A FAITH-BASED PROGRAM EVALUATION: MORAL DEVELOPMENT
OF SEMINARY STUDENTS AT THE LOUISIANA STATE PENITENTIARY

by

BRUCE M. SABIN
B.G.S. New Orleans Baptist Theological Seminary, 2000
M.A. University of Central Florida, 2002

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Major Professor: LeVester Tubbs
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LIST OF ACRONYMS/ABBREVIATIONS

DIT..........................................................Defining Issues Test
DIT-2......................................................Defining Issues Test 2
LSP.........................................................Louisiana State Penitentiary
MBTI.......................................................Myers-Briggs Type Indicator
NOBTS.................................................New Orleans Baptist Theological Seminary
THE PROBLEM AND ITS CLARIFYING COMPONENTS

The Angola College Program

Louisiana State Penitentiary at Angola (LSP) is the nation’s largest prison, housing more than 5,100 inmates (Frink, 2004; U.S. Bureau of Justice Assistance, 2005, February 2). More than half the inmates are serving life sentences. The inmates with sentences less than life are often serving sentences so long that they are effectively life sentences. The average Angola inmate is serving a sentence of 88 years. Every inmate is either convicted of a violent felony or classified as a habitual offender (U.S. Bureau of Justice Assistance, 2005, February 2). Of the inmates at LSP, 90% will never leave the prison (Severson, 2004).

In the early 1990s, college programs existed in hundreds of prisons across the country. These programs relied heavily upon federal financial aid funding, such as Pell grants. Congress cut funding for prison education, however, in 1995 (Karpowitz & Kenner, n.d.). During the conservative attempts to restructure government, many lawmakers viewed tax funded prisoner education as a poor investment (Nelson, 1995).

When the federal government cut Higher Education Act funding for educational rehabilitation programs, Angola’s warden, Burl Cain, began thinking of new ways to educate prisoners (Frink, 2004). Partnering with the Judson Baptist Association, Louisiana Baptist Convention, and the New Orleans Baptist Theological Seminary (NOBTS), Cain brought a privately funded theological education to the prison (Baker, 2000).
In 1995, a partnership between NOBTS and LSP created a college program offering associate and bachelor’s degrees to prison inmates. Associate degrees were first awarded in 1998, and the first bachelor’s degrees were awarded in 2000 (Louisiana Department of Public Safety and Corrections, 2000 September). In 2004, no American prison other than LSP was offering bachelor degree programs to inmates (Louisiana Department of Public Safety and Corrections, 2000 September; Office of the Deputy Warden for Operations, 2004). The LSP campus of NOBTS is one of 16 Seminary extension centers and is regionally accredited by the Southern Association of Colleges and Schools (Frink, 2002 May; Office of the Deputy Warden for Operations, 2001).

In 1997, the program’s capacity was just 50 students (Moore, 1997). There were 104 students enrolled in 2000 (Louisiana Department of Public Safety and Corrections, 2000 September). By 2004, the program enrolled more than 120 students. Even with increased space available, the number of applicants exceeded the number of students the program was able to accept (Louisiana Department of Public Safety and Corrections, n.d.a). The popularity of the LSP Seminary was quite different than what had been observed in other prisoner education programs. Walsh (2000) found prisoner education programs did not generate significant interest from prisoners.

Because the program has been sectarian in nature, admission requires at least one year of active involvement in one of the prison’s religious communities (Achord & Moore, 1998). While the Seminary is a Christian institution, Muslims have been admitted to the program. All LSP seminarians are required to possess a high school diploma or
GED (Severson, 2004). The admission requirements are similar to those of students enrolled in the program on NOBTS’s main campus.

Once admitted to the Seminary, inmates have the option of earning an associate or bachelor’s degree in Christian Ministry (Louisiana Department of Public Safety and Corrections, n.d.b). Students attend classes full-time and enroll in 15 hours per semester. The program has even expanded to allow students to perform internships served with previous Seminary graduates. To be eligible for internships, students must be in the senior year of the bachelor’s program. According to the Louisiana Department of Corrections, Angola had 67 program graduates and interns around the prison (Louisiana Department of Public Safety and Corrections, n.d.b).

Graduates have reportedly had a positive impact on the prison community and have been involved in numerous churches (Moore, 1997). There is even a Christian radio station, JLSP 91.7, “Incarceration Station,” within the prison. Because of the success, the Angola Seminary has begun sending missionaries to other prisons. The missionary program allows graduates to leave the maximum security LSP and relocate for two years to another Louisiana correctional institution (Severson, 2004).

The LSP Seminary has been a pioneering effort. While many other correctional institutions have routinely offered religious programs, LSP is unique in offering bachelor’s degrees, seminary degrees, and in sending inmate missionaries to other institutions. Following a biblical model (Mark 6:7), inmate-missionaries have been sent in pairs. With 90 inmate-missionaries in 2004, the program was rather extensive (Severson, 2004).
A primary goal of the Seminary has been the moral development of students. Warden Cain has said, “I wish other prison wardens could realize what we learned—that the only rehabilitation is moral rehabilitation” (Frink, 2004). Robert Toney, a chaplain at Angola, has also emphasized the moral nature of the Seminary program in his statement that “Moral rehabilitation is the only rehabilitation that works. If you just have education, what you have done is just created a smarter criminal. The change must come from within” (“Confronting recidivism,” Feb. 2, 2005, p. 108).

Moral development has been an integral part of the NOBTS curriculum. The Seminary has designed its curriculum around five “core values.” These values are doctrinal integrity, spiritual vitality, mission focus, characteristic excellence, and servant leadership (Academic catalog, 2005-2006, p. 2). According to Dr. Timothy Searcy, the Seminary’s Director of Institutional Effectiveness (personal communication, June 25, 2005), ethics has been a feature of each of the core values.

The Angola program has been credited with creating social and moral change among the inmate population. In a prison where violence was an almost everyday occurrence in the 1990s, violence in 2005 was quite rare. While LSP was once known as “the bloodiest prison in America,” no murders have occurred there since 1999 (Baker, 2002). One inmate described the Seminary’s effect by saying, “I can now lay down at night and not worry about what my neighbor is going to do to me or anything like that” (Severson, 2004).

According to Angola’s Chaplain Toney, Angola has transformed from “the most violent prison in America” to “the safest prison in America.” The frequency of violent
crimes has shown a steady decline since the Seminary began. The rate of violence in Angola dropped by approximately 90% between 1996 and 2004 (“Confronting recidivism,” 2005, February 2, p. 108). Murders and suicides completely disappeared from the prison (Baker, 2002, June 13). The safer atmosphere at Angola has been compared to what Warden Cain remembered from a prior decade. “I was getting called every week when I was first warden here. We had murders, we had escapes, we had suicides—loss of hope. . . .” (Severson, 2004). Speaking at a graduation of LSP seminarians, Chuck Kelley, NOBTS president, explained the moral underpinning of the Seminary’s mission in his statement that “God is willing to exchange our evil for his good” (Achord & Moore, 1998).

The Louisiana Department of Corrections has attributed the change at LSP to the Seminary. According to the Department website on rehabilitation and work programs, “The prison in its previous unhealthy condition was known for its violence and frequent escape attempts. Currently, Angola displays a peaceful and safe environment, which is the best evidence of a successful, healthy religious program” (Louisiana Department of Public Safety and Corrections, n.d.b).

Cain has viewed faith-based efforts as the most promising development in criminal rehabilitation. He has said “nothing else but [the religious programs] should get the credit [for Angola’s change]. We always had the educational programs. The only thing we did different was we brought God to Angola” (Frink, 2002, May, p. 39). The program was considered such a success in 2004 that wardens from prisons in other states were asking NOBTS to consider opening campuses at their prisons (Myers, 2004). Later
that year, NOBTS opened a new campus at the Mississippi State Penitentiary and the
Seminary began developing programs in Florida, Georgia, and Alabama (Myers, 2005,
May 23).

The creation and operation of the Angola Seminary has not been easy. Some
Louisiana legislators have opposed the program (Frink, 2002, May). The American Civil
Liberties Union fought against the program (Severson, 2004). Warden Cain was warned
by other correctional leaders that the program would be dangerous. In describing the
mindset of the correctional community, Cain said, “They told me that one inmate cannot
have any power over another. Therefore he can’t preach or even lead a Bible study”
(Frink, 2002, May, p. 37).

**Purpose**

The purpose of this study is to conduct a program evaluation for the Seminary at
LSP. Specifically, this study will be designed to evaluate the program’s affect on the
moral development of students at LSP. An attempt will be made to include a census of all
students in the LSP Seminary population.

The evaluation of the Seminary at LSP is important as national policy continues
to emphasize faith-based initiatives and continues to lead to the imprisonment of a higher
ratio of our population than any other nation in the world (Mauer, 2003). The study of
moral development is a salient issue to the American public, as well (Rest, Narvaez,
Thoma & Bebeau, 1999, May). From the frames of higher education, political science
and criminal justice scholarship, evaluating this program can help researchers,
administrators, policy makers and bureaucrats make more informed and effective decisions. This evaluation may serve social scientists and philosophers in terms of advancing their understanding of the social, psychological and spiritual development of human beings.

Despite the relevance of this program to so many fields of scholarship, this researcher could not find any previously published studies concerning the Seminary at LSP. Searches were conducted through a variety of databases, including Dissertation Abstracts, ERIC, Professional Development Collection and Academic Search Premier. Searcy (personal communication, June 25, 2005) confirmed no systematic evaluation had been conducted exclusively for the LSP Seminary program. This program evaluation stands to fill an important gap in scholarship.

According to the US Department of Justice, program evaluations can be classified as either process-based, or outcomes-based. A process-based evaluation aids stakeholders in understanding the program operation for the purpose of replicating the program. An outcomes-based evaluation is intended to determine whether the program is meeting its goals (“Assessing,” 1994). This evaluation will be outcomes-based.

**Research Questions**

1. What, if any, statistically significant differences exist in the moral judgment of freshman, sophomore, junior and senior-level LSP Seminary students?

2. What, if any, statistically significant relationships exist between the moral
judgment of LSP Seminary students of different personality types?

3. To what extent do students in the NOBTS program at LSP develop moral judgment consistent with program goals?

**Methodology**

**Population**

The LSP Seminary program enrolls approximately 125 students, with the actual number varying each year. The population being evaluated in this study is the entire program population. Because the population is relatively small and the measurement instruments allow groups to be evaluated at reasonable costs, the entire program population will be invited to participate in the study. The DIT and DIT-2 require moderate reading levels (Rest et al., 2000). Consequently, the use of a control group has been determined to be impractical. Appropriate reading levels could not be assured for any random group of prisoners outside the college program.

While an attempt will be made to include a census of the population, all participants will be informed of their rights, including the right to not participate. Particular care will be taken to practice informed consent consistent with the Common Rule subsection on research involving prisoners (45 CFR 46, subpart C).

In addition to the involvement of the program population, moral judgment data will be gathered from the full-time faculty of NOBTS. The data gathered from the faculty will be used in conjunction with program population data for the purpose of better
addressing Research Question 3. Faculty data will serve as a benchmark for student moral development. A census of the full-time faculty will be attempted, with the actual sample being dictated by voluntary participation by informed consent.

The inclusion of faculty was chosen for three primary reasons. First, the lack of a control group limits the conclusions that may be reached from this study. A benchmark group is not the same as a control group but provides some external measure. Second, Kohlberg found the moral reasoning of teachers directly impacted the moral development of students (Bar-Yam et al., 1980, May). An evaluation of faculty moral reasoning will serve to ascertain what level of moral reasoning is consistent with the program’s intended outcomes. The third rationale for including faculty follows from the second rationale. An evaluation of the moral reasoning of faculty, who presumably represent the highest levels of moral reasoning in Baptist theology, will serve to validate the DIT-2 for this study.

Instrumentation

The Defining Issues Test 2 (DIT-2) and the Myers-Briggs Type Indicator® (MBTI®) Form F instruments will be administered to participants. The DIT-2 (Rest et al., 1999) is an updated and shortened version of Rest’s (1979a; 1979b) Defining Issues Test (DIT), which is a written assessment based on Kohlberg’s Moral Judgment Interview (MJI) (Colby, 1983). The DIT has been used for more than two decades, and researchers have accumulated results for more than 500,000 people (Rest et al., 1999).

Form F of the MBTI instrument is the longer research version of the instrument and consists of 166 items. The Center for the Application of Psychological Type (CAPT),
producer of Form F, authorizes that form for external researchers whose research is related to concurrent CAPT research. This researcher has contacted CAPT and has qualified for use of Form F.

Both the DIT and MBTI measurement tools were based upon extensively evaluated theories and have been used for assessments within religious communities, correctional systems and college programs (Good, & Cartwright, 1998; Griffore & Samuels, 1978; King & Mayhew, 2002; Myers, McCaulley, Quenk & Hammer, 2003; Rest et al., 1999; Rest, 1986; Sandhu, 1997/1998; Watt, Frausin, Dixon & Nimmo, 2000; Young, Cashwell & Woolington, 1998). The DIT is considered especially valuable for assessing moral development affect in professional educational programs (Rest et al., 2000).

Reliability and Validity

DIT Reliability and Validity

One of the fundamental validity traits in Kohlberg’s theory is that numerous studies have shown stage-progression is age-related. Rest (1986) believed the evidence for a cognitive theory of moral development is so strong that, “if a person remains skeptical on the point that there are age trends in moral judgment, it is doubtful that any finding in all of social science will be acceptable” (pp. 29, 32). Similarly, early research of the DIT supported its ability to measure moral development as a factor of cognitive
maturation. According to Rest, “age/education accounts for 30 to 50 percent of the variance in DIT scores” (p. 176). So, the general theory of a cognitive basis for moral development is well supported. Researchers have found the DIT is sufficiently reliable, with reliability coefficients usually in the .70s and .80s (Rest et al., 2000). The DIT had an internal reliability, using Chronbach’s alpha, of .76, while the shorter DIT-2 increased reliability to .81. Combing the DIT and DIT-2 increased reliability to .90, but did not yield significantly different results. The reliability and validity of the DIT and DIT-2 are based upon hundreds of thousands of administrations. The DIT and the DIT-2 correlate extremely well with each (Rest et al., 1999).

The DIT and DIT-2 include several internal methods for maintaining reliability and validity. For example, DIT score reports include an M score, or Meaningless score. A number of meaningless but complex-sounding items are interspersed throughout the DIT. If too many of these items receive top ranking by a subject, we infer that the subject is not attending to meaning, and consequently invalidate that subject’s questionnaire. We also have an internal consistency check in the DIT to determine if subjects are randomly responding without attending to any item feature. (Rest, 1986, p. 197)

Further, the DIT-2 now includes the N2 score, which researchers use as a more refined assessment of principled reasoning.

More than 400 studies have been used to validate the DIT in terms of cognitive measurement, longitudinal consistency, age and educational discrimination, reliability and other measures of professional ethics and social issues. Still, the developers of the DIT have sought to gather more data, especially data pertaining to demographic groups most salient to the DIT construction and theory. More research is needed into moral
development in professional education and specific moral dilemmas may be devised to
measure the moral concerns within various professions (Rest et al., 1999). Because this
study concerns the professional preparation of clergy, this research should contribute
valuably to the research literature.

According to Rest (1986), a large percentage of studies involving the DIT have
used small sample sizes and have often involved no more than a couple dozen
participants. Literature reviewed for this dissertation have included numerous studies
with small sample sizes. Many of the studies included fewer participants than the number
of participants who will be invited to participate in this research. Faqua (1983)
investigated moral judgment among 111 Christian college students. Ang (1989) studied
41 Bible college students. Leeland (1990) studied 12 people in an experimental group and
13 people in a control group. Nelson (2004, Spring) used the DIT with a sample of just
56 Bible college students. Blizard (1980) investigated differences in moral reasoning
among members of various denominations. Blizard’s entire sample was comprised of just
115 church members. Catoe (1992) investigated MBTI and DIT results among 92 college
students. Watt et al. (2000, June) included only 22 female prisoners as their primary
participants. Finally, another study in a prison population included just 30 participants
(Griffore & Samuels, 1978).

Some studies used negligibly larger sample sizes. Washington (1999) used the
DIT with 149 college students. Warren (1992) included 183 Christian college and high
school students, as well as 167 public school students. Hoagland (1984) studied
conservative Christians compared with liberal Christians and nonreligious participants
with a sample size of 154. Walters (1980) study of Catholics who volunteered to teach religion included 224 participants.

This study involves a population of approximately 125 students. The size of the population is appropriate for the DIT instrument and should yield reliable and valid statistics. Chapter 2 will contain a literature review supporting the theoretical validity of the DIT-2 to this particular evaluation.

The DIT has been used with Christian populations in numerous studies. Quite often, Christian populations have scored at approximately the national average. Many other studies have shown Christians to score below average. Christian education, however, has been intended to develop the critical thinking skills consistent with principled reasoning on the DIT. The DIT is not a perfect measure of Christian morality as it was not designed for Christians, but the DIT does meet the validity requirements to serve in this dissertation. Further, the DIT is the most appropriate measure available for this research.

MBTI Reliability and Validity

The MBTI is a time-tested instrument with high reliability and validity. Internal reliability coefficients for middle-aged adults exceeds .90 for each of the 4 dichotomies. Test-retest reliabilities are lower but still range from the low .60s to low .80s (Myers et al., 2003). The psychological nature of the MBTI has caused the instrument to be susceptible to variations based upon testing conditions. Further, the clarity of type preferences varies with each person and each dichotomy. MBTI reports indicate the
certainty of each reported preference. The lack of clarity can cause some individuals to provide different results in test-retest assessments.

The validity of MBTI assessments has been evaluated by comparison with other psychological measures. For example, the MBTI dichotomies have correlated modestly with corresponding dynamics of the 16 Personality Factors Questionnaire, the California Psychological Inventory and the Strong Interest Inventory (Myers et al., 2003).

The MBTI instrument, like the DIT-2, has been theoretically based in an assumption of universal applicability. Further, the MBTI instrument cannot be used to report negative results. No score on an MBTI report can be construed as a bad or poor score. All personality type preferences are considered healthy aspects of human personality.

Despite the presumption of all types being equal, there are researchers who have indicated type differences in moral reasoning. These findings actually support the validity of both the MBTI and the DIT. Type differences in moral reasoning largely fit what investigators would logically conclude based upon type and moral stage descriptions. The type differences in moral reasoning bear significance on the interpretation of results from this study. At this point, the literature supports a hypothesis that LSP Seminary students will overrepresent Introvert (I), Sensing (S), Feeling (F) and Judging (J) preferences. The S, F and J preferences are predictive of lower moral reasoning scores. The tendency of these types to predict lower moral reasoning does not negate the use of the DIT for this population. Instead, understanding these types will allow more appropriate type-appropriate interpretation of DIT scores.
Data Collection Procedures

Students in the LSP Seminary program will receive letters (see Appendix A) inviting them to participate in this study. The letters will provide informed consent and request their signatures indicating whether they agree or do not agree to be a participant. Those students who agree to participate will complete the DIT-2 and MBTI in a classroom setting at Angola.

Researchers working with prisoners must be especially conscious of the particular requirements of Common Rule subpart C. To ensure LSP Seminary students do not feel any undue pressure to participate in this study, those students who attend will receive informed consent information for a second time prior to their completing of the research instruments. LSP guards should not be in the classroom during the research process, as their presence might place undue limitations on the students’ perceived ability to exercise free choice.

Each participant will receive an envelope containing the DIT-2 and the MBTI. Each envelope will be marked with a particular participant’s name. The instruments, however, will only be marked with the student’s unique identification number created by the research for this dissertation. When participants complete the instruments, the DIT-2, the MBTI, and the envelopes will each be returned separately. This method will ensure the proper documents are provided to each student, but the documents, once completed, cannot be identified with the individual student by anyone other than the researcher.

The research involving the full-time faculty at the NOBTS main campus will be conducted in accordance with informed consent. The Director of Institutional
Effectiveness at NOBTS will distribute the informed consent letters (see Appendix B), the DIT-2, and return envelopes to the faculty members at a regularly scheduled faculty meeting. The faculty members will be requested to complete the DIT-2 and return the instruments to the researcher by mail.

Data Analysis

For Research Question 1 as to the existence of statistically significant differences in the moral judgment of freshman, sophomore, junior and senior-level LSP Seminary students, data will be analyzed using the P scores, schema scores, and demographic information from the DIT-2. The Center for the Study of Ethical Development provides results in an SPSS file. ANOVAs will be used to investigate differences in dependent variables, the respective DIT-2 scores, and the independent variable, taxonomy of class-year. Statistical significance will be calculated based upon a probability of Type I error of less than 5%.

For Research Question 2 concerning statistically significant relationships between the moral judgment and personality types of LSP Seminary students, data will be analyzed using the data from the DIT-2 and MBTI. Moral judgment will be categorized by P scores. Personality type variables will include each of the 8 individual dichotomy designations (i.e., I, E, S, N, T, F, J and P), the 16 personality types (e.g., INTP), the 4 personality temperaments (i.e., SJ, SP, NT and NF) and Richardson’s (1996) 4 spiritualities (i.e., NF, NT, SF and ST). ANOVAs will be used to investigate differences in the dependent variable, the P score, and the independent variables which are
personality type preferences. Statistical significance will be calculated based upon a probability of Type I error of less than 5%.

Data analysis for Research Question 3 as to the extent to which students in the NOBTS program at LSP develop moral judgment consistent with program goals will be subjected to holistic and qualitative analysis appropriate to this unique program evaluation. The analysis will be designed to enhance and expand upon the quantitative data from the preceding research questions. The quantitative data found in the faculty DIT-2 results will be synthesized with the findings from previous questions, in an attempt to evaluate the moral development of students in the LSP Seminary. Question 3, therefore, is the primary issue concerned in this evaluation of a faith-based program.

The research literature relevant to this program evaluation is limited in significant areas of content. Little research is available concerning the moral development of prisoners or the moral development of seminarians. While questions of statistical significance can be determined quantitatively, program success has not been defined quantitatively. Therefore, program success cannot be fully understood quantitatively.

An evaluation of the program’s effectiveness in facilitating moral development will necessitate consideration of initial moral judgment (based upon freshmen scores) and the moral judgment of exiting students (based upon senior scores), as well as the general progress shown across each year of schooling. Additionally, an evaluation of the moral development of students will include the qualitative assessment of growth respective of personality. Finally, a program evaluation will necessitate consideration of what moral judgment is reasonable and appropriate for this population. The results of faculty
evaluations will facilitate creating a benchmark for what moral judgments are consistent with Baptist theology.

**Conceptual Framework**

This proposal includes a brief description of the conceptual framework for the dissertation. The information included here is intended to briefly introduce the concepts and structures of the DIT and MBTI instruments. A detailed review of literature has been conducted and will be included in chapter 2 of this dissertation. Chapter 2 will provide much more detail concerning the conceptual framework.

The literature review was conducted to determine the most appropriate method of assessing moral development among students in this particular program and to form a basis for understanding the results of research. Chapter 2 will focus significantly on the philosophical bases for Kohlberg’s theory and the DIT as well as the results of empirical research relevant to the various factors of this study. Those factors include the program’s place in the fields of criminal justice, higher education and religious education.

During the review of literature, it was determined that inclusion of MBTI data would be beneficial in this dissertation. For that reason, Chapter 2 will also include a review of literature concerning the MBTI instrument and its relationship to the factors of this dissertation with particular emphasis on the potential benefits of using MBTI data in the interpretation of the DIT results that will be found through this study.
Moral Development

Piaget was one of the first moral philosophers to work from a scientific perspective. In interviewing children about justice, Piaget (1965) found responses fit into four categories: “Behavior that goes against commands received from the adult. . . . Behavior that goes against the rules of the game. . . . Behavior that goes against equality. . . . Acts of injustice connected with adult society (economic or political injustice)” (pp. 313-314).

Throughout history, philosophers have debated what constitutes the moral decision, how morality may be evaluated, and how morality may be developed among people. One of the foremost theories of moral development and measurement is that of Lawrence Kohlberg (1958). Kohlberg (1982, April) identified his theory as deontological (e.g., Kantian), as opposed to teleological (e.g., utilitarian). A deontological ethical system evaluates morality based on a presupposition that certain truths exist in the moral realm (e.g., lying is wrong). A teleological system bases moral decisions on a presupposition that the outcomes are the basis for judgment (Aron, 1977 February). Kohlberg (1973) traced the development of his own deontological justice orientation through the works of Kant and Rawls.

Kohlberg (1966, Spring) used interviews of boys to further develop Piaget’s theory. In Kohlberg’s theory, people progressed through three major steps, with each step including two stages, for a total of six stages. He named the first step as preconventional, or premoral. The second step is the conventional stage. The final step is postconventional. Each step involves a deeper understanding of moral decision-making.
In various works, Kohlberg defined his theories through different contexts. For example, Kohlberg (1973) once used the concept of personal rights to define each moral stage. In another work, Kohlberg’s (1981) moral theory was defined through the rationale a person gives for respecting the human rights of other people. In small children, at stage 1, people have no value for the rights of others. Very young children understand that some people are able to make claims on other people because of strength. The stronger person can control the weaker person. Power defined all relationships.

As toddlers, people begin to learn forms of manipulation. In stage 2, other people are seen as objects to be used for personal gain. Toddlers do not necessarily understand the personal needs and desires of parents. What the toddler understands is that certain actions can cause the parents to behave in particular ways.

Stage 3 begins in middle childhood at a time when social relationships are paramount. Human rights, therefore, becomes an issue of maintaining close social relationships. Children do not want to hurt other people because such actions cause pain, embarrassment and isolation. Most adults can be classified as either stage 3 or stage 4.

Stage 4 people have moved beyond merely thinking only of individual relationships and have begun making moral decisions with consideration toward society, as a whole. According to Kohlberg, for the stage 4 thinker, “life is conceived as sacred in terms of its place in a categorical moral or religious order of rights and duties” (pp. 19-20). Kohlberg’s stage 4 includes moral decisions made through the confines of any system of social order, whether government law, or religious law. The key to this level is the subjection of individuals to the established order.
Kohberg (1981; Kohlberg & Ryncarz, 1990) considered most Christians to exist at stage 4, and, in fact, considered Christianity to be a stage 4 system. To describe human life as valuable because people are created in God’s image is stage 4 thinking because the value relies on an external legitimacy. Even though such a view is universal, the reliance on God’s decree makes the philosophy a law and order philosophy (Kohlberg, 1981).

The postconventional stages include stages 5 and 6. These stages are abstract in nature, and most adults are not abstract moral thinkers. In stage 5, “life is valued both in terms of its relation to community welfare and in terms of life being a universal human right.” Stage 5 moral philosophies include social contract theories and utilitarianism. In stage 6, “human life is sacred—a universal human value of respect for the individual” (Kohlberg, 1981, pp. 19-20).

Stage 5 is abstract in its definition of universal human rights. Like stage 4, the value of humanity is somewhat arbitrary. Laws are different from one country to another. Therefore, stage 4 is based on an arbitrary value. Similar, social contracts differ across time and place, and utilitarian ethics differ with each situation. The universal aspect of stage 5 rests in the determination that social contracts and utilitarianism are impartial systems. Under a social contract, laws are applied to everyone equally (Locke, 2000/1690). In a utilitarian system, each person’s worth is no greater or less than any other person’s worth (Mill, 2002/1861).

Kohlberg believed stage 6 is the highest level of moral development. In stage 6 thinking, “the worth of the individual human being is central where the principles of justice and love are normative for all human relationships . . . . Stage 6 people answer in
moral words such as duty and morally right and use them in a way implying universality, ideals and impersonality” (Kohlberg, 1981, p. 22). In other words, stage 6 thinkers have moved beyond the self-centered concerns of children, the social order focus of peasants, and the arbitrary decisions of legalists, social contract theorists and utilitarians. The stage 6 thinker has expanded the universal aspects of stage 5 from universal within current society to universal across time and place. The stage 6 thinker is committed to universal application of principles.

Rest (1979b) developed the Defining Issues Test (DIT) as an adequate substitute for the MJI because the resource requirements of the MJI were so significant. While the DIT was initially intended to be an adequate substitute for the MJI, Rest and his colleagues have refined the DIT and its theoretical basis to the point where they deem the DIT to be superior the MJI (Bebau et al., 1999 May; Narvaez, Bebeau, Thoma, & Rest, 1999; Rest et al., 1999; Rest et al., 2000). A more detailed analysis of the DIT will be presented in Chapter 2 of this dissertation.

The DIT is a written test presenting six moral dilemmas. The participant reads each dilemma and then reads 12 rationales for how to respond to the dilemma. The participant is asked to evaluate the relevance of each rationale and choose which rationales are most relevant. The various rationales are designed to represent varying stages of moral judgment. The DIT has several inherent and obvious advantages over the MJI. The advantages include the ability to evaluate more participants, increased reliability across evaluations, and reduced costs.
The test is a paper-and-pencil test, which means it can be administered to groups of people at one time. The MJI, on the other hand, requires individual interviews with each participant. The administration of the DIT allows much larger samples to be evaluated.

The MJI requires interviewers to be trained for the structured interview. Additionally, significant training is required for the evaluation and scoring of interview data. Every response given by a participant must be evaluated for its fit with the moral stages. While the structure of the MJI allows reasonable inter-rater reliability, the evaluations are still subject to human error. The DIT, on the other hand, is objectively scored. It may be scored via a scoring rubric or computer scored by the Center for the Study of Ethical Development, publisher of the DIT (Rest, 1979b; Rest et al., 1999).

Researchers using the DIT have had substantial cost benefits, as compared with using the MJI. The ability to administer to larger samples quickly and to score the results quickly, has saved time and money. Evaluations of large programs have been conducted with much greater efficiency using the DIT.

After more than two decades in use, the DIT was revised in 1999. The new instrument is known as the Defining Issues Test 2 (DIT-2). The new instrument has been shortened to include only five dilemmas. Dilemmas were updated as needed. Additionally, a new statistic was created for the DIT-2 (Rest et al., 1999).

The original DIT allowed researchers to determine how frequently participants ranked principled reasoning rationales as relevant. The result was known as the P score, for Principled score. In the P score, selection of stages 5 and 6 were considered equally.
The new DIT-2 offers researchers an additional N2 score. The N2 includes consideration of stages 5 and 6 individually, allowing a more refined assessment. Rest and his colleagues (1999) considered the N2 score to be a more refined and valid measure than the P score. DIT-2 reports will continue to include P scores for the purpose of comparing new research with previous literature.

Myers-Briggs Type Indicator (MBTI)

The Myers-Briggs Type Indicator was developed by Katherine Briggs and Isabel Briggs Myers, based upon the psychological theory of Carl Jung (Myers et al., 2003). Jung proposed human personalities may be classified according to the manner by which individuals cognitively receive new information, and the manner by which individuals process that information. For each consideration, there are two personality types.

People receive information either intuitively (symbolized by an N) or through the senses (symbolized by an S). The person with a preference for Intuition (N) prefers to receive information as concepts or systems. The person with a preference for Sensing (S) prefers to receive information in practical or concrete manners.

People process information either through thinking (symbolized by a T) or through feeling (symbolized by an F). The person with a preference for Thinking (T) prefers to process information through objective, rational analysis. The person with a preference for Feeling (F) prefers to process information by evaluating the information in accordance with personal values.
Myers and Briggs further developed Jung’s theory to include two more aspects of personality. They added considerations of how a person interacts with the world, and how people act upon their information processing. Myers and Briggs proposed people are either Extraverts (E) or Introverts (I), and either Judging (J) or Perceiving (P). Introverts prefer to focus their energy internally. Extraverts prefer to focus their energy externally. People who prefer Judging work to make decisions with their information and to organize their environs. People who prefer Perceiving are more inclined to leave evaluations of information flexible and adaptable.

Although each dichotomy (i.e., E–I, S–N, T–F, J–P) of the MBTI operates independently of the others, they combine to form the full MBTI personality “type.” Someone with preferences for Extraversion, Intuition, Thinking, and Judging is not merely an E, an N, a T, and a J. The person is an ENTJ. The interaction of each independent dichotomy creates a unique total personality. Thinking Extraverts do their thinking differently than Thinking Introverts. In total, there are 16 MBTI types.

The MBTI instrument is a paper and pencil, multiple choice assessment administered by practitioners qualified according to the guidelines of the MBTI publisher, the Center for Applications of Psychological Type (CAPT). CAPT allows practitioners to be qualified through academic credentials, CAPT training, or university supervision. The researcher conducting this dissertation is qualified by CAPT through all three criteria.

Item statements in the MBTI instrument are similar in theoretical construction to those in the DIT. The wordings are provided in a manner that elicits specific thoughts in
individual readers. At the same time, statements do not provide the details necessary for readers to construct a new concept or discern the instrument’s intention. Like the DIT, the MBTI instrument has been used for decades, administered to multitudes of people, and utilized and validated through thousands of studies.

An important feature of the MBTI instrument is the theoretical assumption that all MBTI personality types are inherently natural and healthy. The MBTI instrument cannot be used to classify anyone as ordinally higher or lower than anyone else. The MBTI instrument is designed to help individuals understand themselves and others, not to form a basis for diagnosing or treating participants.

Because the MBTI theory presupposes all personality types are inherently equal in terms of psycho-social value, it would be reasonable to think personality types are unrelated to moral judgment. Research does not support that presupposition, however. The philosophical foundations of Kohlberg are predisposed to certain personality types. The differences in moral reasoning related to personality type are not a reason to discount either instrument, however. Instead, a theoretical synthesis of the DIT and MBTI can actually help evaluators and educators. Evaluators may integrate the MBTI instrument with moral evaluation to better understand research results. Educators may use an understanding of the MBTI theory to create pedagogy that better addresses the individual student.

The Kantian ethical system of evaluating individual actions through universalized systems is Intuitive (N), rather than Sensing (S). The objective, formal Thinking (T) preference is more aligned with the calculated rationalism of Kant than the personal
values orientation of the Feeling (F) preference. The reflective nature of Introversion (I) would logically be more related to Kantian ethics than the social orientation of Extraversion (E). Finally, the tentativeness and openness of Perceiving (P) types would hypothetically be more inclined toward postconventional growth than the Judging (J) preference, which is related to preferences for definition and closure. In theory, then, an INTP would be the most amenable to moral development, and an ESFJ would be least amenable to moral development.

According to Rest (1974), more advanced moral thinking is contingent upon the synthesis and systemization of abstract principles and philosophies. Such higher order thinking is similar to the descriptions of Thinking (T) and especially Intuition (N) in Myers-Briggs typology. Feeling (F) oriented people seek decision-making through subjectively evaluating the scenario, whereas Thinking (T) oriented people are more likely to seek the incorporation of universal principles. The relationally-oriented Feelers are more inclined toward stages 3-5, whereas the abstract and methodical Thinkers might reach stage 6 more easily. Intuitive types look for the whole system in operation, while Sensing types seek the obvious answer to the present circumstance. Whereas people preferring Intuition are likely to see a moral dilemma as part of a global ethical system, people preferring Sensing are more likely to view ethical situations, especially complex dilemmas, as isolated cases.
Significance of the Study

There has been considerable social and scholarly interest in faith-based initiatives, correctional rehabilitation and moral development. This study will contribute to a variety of highly salient issues. In particular, this study may serve to help the Louisiana State Penitentiary and the New Orleans Baptist Theological Seminary improve their program through empirical evaluation, help local and federal legislators make better policy decisions about faith-based, correctional and educational programs, and help educators better understand the moral development of students.

A 2005 Congressional hearing was held to investigate the role of faith-based initiatives in prison reform. Angola’s program was a significant topic (“Confronting recidivism,” Feb. 2, 2005). The Seminary model has recently expanded to the Mississippi State Penitentiary at Parchman, MS. NOBTS is also in discussion with the states of Florida, Georgia, and Alabama, each of which is considering creating prison seminaries in their prisons. Moody Bible Institute of Chicago is building on the NOBTS model and negotiating with the state of Illinois to begin a college program in Illinois prisons (“Confronting recidivism,” Feb. 2, 2005).

An investigation of this program has the potential to contribute tremendously to social science and policy. According to Rest (1974), any program that could result in even modest moral gains among the “extremely problematic” population of prison inmates would be “spectacular” (p. 250). Unfortunately, moral development research involving prisoners is quite rare.
Everhart (1992) has stated, “education is credited with developing one’s ability to think to become responsible for individual actions. This last concept is most meaningful when dealing with criminal offenders. . . (p. 5). The need for research-based evidence for education’s impact on prisoner development provides reason to investigate the affect education has on Angola inmates.

The evaluation of this program is also important for the continuing political and social discussion of social justice. Faith-based prison reform is particularly promising for the black community, which is dramatically overrepresented among the prison population (“Confronting recidivism,” Feb. 2, 2005).

Evidence of program success may be vital for the long-term growth and support of prison education. The federal government cut funding for college education in prisons because such funding was deemed bad policy. The demonstration of program success may be important to the government’s continued support for faith-based initiatives. Further, evidence of program success may be a step toward changing the correctional culture that discourages wardens from pursuing reform.

The Department of Justice’s Bureau of Justice Assistance implemented the Intensive Program Evaluation (IPE) Initiative to gather data on effective efforts to reform the criminal justice system (U.S. Bureau of Justice Assistance, 1997). Clearly, the Department of Justice is expecting to use research to help bureaucrats make better decisions about justice reform. While IPE was specifically charged with gathering and disseminating data regarding programs funded by federal grants, this program evaluation will be relevant to the IPE agenda.
One impediment to prison reform is the system of evaluating prison wardens. According to Chaplain Toney, wardens have been evaluated based upon the security at their prisons, rather than the outcomes of the rehabilitation. A warden who has prevented riots and violence has been considered a good warden regardless of the recidivism of released inmates. Such a system has encouraged wardens to adopt stringent control policies and discouraged risk-taking such as the creation of college programs. A college program has required relinquishing some control of prisoners to the college faculty. Additionally, allowing college faculty and staff into the prison has increased the risk of contraband being smuggled into the prison. Under the evaluation system, one warden admitted recidivism was not a warden’s concern. “If that prisoner walked out of prison 1 block and raped and murdered somebody, that was still OK because they hadn’t done it on his watch” (“Confronting recidivism,” Feb. 2, 2005, p. 125).

Limitations of the Study

This study is limited in several important ways. The DIT-2 is designed to assess only moral judgment, which is only one aspect of morality (Bebeau, Rest & Narvaez, 1999, May). For example, the ability to make moral decisions does not necessarily predict one will act according to such decisions. Further, as will be demonstrated in chapter 2, there is tremendous debate about what it means to be moral. The DIT is based in one particular theoretical system.

This study’s inclusion of the MBTI assessment is an attempt to understand the affect personality may have on moral development. Chapter 2 will include research
demonstrating the findings of other similar research. It should be noted, however, that many other variables, not accounted for in this study, may affect moral development. Therefore, the results of this study, as all studies, are tentative.

Finally, this study is a one-time cross-sectional study. More research, such as longitudinal studies, would be beneficial in validating or refining the results of this study. This evaluation is a beginning evaluation and should be an impetus for further research.

Organization of the Dissertation

This dissertation will be organized into five chapters. Chapter 1 will consist of an introduction to the study, including the background of the program, purpose of the study, and research to be conducted. Chapter 2 will detail a review of literature pertinent to the study. Literature related to moral judgment, education, personality types and theology has been reviewed. In Chapter 3, the methodology of this study will be presented, including the research questions and statistical measures to be conducted.

Chapters 4 and 5 will be based upon the research of this dissertation. Chapter 4 will provide the analysis of research data and results of the research questions. Chapter 5 will include a synthesis of findings from previous research and this study along with conclusions and the further delineation of unanswered questions and suggestions for further research.
Dear [last name]:

I graduated from Leavell College in 2000 and I am now a student at the University of Central Florida. With the support of my advisor, Dr. LeVester Tubbs, I am working on a research project for my degree. I am asking for your help with my research.

The purpose of my research is to learn about your college program at Angola. If you agree to help me, you will complete two surveys. I will visit Angola on [date] and you and other students will complete the surveys at the time. You do not have to participate in my surveys, and if you agree to participate now, you are free to change your mind later. But, I hope you will participate because my research depends on you and your fellow students being kind enough to provide your thoughts.

The first survey is called the Defining Issues Test 2 (DIT-2). This survey asks for your thoughts concerning how to handle social problems. You and your fellow students can provide important information on those topics because you are preparing to become leaders in your community. The DIT-2 will take about 45 minutes.

The second survey is called the Myers-Briggs Type Indicator (MBTI). The MBTI survey is designed to help people understand their own natural personalities and how God has made us. The MBTI survey will probably take about 30 minutes of your time. Later this year, I will visit Angola again to give a workshop to those students who participated in the MBTI survey. At the workshop, students will learn about the MBTI results and how learning about personalities can help us understand ourselves and others, especially in terms of our ministries. That workshop will take about 4 hours. Even if you agree to participate in my surveys, you do not have to come to the workshop. If you agree to come, though, I think you will have a good time and learn a lot. The workshop will be my way of thanking your for your help.

The surveys will be completed in a classroom the morning of [date]. It should be an easy and casual time.

Participating in my research is not required by your college and will not affect your grades. The only direct benefit for you may be the opportunity to learn about personalities during the workshop later in the year. I don’t think these surveys will ask you anything too personal, but I will respect your privacy. Only I will see your personal answers to the surveys. Any results of my research seen by other people at the college or Angola will be general information about students in the program. The surveys you
complete will not have your name on them. Instead of your name, they will have a special number I create for you and that only I can connect to you personally. **I will keep your personal information completely confidential.**

Remember, whether or not you agree to help with this research is completely up to you. If you agree now, you can always change your mind later. And even when taking the surveys, you will not have to answer any questions you do not want to answer.

**Please check the box** for whether you would like to participate or would not like to participate. Then, **sign and date** the letter and return it in the envelope I have provided. I have included a copy of this letter for you to keep. If you have any questions, you may write to me at the address below my name. I have included an additional stamped envelope you can use if you have questions. If you do not have any questions, you may keep that envelope for your own use.

Thank you very much for your time.

Sincerely,

Bruce M. Sabin

1201 N. Scenic Hwy
Babson Park, FL 33843

☐ I have read the information above and **I voluntarily agree to participate** in the research. I have also received a copy of this letter.

☐ I have read the information above and **I choose not to participate** in the research. I have also received a copy of this letter.

____________________________________                   ___________________
Signature         Date
APPENDIX B: FACULTY INFORMED CONSENT LETTER
Dear Dr. [name]:

I graduated from Leavell College in 2000 and I am now a doctoral student at the University of Central Florida. With the support of my advisor, Dr. LeVester Tubbs, I am working on my dissertation, which is a study on the evaluation of Leavell’s Angola campus. I am asking for your help with my research.

In my research, I am using the Defining Issues Test 2 (DIT-2) to investigate the moral reasoning of the Angola students. In order to establish a benchmark for students, I would like you and other NOBTS faculty to complete the DIT-2. I am presuming you and your colleagues represent the highest standards of Baptist thinking on moral issues.

The DIT-2 is a paper-and-pencil survey and should take between 30 and 45 minutes. I realize that is a substantial amount of your time, but I hope you will contribute to my research. Of course, your participation is completely voluntary.

Enclosed with this letter is the DIT-2 question booklet, an answer sheet, and a return envelope. If you choose to participate, please complete the DIT-2 and return the documents, including this informed consent letter, in the provided envelope. The answer sheet has a unique identification number I created for you. Only I can connect your number with your answers, and I will keep your results completely confidential. Any results reported will be in the form of aggregated data. Enclosed with these documents, I have also included a copy of this letter for you to keep. If you choose not to participate, I hope you will still complete this informed consent letter and return the incomplete documents.

If you have any questions, please contact me at the telephone number or address information at the top of this letter.

Thank you very much for your time.

Sincerely,

Bruce M. Sabin
Leavell College ’00

☐ I have read the information above and I voluntarily agree to participate in the research. I have also received a copy of this letter.

☐ I have read the information above and I choose not to participate in the research. I have also received a copy of this letter.

______________________________                   ___________________
Signature         Date
LIST OF REFERENCES


