	Selected
163	20.83	Selected
164	30.86	Selected
165	30.57	Selected
166	23.89	Selected
167	20.71	Selected
168	25.76	Selected
169	26.01	Selected
170	20.60	Selected
171	26.39	Selected
172	16.39	Selected
173	23.04	Selected
174	27.52	Selected
175	26.99	Selected
176	14.52	Selected
177	11.10	Selected
178	23.75	Selected
179	23.05	Selected
180	31.63	Selected
181	41.50	Selected
182	18.24	Selected
183	25.34	Selected
184	33.28	Selected
185	29.88	Selected
186	12.37	Selected
187	12.88	Selected

a. Limited to first 100000 cases.

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Individual participant ouput: Developmental indices[a]

	ID	Personal Interest (Stage 2/3)	Maintain Norms (Stage 4)	Post Conventional (P score)
188	213	53.33	40.00	.00
189	214	40.00	13.33	20.00
190	215	.00	33.33	60.00
191	216	33.33	16.67	33.33
192	217	30.00	16.67	36.67
193	218	20.00	40.00	30.00
194	219	40.00	20.00	40.00
195	220	36.67	26.67	3.33
196	221	56.67	20.00	23.33
197	222	40.00	36.67	16.67
198	223	26.67	33.33	13.33
199	224	26.67	50.00	13.33
200	225	33.33	40.00	26.67
201	226	43.33	20.00	20.00
202	227	50.00	16.67	30.00
203	228	53.33	20.00	13.33
204	229	56.67	26.67	13.33
205	230	20.00	6.67	66.67
206	231	43.33	46.67	10.00
207	232	33.33	30.00	36.67
208	233	13.33	3.33	60.00
209	234	43.33	43.33	.00
210	235	33.33	43.33	16.67
211	236	30.00	30.00	33.33
212	237	50.00	36.67	10.00
213	238	53.33	36.67	6.67
214	239	3.33	6.67	60.00
215	240	3.33	6.67	60.00
216	241	30.00	33.33	26.67
217	242	20.00	70.00	10.00
218	243	16.67	43.33	40.00
219	244	36.67	16.67	30.00
220	245	46.67	50.00	3.33
221	246	23.33	56.67	16.67

a. Limited to first 100000 cases.

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Individual participant ouput: Developmental indices[a]

	N2SCORE	SPSS filter to eliminate purged subjects
188	1.24	Selected
189	17.33	Selected
190	45.14	Selected
191	23.60	Selected
192	41.33	Selected
193	40.18	Selected
194	33.68	Selected
195	25.25	Selected
196	16.30	Selected
197	15.03	Selected
198	22.66	Selected
199	21.05	Selected
200	29.02	Selected
201	2.89	Selected
202	20.13	Selected
203	12.09	Selected
204	21.64	Selected
205	43.96	Selected
206	16.86	Selected
207	16.92	Selected
208	58.52	Selected
209	15.22	Selected
210	19.93	Selected
211	25.69	Selected
212	18.61	Selected
213	22.89	Selected
214	47.62	Selected
215	47.62	Selected
216	26.54	Selected
217	13.03	Selected
218	37.01	Selected
219	32.46	Selected
220	16.45	Selected
221	20.63	Selected

a. Limited to first 100000 cases.

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Individual participant ouput: Developmental indices[a]

	ID	Personal Interest (Stage 2/3)	Maintain Norms (Stage 4)	Post Conventional (P score)
222	247	30.00	53.33	16.67
223	248	23.33	50.00	26.67
224	249	26.67	26.67	26.67
225	251	20.00	30.00	50.00
226	252	46.67	46.57	6.67
227	253	50.00	36.67	10.00
228	254	46.67	13.33	26.67
229	255	50.00	13.33	20.00
230	256	56.67	6.67	13.33
231	257	40.00	30.00	23.33
232	258	70.00	26.67	.00
233	259	33.33	46.67	10.00
234	260	53.33	26.67	3.33
235	261	33.33	46.67	10.00
236	262	30.00	50.00	3.33
237	263	23.33	43.33	13.33
238	264	20.00	43.33	26.67
239	265	53.33	30.00	16.67
240	266	20.00	3.33	50.00
241	267	33.33	46.67	20.00
242	268	33.33	46.67	20.00
243	269	30.00	26.67	40.00
244	270	23.33	20.00	50.00
245	271	26.67	50.00	16.67
246	272	20.00	53.33	10.00
247	273	26.67	60.00	10.00
248	274	40.00	23.33	30.00
249	275	63.33	26.67	3.33
250	276	53.33	10.00	30.00
251	277	33.33	46.67	16.67
252	278	20.00	53.33	26.67
253	279	46.67	30.00	23.33
254	280	33.33	36.67	23.33
255	281	46.67	46.67	.00

a. Limited to first 100000 cases.

Individual participant ouput: Developmental Indices[a]

	N2SCORE	SPSS filter to eliminate purged subjects
222	29.52	Selected
223	21.03	Selected
224	19.85	Selected
225	31.83	Selected
226	1.11	Selected
227	10.70	Selected
228	25.44	Selected
229	22.43	Selected
230	7.54	Selected
231	23.96	Selected
232	5.17	Selected
233	17.85	Selected
234	19.38	Selected
235	17.85	Selected
236	3.35	Selected
237	4.14	Selected
238	31.65	Selected
239	14.58	Selected
240	32.16	Selected
241	33.41	Selected
242	33.41	Selected
243	43.31	Selected
244	35.70	Selected
245	16.10	Selected
246	14.67	Selected
247	18.42	Selected
248	23.30	Selected
249	10.40	Selected
250	27.63	Selected
251	27.53	Selected
252	28.90	Selected
253	24.74	Selected
254	28.15	Selected
255	1.96	Selected

a. Limited to first 100000 cases.

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Individual participant ouput: Developmental indices[a]

	ID	Personal Interest (Stage 2/3)	Maintain Norms (Stage 4)	Post Conventional (P score)
256	282	40.00	36.67	10.00
257	283	26.67	60.00	13.33
258	284	36.67	23.33	20.00
259	285	40.00	16.00	40.00
260	286	40.00	23.33	25.67
261	287	43.33	30.00	16.67
262	288	50.00	30.00	13.33
263	289	43.33	43.33	6.67
264	290	73.33	23.33	.00
265	292	6.67	50.00	43.33
266	293	23.33	33.33	40.00
267	294	6.67	50.00	33.33
268	295	30.00	30.00	40.00
269	296	46.67	36.67	13.33
270	298	50.00	26.67	.00
271	300	53.33	26.67	10.00
272	301	23.33	46.67	20.00
273	302	53.33	40.00	6.67
274	303	26.67	33.33	40.00
275	304	43.33	36.67	13.33
276	306	46.67	13.33	26.67
277	307	16.67	63.33	.00
278	308	23.33	16.67	46.67
279	309	46.67	30.00	23.33
280	310	23.33	70.00	6.67
281	311	26.67	30.00	10.00
282	312	30.00	.00	63.33
283	313	6.67	43.33	36.67
284	314	36.67	46.67	6.67
285	315	40.00	43.33	13.33
286	317	43.33	3.33	33.33
287	318	33.33	40.00	.00
288	320	46.67	30.00	16.67
289	321	50.00	23.33	20.00

a. Limited to first 100000 cases

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Individual participant ouput: Developmental indices[a]

	N2SCORE	SPSS filter to elminate purged subjects
256	4.07	Selected
257	25.21	Selected
258	30.92	Selected
259	42.05	Selected
260	26.84	Selected
261	14.76	Selected
262	14.31	Selected
263	10.45	Selected
264	17.49	Selected
265	42.96	Selected
266	47.70	Selected
267	41.26	Selected
268	34.20	Selected
269	22.19	Selected
270	8.96	Selected
271	30.87	Selected
272	11.83	Selected
273	15.77	Selected
274	29.08	Selected
275	5.09	Selected
276	10.27	Selected
277	17.80	Selected
278	39.63	Selected
279	23.61	Selected
280	20.96	Selected
281	20.29	Selected
282	53.14	Selected
283	35.86	Selected
284	26.88	Selected
285	36.78	Selected
286	18.77	Selected
287	9.18	Selected
288	29.33	Selected
289	15.29	Selected

a. Limited to first 100000 cases.

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Individual participant ouput: Developmental Indices[a]

	ID	Personal Interest (Stage 2/3)	Maintain Norms (Stage 4)	Post Conventional (P score)
290	322	36.67	46.67	16.67
291	323	26.67	63.33	10.00
292	324	43.33	30.00	6.67
293	325	50.00	40.00	.00
294	327	46.67	26.67	.00
295	328	26.67	23.33	30.00
296	329	23.33	23.33	43.33
297	330	50.00	13.33	23.33
298	331	13.33	46.67	30.00
299	332	30.00	53.33	10.00
300	333	20.00	40.00	16.67
301	334	13.33	50.00	33.33
302	337	33.33	46.67	13.33
303	339	40.00	53.33	3.33
304	340	16.67	43.33	20.00
305	342	26.67	20.00	43.33
306	344	46.67	30.00	23.33
307	345	46.67	40.00	.00
308	346	20.00	40.00	23.33
309	348	13.33	60.00	20.00
310	349	56.67	36.67	.00
311	350	16.67	43.33	26.67
312	352	36.67	16.67	26.67
313	353	43.33	36.67	.00
314	354	23.33	30.00	36.67
315	355	63.33	36.67	.00
316	356	33.33	36.67	20.00
317	357	46.67	13.33	20.00
318	358	43.33	36.67	.00
319	361	16.67	33.33	36.67
320	362	16.67	30.00	40.00
321	363	10.00	33.33	53.33
322	364	26.67	53.33	.00
323	365	53.33	23.33	.00

a. Limited to first 100000 cases.

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Individual participant ouput: Developmental indices[a]

	N2SCORE	SPSS filter to eliminate purged subjects
290	12.50	Selected
291	4.68	Selected
292	24.41	Selected
293	18.03	Selected
294	4.03	Selected
295	17.98	Selected
296	33.05	Selected
297	36.06	Selected
298	25.77	Selected
299	5.54	Selected
300	27.07	Selected
301	29.60	Selected
302	12.83	Selected
303	13.58	Selected
304	26.27	Selected
305	37.53	Selected
306	23.22	Selected
307	19.88	Selected
308	29.52	Selected
309	26.25	Selected
310	7.79	Selected
311	21.21	Selected
312	31.17	Selected
313	1.33	Selected
314	28.52	Selected
315	17.78	Selected
316	17.68	Selected
317	18.36	Selected
318	5.35	Selected
319	29.80	Selected
320	39.71	Selected
321	41.30	Selected
322	23.42	Selected
323	14.95	Selected

a. Limited to first 100000 cases.

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Individual participant ouput: Developmental indices[a]

	ID	Personal Interest (Stage 2/3)	Maintain Norms (Stage 4)	Post Conventional (P score)
324	366	10.00	56.67	23.33
325	369	46.67	53.33	.00
326	370	36.67	26.67	23.33
327	371	30.00	30.00	23.33
328	373	26.67	20.00	26.67
329	374	20.00	26.67	23.33
330	375	26.67	40.00	16.67
331	376	20.00	43.33	26.67
332	377	16.67	43.33	20.00
333	378	33.33	13.33	36.67
334	379	30.00	30.00	16.67
335	381	6.67	33.33	40.00
336	382	20.00	56.67	13.33
337	383	53.33	13.33	30.00
338	384	.00	50.00	33.33
339	385	26.67	33.33	23.33
340	386	26.67	23.33	30.00
341	387	50.00	43.33	.00
342	388	40.00	6.67	33.33
343	389	50.00	46.67	3.33
344	390	36.67	40.00	6.67
345	392	50.00	43.33	3.33
346	393	33.33	16.67	30.00
347	394	43.33	53.33	.00
348	396	50.00	50.00	.00
349	397	20.00	50.00	16.67
350	398	50.00	26.67	.00
351	399	3.33	33.33	40.00
352	400	13.33	26.67	43.33
353	401	53.33	20.00	26.67
354	402	3.33	53.33	33.33
355	403	36.67	40.00	13.33
356	405	36.67	23.33	30.00
357	406	50.00	26.67	20.00

a. Limited to first 100000 cases.

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Individual participant ouput: Developmental indices[a]

	N2SCORE	SPSS filter to eliminate purged subjects
324	29.64	Selected
325	-.82	Selected
326	23.10	Selected
327	32.18	Selected
328	36.74	Selected
329	34.52	Selected
330	30.38	Selected
331	37.52	Selected
332	26.99	Selected
333	39.81	Selected
334	17.28	Selected
335	31.58	Selected
336	31.47	Selected
337	30.23	Selected
338	45.80	Selected
339	20.87	Selected
340	36.07	Selected
341	4.78	Selected
342	28.90	Selected
343	.85	Selected
344	15.21	Selected
345	6.96	Selected
346	36.73	Selected
347	11.68	Selected
348	10.52	Selected
349	19.21	Selected
350	5.62	Selected
351	33.09	Selected
352	31.47	Selected
353	34.94	Selected
354	40.84	Selected
355	24.91	Selected
356	15.31	Selected
357	17.68	Selected

a. Limited to first 100000 cases.

Individual participant ouput: Developmental Indices[a]

	N2SCORE	SPSS filter to eliminate purged subjects
392	17.45	Selected
393	13.79	Selected
394	19.25	Selected
395	18.40	Selected
396	19.15	Selected
397	33.41	Selected
398	27.19	Selected
399	9.51	Selected
400	18.12	Selected
401	6.34	Selected
402	4.70	Selected
403	42.59	Selected
404	33.20	Selected
405	25.86	Selected
406	19.75	Selected
407	19.11	Selected
408	22.19	Selected
409	9.76	Selected
410	21.38	Selected
411	33.85	Selected
412	24.53	Selected
413	33.13	Selected
414	9.03	Selected
415	13.40	Selected
416	4.71	Selected
417	-2.51	Selected
418	23.22	Selected
419	11.61	Selected
420	22.98	Selected
421	21.95	Selected
422	15.09	Selected
423	29.14	Selected
424	22.72	Selected
425	11.36	Selected

a. Limited to first 100000 cases.

Individual participant ouput: Developmental indices[a]

	ID	Personal Interest (Stage 2/3)	Maintain Norms (Stage 4)	Post Conventional (P score)
426	487	36.67	30.00	33.33
427	488	26.67	33.33	40.00
428	489	50.00	46.67	3.33
429	490	50.00	46.67	3.33
430	491	36.67	36.67	26.67
431	492	36.67	33.33	30.00
432	493	16.67	40.00	20.00
433	494	33.33	30.00	23.33
434	495	33.33	10.00	30.00
435	496	26.67	46.67	16.67
436	497	36.67	46.67	13.33
437	498	16.67	60.00	16.67
438	499	20.00	46.67	20.00
439	500	23.33	23.33	26.67
440	501	33.33	16.67	30.00
441	502	23.33	46.67	20.00
Total N	441	441	441	441

a. Limited to first 100000 cases.

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APPENDIX H

SPSS OUTPUT RESULTS

Correlations

		N_score	Spirituality
N_score	Pearson Correlation	1	-.057
	Sig. (2-tailed)		.233
	N	441	441
Spirituality	Pearson Correlation	-.057	1
	Sig. (2-tailed)	.233	
	N	441	441

Group Statistics

	Gender of ...	N	Mean	Std. Deviation	Std. Error Mean
V2	male	226	77.6283	10.49715	.69826
	female	215	80.1209	8.40084	.57293

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
									95% Confidence Interval of the Difference	
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	Lower	Upper
V2	Equal variances assumed	5.987	.015	-2.745	439	.006	-2.49261	.90819	-4.27755	-.70767
	Equal variances not assumed			-2.760	426.630	.006	-2.49261	.90323	-4.26794	-.71728

Table: Differences in the levels of spirituality among respondents in terms of gender type of institution, area of study, religious background,

and number of years in the university

Variable	N	Mean	S D
Gender			
Male	226	77.63	10.50
Female	215	80.12	8.40
Type of institution			
Public	340	78.74	10.02
Private	101	78.92	8.08
Area of study			
Sciences	189	77.93	10.10
Humanities	252	79.43	9.17
Religious Backgrd.			
Christianity	409	78.93	9.67
Muslim	29	76.48	9.03
Buddhists & others	3	78.25	6.36
No. of years in the			.
University			
Level 100	263	78.99	9.16
Level 300	178	78.48	10.25
Ethnicity			
Akan	272	78.24	10.02
Ga	39	81.23	9.10
Ewe	71	79.99	8.70
Northerners	59	78.66	8.14
Age			
20 or below	151	78.93	8.28
21-25	235	78.66	10.25
26-30	43	79.42	9.61
31-35	12	79.17	12.78

Source: Fieldwork, 2014