Age, Gender, and Religious Differences in Moral Perspective

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Age, Gender, and Religious Differences in Moral Perspective

A Thesis
Presented to the
Department of Psychology
Brigham Young University

In Partial Fulfillment
of the Requirements for the Degree
Master of Science

by
Samuel L. Clay II
December 1990
This thesis by Samuel L. Clay II is accepted in its present form by the Department of Psychology of Brigham Young University as satisfying the thesis requirement for the degree of Master of Science.

Larry C. Jensen, Committee Chair

Bruce L. Brown, Committee Member

Dec. 6, 1990
Date

David V. Stimpson, Department Chair
ACKNOWLEDGEMENTS

No matter what the circumstance, whether good or bad, I can always count on Mom and Dad. Thanks Mom and Dad for believing in me when no one else would. Thanks to you too Tamara, for being the best little sister a guy could ever have.

I would also like to thank Dr. Jensen for giving me a chance, and for his help and the help of Dr. Brown on this thesis.
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INTRODUCTION

There are those who propose that a woman's world is much different than that of a man's (Bernard, 1981). Alice Rossi stated that "the persistent differences between men and women, and variations in the extent to which such differences are found along the life line, are a function of underlying biological processes of sexual differentiation and maturation as well as social and historical processes." (Rossi, 1984, p. 2). Researchers have debated and questioned whether these differences, between males and females, are caused by biological or socialization factors. Schaffer (1981) observes that: "based on obvious physical and reproductive differences between men and women, the two sexes have been assumed to differ not only in body size and shape, but also in personality, intelligence, temperament, ability, and in all other aspects of human behavior" (p. 1).

In the early days of the feminist movement, reaction against gender prejudices elicited a response to deny sex differences upon which many prejudices were formulated. An emerging trend among feminists is to have these differences understood and respected rather than minimized. They would like to retain their femininity and womanliness but also want to avoid sexual prejudice. This is referred to as a women centered view where women would be considered as equals with men in regards to freedom and opportunity yet still retain their uniqueness as women.
One researcher has said that it takes both the male and female characteristics to make up the real world (Bernard, 1981). The male characteristics, according to Gilligan and Noddings, include an emphasis on justice and are contrasted with those of the female which emphasize kindness, sensitivity and caring. Gilligan (1982) found that men see themselves as more separate and autonomous whereas the females see themselves in terms of connection and relations with others. Noddings' (1984) theory also suggests that women in general are more concerned with relationships and caring for others than with tangible facts and other aspects of the masculine world. This similar point of view is given by Belenky, Clinchy, Goldberger, and Tarule, (1986), who point out that women have had to deal with historically and culturally ingrained prejudices against womanhood.

Gilligan proposes that women experience different cultural influences than do men in the same society. This may orient them in the direction of a more caring morality. Eibl-Eibesfeldt (1989) believes that bonding is the basis for the emotion we call love which is very similar to the meanings usually attached to caring. Parents and children actively seek each others' presence. He believes that the caring morality begins with the parenting/nurturing process. He observes that in virtually all societies, special attention is given to the child. The child, early on, is in
an environment of love and affection. This impacts them in such a way that they soon reciprocate by becoming loving and caring human beings (Eibl-Eibesfeldt, 1989). This is not to say that children cannot also exhibit cruelty and aggression, but the fact that nurturing and kindness are found among children is important because it shows that the caring morality is very early an integral and basic part of human personality development.

The basic element that leads to caring is attachment of an infant or young child to an adult, usually a parent, and typically the mother. Waters, Hay, and Richters (1986) state "the attachment outcome studies yield a number of reliable, predictive links between security of infant-mother attachment and subsequent patterns of social competence, psychopathology, and prosocial as well as antisocial behavior" (p. 112). These authors present models and explanations of how being attached to the mother is later transformed into positive caring acts toward others.

According to Chodorow (1978), daughters are believed to maintain their feelings of attachment while identifying with their mothers. Girls form their ego boundaries on the basis of attachment and relationship. Boys, on the other hand, psychologically detach themselves from their mothers. They form their individuation by suppressing their emotions, and their ego boundaries are drawn by separation. Gender differentiation occurs as girls move toward connectedness.
with their mothers while males move toward separation. A series of life spanning events is believed to occur which change the course of moral development, especially for women. These events are courtship, pregnancy, childbirth, and child-adolescent. The psychological interpretation of these events are typically different for males than for females and this difference results in females being more personal and relationship oriented (Gilligan, 1982).

Lenz and Myerhoff (1985) have pointed out that in the United States as women have been discarding their feminine stereotypes, men have been becoming more feminine. They believe this has resulted in the feminization of America. The new man places importance on family and personal interests relative to his career. He relinquishes some opportunities in his career for some privileges that have been reserved for females. The new woman, on the other hand, no longer looks to a career as a place to wait until she can become a wife and a mother. She is becoming a hybridized women, one who can negotiate comfortably between the feminine and masculine culture.

**DEVELOPMENTAL CHANGES IN AGE**

The hypothesis that women have a different moral perspective as stated by Gilligan, Noddings and other feminists has not been investigated very thoroughly. In this research one goal was to establish that a distinct world view can be measured and that it changes during the
course of life. It has been proposed that character or moral development is greatly influenced and develops during adult life by experiences in the family context (Hauerwas, 1985). Hauerwas asserts that the family is where we learn as young children about morals and where we develop character; that parenting and companionship experiences contribute in two major ways to an individual's moral growth.

Hunter and Pratt (1988) also point out that age differences in moral reasoning needs to be considered. They cite Kohlberg and Power (1981) as saying that some individuals may advance to new levels of thinking in old age and that Kohlberg's stage theory might need to be adjusted upward to include a metaphysical stage. On the other hand, Bielby and Papalia (1975) found that older subjects scored lower than younger people in moral reasoning. Conversely, Hunter and Pratt reported that "principle reasoning (Kohlberg's most advanced stage) was rare among the youngest adult group and more common in the samples of middle-aged and older adults" (p.108).

According to Boldizar, Wilson, and Deemer (1989), men and women do not differ in their adult levels of moral judgment but they do differ in the processes that determine their moral judgment development in adulthood. They found that educational attainment was a predictor of moral development for both males and females, but that dedication
to educational goals was an important determinant only to males. Career fulfillment was the most powerful predictor for males while it was not a significant factor for females. Marriage was a detractor from a women's development of moral judgment, and women with a strong high school academic orientation were less likely to marry. However, marriage had an insignificant effect on moral development of men. Payne (1977) found that male volunteer workers were more satisfied than women who volunteered to help the elderly. This finding was based on a sample of 68 men and women who volunteer one or more times a week to look after the elderly.

At the current time there are no theories nor empirical studies that adequately address the development of prosocial behavior through the life span (Stewart & Smith, 1983). Hong and Grambower (1986) found that women have a higher belief in human benevolence than do men. Stewart and Smith (1983) have pointed out that the primary caregivers for the older generation are women. Leivers, Serra, and Watson (1986), have also found that women are more frequent visitors of the aged. This could be due to the longer life span of women, but it may also result from basic gender differences in socialization. For example, Fagot (1978), found that parents give little girls more positive responses when they help and when they ask for help as opposed to a more negative response given to little boys.
Baldwin and Baldwin (1970) conducted a study to show that judgments of kindness change from kindergarten through adulthood. The subjects were asked to identify which response was more kind. For example, "Is giving another child a block you need more kind than giving one you don't need? About 47 percent of the kindergartners, 68 percent of the second graders, and 81 percent of the fourth graders thought so. "Is giving a toy without receiving anything in return more kind than giving one and receiving a toy in return? About 66 percent of the kindergartners, 92 percent of second graders, and 90 percent of the fourth graders agreed. In these circumstances the child becomes more aware that acting in self-interest contradicts the meaning of kindness.

It also appears that men and women characterize themselves differently over the life cycle. A cross-sectional study by Lowenthal, Thurnher, and Chiriboga (1975) suggests that men move from focusing on their shortcomings in perseverence, friendliness, and timidity to a growing sense of confidence, mastery, feelings of control, self-restraint, and finally to a feeling of less drive and a more caring attitude. Women focus more on their dependence and helplessness. They describe themselves as lacking energy, unhappy and distressed. Men are more oriented to achievement, being in control, remaining independent while women base their self-concept on more interpersonal
dimensions in life. Women seem to also base their self-concept on physical attractiveness than do men.

Jung (1933) proposed that a psychological transformation occurs in later life where men give more attention to their feminine characteristics (expressiveness) while females attend more to their masculine components (instrumentality and incisiveness), but this has not been demonstrated clearly in research. It does seem clear that both males and females evaluate themselves more positively the more they identify with masculine traits. This suggests that culturally, masculine traits are viewed more favorably than feminine traits, and that females have a lower status in society than males.

Stages of Faith

In his book "Stages of Faith," Fowler (1981) describes seven stages of faith. He and his associates gathered data from 359 interviews using the Faith Development Interview Guide. In these seven stages of faith, Fowler was inspired by the theories of Piaget, Kohlberg, and Erickson. The first is really a pre-stage that occurs during infancy and is called "Undifferentiated Faith." This pre-stage is characterized by the infant developing seeds of trust, courage, hope, and love and these contend with sensed threats of abandonment, inconsistencies, and deprivations.

Stage 1 is "Intuitive-Projective Faith." Transition to Stage 1 begins with convergence of thought and
language. It is characterized by a fantasy-filled, imitative phase in which the child is influenced by the examples of adults. The child is typically aged from three to seven.

Stage 2 is "Mythic-Literal Faith." The transition to Stage 2 is the emergence of concrete operational thinking. In this stage, a person begins to take upon himself/herself the stories or beliefs that symbolize belonging to his community. Adults and children alike can be in Stage 2, but is generally occupied by people between the ages of seven to twelve. Initiating the change from Stage 2 to Stage 3 is the implicit contradiction in stories that leads to reflection on meanings.

Stage 3 normally occurs in early adolescence and is called the "Synthetic-Conventional Faith" stage. It is the beginning of a person's experience of the world outside of the family. Transition to Stage 4 is difficult due to clashes with authority or changes in deemed sacred policies. The transition from Stage 3 to Stage 4 is critical for the late adolescent or adult as they must take responsibility for their actions, beliefs, and attitudes.

Stage 4 is "Individuative-Reflective Faith." In this stage, the self composes a meaning of its own boundaries and inner connections, and translates symbols into conceptual meanings. Around mid-life the transition to Stage 5 occurs, and it is marked by feelings of anarchy within the person
and the need to change.

The "Conjunctive Faith" is Stage 5 and it involves the integration of self and the recognition of one's social unconscious built in by association with a certain social class, religion, ethnic group, etc. It is also a divided stage in which a person lives and acts between an untransformed world and a transforming vision and loyalties.

To enter stage 6, "Universalizing Faith", a person must overcome this paradox through a moral and self-disciplinary actualization. It is rare that a person attains this stage. Persons in the stage are best described by their feeling of an ultimate environment that is inclusive of all being. People such as Ghandi, Abraham Lincoln, and Mother Teresa would fall into this category.

Hypotheses

The data on age differences often focuses on the Kohlberg justice orientation scales. In this research we are more concerned about a caring morality which is believed to be more influenced by the nurturing role of parenthood. This nurturing role is also experienced more by adult women. It is hypothesized that the differences between male and female would be minimal during the early years up through adolescence. However, beginning in adolescence there should be a progressive increase in the difference between males and females in the caring morality. By late adolescence these differences should become observable. It is further
hypothesized that the differences between males and females will continue to grow throughout the adult life but possibly converging in late adulthood (Kamptner, 1988), as males are believed to move towards a more feminine perspective as they grow older. Nevertheless it is expected that females will prefer a more caring perspective at all ages. Thus it is hypothesized that there will be sex differences at each age in the development of a caring morality or world view perspective but these differences are expected to be larger during the middle and old adult years.

In summary, it is hypothesized that:

1. Females at all ages will score higher than males on a measurement of the caring perspective;

2. There will be an increase in the caring perspective for both men and women as they move through adult life;

3. The caring perspective will converge at the later stages of adult life as men adopt a more caring approach.
METHOD

SUBJECTS

Survey data from 608 subjects varying in age from 10 to 87 were analyzed. Subjects were obtained from psychology classes at Brigham Young University during the Fall and Winter semesters in 1989-90. Because students at Brigham Young University are primarily Mormons, subjects were asked to have non-Mormon acquaintances in each of the five age groups complete the survey. This "convenience" sample, while not random, does provide a contrast between individuals of different affiliations. Three distinct religious groupings evolved from the study. There were 123 subjects who did not list a religion, 203 Mormon, and 237 non-Mormon which included mostly Catholic, Protestant, and any other listed religions. There were 45 who listed none as their religious preference. There were in the sample 66 subjects age 10-17, 292 between 18-35, 90 between 35-50, 67 between 50-65, and 93 age 65 and above. There were 286 males and 323 females.

Each participant completed the World View Questionnaire. The World View Questionnaire also solicited data on age, sex, marital status, present address, religious affiliation during adolescence, religious affiliation now, and country where each lived during his/her adolescent years.
Measurement

The "World View Questionnaire" is presented in Table 1 and consists of 40 word pairs, each being a set of opposing adjectives or phrases. The list on the left contains adjectives related to a justice oriented morality while the right hand list contains adjectives related to a caring oriented world. The adjectives were taken from quotes in Gilligan (1982), Noddings (1984), and Belenky, et. al. (1986). The scale was originally developed as part of a set of case studies with women. During an interview with a woman and her husband, each were asked to fill out the World View Questionnaire. They were to circle the contrasting adjective that they thought was most important to them personally. If they had difficulty choosing between the two, they were to just guess or go with their first impression, but were not allowed to skip any of the word pairs.

An inter-item reliability test was conducted on the 40 word pairs. The Cronbach Alpha was .86 and the Guttman Split Half score was .86. The justice items were listed in column one while the caring items were listed in column two. There was a gender difference in selecting the word pairs, with females more frequently selecting the caring item. A chi square statistic was used on each of the 40 word pairs, crossing males and females, and choice of caring versus choice of a justice item. This statistic was run separately
for each word pair. Using a 2x2 chi square table, it was found that there was a greater percentage of females that chose column two or the caring items in comparison to males. There was a significant gender difference on the 14 asterisked items seen in Table 1. There was consistent male preference for the other non-significant justice oriented items.

As a validity check on the World View Questionnaire, additional adjectives or word phrases which indicate self control/self regulation, (examples are: the ability to delay gratification, to resist temptation, to have moral courage, to stand up for one's beliefs, and in ways to persist, direct and regulate one's moral behavior) were added to the World View Questionnaire. Social desirability items were created and were also added to the list along with the rational, and self-regulating items on a response sheet. These items were combined with the caring and justice items. There were eighteen items of each. These seventy-two items were then randomly ordered. Then, in order to establish the face validity of these items, they were presented to fourteen upper division undergraduate and graduate students enrolled in a research seminar. These fourteen judges were asked to classify each item as either a
self-regulating, rational, caring, or social desirability item. All items were "correctly" identified or classified into one of four categories by 75 percent of the raters.

In the initial formulation of the questionnaire, all caring items were placed in one column opposed to a justice items column. Because this may produce a response set, checking items in one column, it was thought that alternating items might produce a less extreme score. Accordingly, it is proposed that it is necessary to determine the effects of the alternate item placement. Therefore, data was obtained using two different formats. To test whether the placement of all caring items in one column might produce a response set, 50 subjects were administered the World View Questionnaire twice, approximately one half had alternating items on a pre-test and then received them in the same column on a two week posttest and vice versa. It was found that for these subjects forms with alternating items, the mean score of the alternating item form was 26.95, n = 21, versus a mean of 27.00, n = 29, with t = .003 (df = 48) p < .97. In addition, a two week test-retest reliability was run with 24 subjects who had the alternating forms. The Pearson Product Correlation Coefficient was .67. This was considered adequate reliability for a research instrument considering that the alternating forms would lower the correlation.
RESULTS

The totaled caring scores were analyzed using a 2x4x4 analysis of variance. The first factor was gender (male-female), the second factor was age groups (10-17, 18-35, 36-50, 51-65, 66+) and the third factor was religion preference or groupings (non-specified, Mormon, non-Mormon, and none). The analysis summary table is presented in Table 2 and the

Insert Table 2 about here

means are presented in Table 3. There was not a significant age effect but there was a significant gender and religion effect. There were no significant interactions. A Tukey's studentized range (HSD) test was run to identify mean differences. It was found that females scored higher on

Insert Table 3 about here

caring than did the males, and that the religion difference resulted from both Mormon and non-Mormon religious subjects scoring higher than non-religious subjects, Mormons scoring higher than the other religious subjects; HSD critical value = 3.87 (df = 570), MSE = 44.72, P<.05. The age and gender caring score means are presented in figures 1 and 2.

Insert Figures 1 and 2 about here
DISCUSSION

Perhaps the first important finding of this research is the religious differences. It was not hypothesized and yet it was most significant. Accordingly, literature was reviewed to help interpret the findings. A number of explanations emerge from the literature. It should be noted once again that although this is a "convenience" sample, it does provide a contrast between individuals of different religious affiliations.

Religion and Caring

Morgan (1983) conducted a study using frequency of prayer to measure the religiosity of an individual and found that religious persons were more friendly and cooperative. Religion is viewed as providing a set of values that give meaning to a person. Clouse (1983) found religious conservatives in the Christian faith scored significantly lower in moral reasoning than those who were considered more liberal in their religious beliefs, but this was measured by a justice oriented scale rather than a caring type of moral orientation. One researcher states that although morality is independent of religion, religious beliefs and practices may be employed in moral education because moral values are often embedded in religious experience. Morality refers to judgments about right and wrong, good and bad, and religion helps to define this for the individual. Religious leaders have always been regarded as teachers of social morality,
with nearly all religions assuming a strong relationship between religion and morality (Itheome, 1983).

One of the reasons which may account for the higher caring score among the Mormon sample is that their religion is family oriented. An often quoted phrase among Mormons is "No other success can compensate for failure in the home." The husband and wife are asked together to nurture and help their children to grow up to think of others. Mormons believe that they will be judged (along with other things) on how they treat one another and how they live as a family. A strong connection between family life and the caring morality explain why Mormons score lower on justice and higher on caring. Thomas (1988) found that closeness to parents and religious attendance are related to religiosity and dimensions of family functioning as well as adult well being. He also found that personal spiritual devotion is very important to Mormons. Mormons emphasize the separation of roles and authority of fathers yet they score relatively high on egalitarian role performance (Heaton, 1988; Brinkerhoff and MacKie, 1985; Thomas, 1983; Bahr, 1982; Smith, 1986; as quoted from Thomas, 1988).

An Age and Gender Theory of Caring Development

This was not a longitudinal study and this may explain the fact that age differences were not found as expected. If the study were to be conducted over the life span of the individual, then maybe the expected increase in the caring
score would appear. It is possible that the older generation was reared in a more justice oriented culture and that the younger generations were socialized into a more caring oriented society. This conjectured age difference would thus counter the developmental changes towards being more caring that results from aging, if caring and feminization are closely related. As mentioned by Lenz and Myerhoff, there is the belief that the younger men in the United States are becoming more feminine and that the United States is developing a feminine culture. This would explain the failure to find age differences in this sample. A model to explain gender differences and the hypothesized age effect is now presented.

Family life events are believed to be key elements in developing caring. Beginning with pregnancy which clearly identifies to the woman that her life is not independent of others, an awareness of oneness with others is thought to develop. Each day a pregnant woman knows that within her body grows and develops another human. No activity is unaffected; from sleeping and eating, to interpersonal interactions. Always she is aware that her life is in a symbiontic relationship with another's. This occurs continuously for nine months each pregnancy.

The next event is childbirth. In the past this has been a life and death experience. Traditionally a woman has been brought face to face with the possibility of
sacrificing her life for the life of another. The mutual experience of pain and suffering, along with sacrifice, without any social justice commensurate with the experience, must be psychologically interpreted and handled by women. Perhaps more than any other event, this experience has required the development of a world view that makes this traumatic event understandable and intelligible. If a culture of caring were not there to assist the interpretation of this life threatening and painful event, then each individual woman would probably have to invent it in the form of a personal psychological interpretation. This of course is not necessary as the culture of women, or the culture of caring, presents an understanding of sacrifice, suffering, sharing, and giving to others and moves the woman away from selfishness, as outlined in this theoretical explanation that proposes that women become more caring as they age.

The service rendered by the woman does not end at childbirth, but the events during the first year of life require the mother to provide food, shelter, warmth, and the basic necessities of life to another for survival. For centuries the mother, who feeds from her own body, has been the only one capable of ensuring the survival of the infant. In doing this a constant sacrifice is required again increasing the salience and utility of caring for women.

During childhood and into adolescence the mother
remains the primary caregiver. She provides physically, emotionally, and socially for the survival and well-being of not only one but sometimes several offspring. The number of years spent giving may range from a few to over 40 years. In essence, for centuries the entire adult life of most women has been given to the welfare of others. It is not surprising that the understanding of these dramatic inescapable events has evolved into a culture of caring. This has been noted elsewhere, for example Sara Ruddick (1986) analyzed maternal thinking and found that there were three great interests in the life of a mother. They are preserving the life of a child, fostering growth, and shaping an acceptable child. This was expressed earlier by Mayeroff (1971) who pointed out that both caring and an understanding of caring are inescapable parts of a mother's existence.

Men of course do experience part of the reproductive, nurturing, and childbearing years, but not at the same level and intensity as women. Nevertheless, because of the keenness of human intellect, men certainly become aware of the philosophies and world views found among women, and often recognize their strengths. However, the general overall acceptance and use of a caring perspective is not as applicable in their life tasks. Thus, the growth of caring increases for the women during the adult years, or if it is high at the onset, it is further maintained and reinforced.
For the men the amount of caring may increase but does not reach the levels that are characteristic of women.

**Summary**

The caring and the justice moralities, are of course not mutually exclusive. Both men and women can learn and be aware of and possess each. The differentiation comes in preference or choice. Salience and usefulness of the two perspectives differ. Certainly women are capable of understanding any level of reasoning in the rational-justice domain. This is pointed out when we see that there is a closer correspondence with the use of Kohlberg's higher level moral reasoning with educational level rather than with age or gender (Blasi, 1980). As women become more socialized in the male dominated culture, they will of course have more exposure to a justice-rational moral orientation. This would then be reflected in their use of this type of reasoning to solve structured moral dilemmas. It does not mean that they would prefer or choose it in real life situations, as has been noted by Gilligan (1982), Noddings (1984), and others.

The converse may not be true. Males are not socialized after childhood into the culture of caring. And the utility of the culture of caring for success in terms of objective achievement is not clear. Thus, males would have less motivation and less opportunity to develop a caring perspective resulting in no age differences.
The finding of gender differences at all ages in this investigation suggests that the events just described create a world view that becomes part of the culture of women and is communicated to young girls early in life. This results in the consistency of higher caring scores for women at each age level while women's further socialization in the justice oriented male culture counter balances the increase in caring resulting in no discernible age differences in the caring scores.
REFERENCES


Brigham Young University.


Table 1
Items in The World View Questionnaire

Circle the contrasting adjective you think is more important to you personally.

<table>
<thead>
<tr>
<th>#</th>
<th>Item</th>
<th>Item</th>
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<tbody>
<tr>
<td>1</td>
<td>Logic</td>
<td>Intuition</td>
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<tr>
<td>2</td>
<td>Power</td>
<td>Compromise</td>
</tr>
<tr>
<td>3</td>
<td>Talent development</td>
<td>Giving to others</td>
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<tr>
<td>4</td>
<td>Character</td>
<td>Kindness</td>
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<tr>
<td>5</td>
<td>Consistency</td>
<td>Forgiveness</td>
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<td>Law Abiding</td>
<td>Helping others</td>
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<tr>
<td>7</td>
<td>Freedom</td>
<td>Children</td>
</tr>
<tr>
<td>8</td>
<td>Doing what's right</td>
<td>Happy marriage</td>
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<td>Organized</td>
<td>Creative</td>
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<td>Personal accomplishment</td>
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<td>What people are like inside</td>
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<td>Stable</td>
<td>Flexible</td>
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<td>17</td>
<td>Truth is known by results</td>
<td>Truth is self-evident</td>
</tr>
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<td>18</td>
<td>Self</td>
<td>Those we love</td>
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<td>19</td>
<td>Self-development</td>
<td>Family development</td>
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<td>Knowledge for knowledge sake</td>
<td>Knowledge for application</td>
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<td>21</td>
<td>Justice</td>
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</tr>
<tr>
<td>34</td>
<td>Deeds</td>
<td>Intentions</td>
</tr>
<tr>
<td>35</td>
<td>Law abiding</td>
<td>Caring</td>
</tr>
<tr>
<td>36</td>
<td>Ability to influence others</td>
<td>Ability to understand others</td>
</tr>
<tr>
<td>37</td>
<td>Competitive ability</td>
<td>Cooperative ability</td>
</tr>
<tr>
<td>38</td>
<td>Leadership</td>
<td>Loyalty</td>
</tr>
<tr>
<td>39</td>
<td>Being in charge</td>
<td>Helping</td>
</tr>
<tr>
<td>40</td>
<td>Respect for others</td>
<td>Service to others</td>
</tr>
</tbody>
</table>

(* represents chi-square significant differences, see pages 13 and 14)
Table 2
Analysis of Variance for Dependent Variable: Caring Score

<table>
<thead>
<tr>
<th>Source</th>
<th>DF</th>
<th>SS</th>
<th>MS</th>
<th>F Value</th>
<th>PR&gt;F</th>
</tr>
</thead>
<tbody>
<tr>
<td>Model</td>
<td>37</td>
<td>9221.157</td>
<td>249.22</td>
<td>5.57</td>
<td>0.0001</td>
</tr>
<tr>
<td>Error</td>
<td>570</td>
<td>25490.617</td>
<td>44.72</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Corrected Total</td>
<td>607</td>
<td>34711.774</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Source</th>
<th>DF</th>
<th>SS</th>
<th>F Value</th>
<th>PR&gt;F</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age</td>
<td>4</td>
<td>345.439</td>
<td>1.93</td>
<td>0.1038</td>
</tr>
<tr>
<td>Gender</td>
<td>1</td>
<td>1293.273</td>
<td>28.92</td>
<td>0.0001</td>
</tr>
<tr>
<td>Religion</td>
<td>3</td>
<td>532.370</td>
<td>3.97</td>
<td>0.0081</td>
</tr>
<tr>
<td>Age*gender</td>
<td>4</td>
<td>220.277</td>
<td>1.23</td>
<td>0.2963</td>
</tr>
<tr>
<td>Age*religion</td>
<td>11</td>
<td>796.505</td>
<td>1.62</td>
<td>0.0894</td>
</tr>
<tr>
<td>Gender*religion</td>
<td>3</td>
<td>243.745</td>
<td>1.82</td>
<td>0.1429</td>
</tr>
<tr>
<td>Age<em>gender</em>religion</td>
<td>11</td>
<td>702.689</td>
<td>1.43</td>
<td>0.1557</td>
</tr>
</tbody>
</table>

Root MSE = 6.687
Score Mean = 24.715
Table 3  
Mean Caring Score for Age, Gender, and Religion Groups

<table>
<thead>
<tr>
<th>Age</th>
<th>N</th>
<th>Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 (10-17)</td>
<td>66</td>
<td>21.288</td>
</tr>
<tr>
<td>2 (18-35)</td>
<td>292</td>
<td>25.815</td>
</tr>
<tr>
<td>3 (36-50)</td>
<td>90</td>
<td>23.633</td>
</tr>
<tr>
<td>4 (51-65)</td>
<td>67</td>
<td>25.552</td>
</tr>
<tr>
<td>5 (66 +)</td>
<td>93</td>
<td>24.140</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Gender</th>
<th>N</th>
<th>Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 (Male)</td>
<td>286</td>
<td>21.580</td>
</tr>
<tr>
<td>2 (Female)</td>
<td>322</td>
<td>27.500</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Religion</th>
<th>N</th>
<th>Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 (Non-specified)</td>
<td>123</td>
<td>24.943</td>
</tr>
<tr>
<td>2 (Mormon)</td>
<td>203</td>
<td>26.270</td>
</tr>
<tr>
<td>3 (Non-Mormon)</td>
<td>237</td>
<td>23.987</td>
</tr>
<tr>
<td>4 (None)</td>
<td>45</td>
<td>20.911</td>
</tr>
</tbody>
</table>
FIGURE 1: AGE, GENDER & MEAN CARING SCORE
FIGURE 2: AGE GENDER & MEAN CARING SCORE
Age, Gender, and Religious Differences in Moral Perspective

Samuel L. Clay II

Department of Psychology

M.S. Degree, December 1990

ABSTRACT

An investigation was conducted to see if age and gender are related to a preference for a caring versus a justice morality. The World View Questionnaire with 40 word pairs was used to measure a preference for a caring morality. It was found that there was a significant gender difference in the caring score, with the females scoring higher than the males. There also was a significant religious difference in the caring score with religious and especially Mormon subjects scoring higher than non-religious subjects. There was not, however, a significant age difference as was predicted.

COMMITTEE APPROVAL: Larry C. Jensen, Committee Chair

Bruce L. Brown, Committee Member

David V. Stimpson, Department Chair