

Running Head: MORAL DEVELOPMENT IN DIFFERENT FORMS OF EDUCATION

Ethical Development in Long Distance Education

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### Abstract

With the advent of Information Communication Technologies, many countries, governments, and institutions are trying to reap the fruit of this new technology to ease costs, provide a new model for education, and make education accessible to all. Countries are investing heavily in ICT, computers, and mobile technology focusing due to the efficiency and utility provided, and to be part of the global commerce and community. When translating this new technology in education, there are many benefits such as costs saving, accessibility, direct communication, and freedom, but such benefits are being pursued without considering the effects of moral and ethical developments within E-learning, and how that impacts the professional ethics of helping professions.

## Introduction

Technology has now permeated and changed our life and our society. Our life is dependent upon the technological governance of our economy, transportation, communication, government, military, wellbeing, entertainment, and many more aspects. One of the result of such technology in our life is that it has made the world a much smaller place through globalization and internalization. Our world is becoming more and more interconnected in all aspects, leading to political theories such as Complex Interdependence by Joseph Nye and Robert Keohane which state that our destiny is intertwined.<sup>1</sup> Technology has changed the way society operates and has become the key growth engine for improving the standard of living for the lives of citizens around the world. Our government, economy, and institutions are now heavily dependent on technology for communications, work, and efficiency that an electrical black out will cost millions of dollars in damages.

## Literature review

The level of internet usage and the level of 3G mobile-broadband coverage has been rising significantly the last decade. With advances in manufacturing, massification, and ease of transport, the proliferation of access to the internet has been rising rapidly. In 2000, there was only 400 million internet users. In the year of 2015, the figure has doubled by 4 times resulting in a figure of 3.2 billion internet users around the world. Cellphone subscription penetration in the world in 2000 stood only at around 10 percent, but in 2015 the figure has jumped to 97 percent. Mobile

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• <sup>1</sup> Keohane, R.O., & Nye, J.S. (1998). Power and Interdependence in the Information Age. *Foreign Affairs*, 77(5), p. 81.

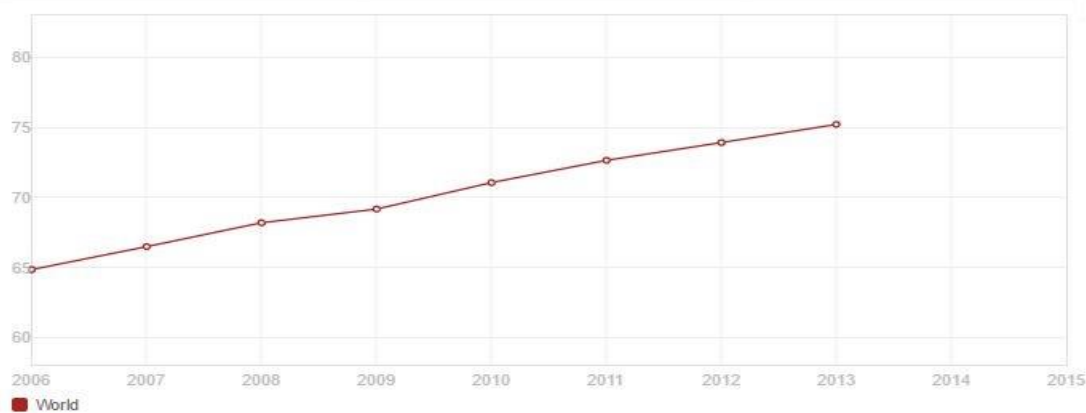
broadband figure in 2007 stood below 10 percent, but in 2015 it has jumped to 47 percent.<sup>2</sup> The level of internet usage around the world for work, life and communication has been undeniably rising rapidly.

The relevance of internet has been increasingly prevalent in higher education, with the rise of online universities becoming a popular and cheap alternative to prospective students around the world. The advantages and benefits has also been translated in the field of education. With the advent of the internet, today's long distance education is characterized through massification and diversification. The internet has allowed massification of education to unprecedented level, by allowing easy access to both instructors and students. The diversification has also allowed students to learn in accordance to their level and understanding at different paces. Another characteristics is cost reduction, as education has become easier to access ever since the industrial revolution due to new methods of sharing information, such as manufacturing processes of books, etc. The massification of education has allowed many different modes of learning, methods of education, and for groups of people with different needs. Although technology has permeated education and education system itself, it has now started to affect the way education occurs, and it is here to stay.

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<sup>2</sup> "ICT Facts & Figures" Internet Telecommunication Union. <http://www.itu.int/en/ITU-D/Statistics/Documents/facts/ICTFactsFigures2015.pdf>

Education is one of the most important aspects of culture. Christianity values education to help ordinary citizens study in depth the gospel. Ordinary citizens value education for improving their quality of life. Governments and institutions value education for providing the technological and medical innovations that help countries solve problems and issues. Countries such as S. Korea<sup>3</sup> and Finland<sup>4</sup> have employed education as the cornerstone for economic growth without natural resources. From these trends, countries and institutions are investing heavily into education around the world for all these benefits above.<sup>5</sup>



Although higher education has been institutionalized at least since the 11<sup>th</sup> century founding of the University of Bologna, the method of instruction not varied far from a teacher-centered approach where one instructor imparts knowledge, at a specific time and place. This has remained constant during the industrial era where education, along with the production processes became systematized and efficient. Even during the industrial era, the process of education was the same: instructor, location, time, etc. The focus and content of education however, has shifted drastically according to the demands, government, and societal requirements. After the industrial

<sup>3</sup> "Expenditure on education, Public (% of GDP) (%)". *United Nations Development Programme*. World Bank. October 2013. Retrieved 4 March 2016.

<sup>4</sup> "Total Natural resources rent (% of GDP) (%)". The World Bank Data. Estimates based on sources and methods described in "The Changing Wealth of Nations: Measuring Sustainable Development in the New Millennium" (World Bank, 2011).

<sup>5</sup> "Expenditure on education, Public (% of GDP) (%)". *United Nations Development Programme*. World Bank. October 2013. Retrieved 4 March 2016.

era, education became focused on training future workers to help integrate individuals inside societies, economy, and categorizing people.

Technology has rapidly affected the student experience, challenged the university structure, and enhanced instructional delivery. Whereas the primary required technology for students even in the early 1980s remained the book, over the next 10 years' school curriculum expanded to require computer and typing skills. As computers surpassed textbooks, education required increased technological literacy: new platforms, topics, ideas and subjects.

Today, web technology has expanded to provide learning platforms independent of any physical location, or material. This is evident in the rise of Massively Open Online Courses (MOOCs) such as Coursera and Khan Academy, as well as in the rise of online education providers such as the University of Phoenix and DeVry University. Technology has now made long distance education possible first through correspondence, television, and now the internet. Yu, Lee, and Want combines E-learning with mobile learning and portable technology under the category, Mobile learning or M-learning. M-Learning has become significant because we are able to learn through mobile devices that frees us from the constraints of time and space. M-learning "features mobility, high efficiency, broadness, interactions, sharing and personalization which enables learners to carry out their learning process "in a portable way anywhere, anytime"" (p. 35) without sitting in front of a computer. With these advantages, technology in education is here to stay, and students and instructors are rapidly adopting long distance education worldwide. Technology has started to change the method of learning itself by giving more autonomy to students.

The key differences in internet-based education and traditional educational models is that it helps remove the institution in education by giving freedom to students to choose the location to learn. The time to learn is up to the student as well,

allowing the convenience of students to learn at the most convenient time. Donald E Hanna, a Professor of Educational Communication, argues that when there are no classroom settings, directed discussion, and interpersonal interaction between teacher or students, the mission then becomes more focused on content, depended on degree completion and market force development (1998). The education than becomes student centered, in a spectator manner and not being directly involved with others in the education process.

This might become a dominant trend in learning. In order for this new model of learning to occur seamlessly, there needs to be some recognition of the advantages provided. Yu, Lee, and Wang highlight three aspects: : perceived usefulness, cognitive absorption, and perceived ease of use (2012). Perceived usefulness is when learner recognizes that the technologies of “m-learning are useful for engaging learning with active and effective communicative efficiency in forming subjective perception.” (Yu, Lee, & Wang 2012, p. 38) Cognitive Absorption is the degree the user is able to use and benefit from m-learning. Perceived ease of use is the ease of use and perception of learning through m-learning. The utility and acceptability therefore, is not hard to achieve with technological saturation in our life combined with ease of access.<sup>6</sup> This method of learning might be preferable if you take into account cost saving, freedom of time, and ease of use.

M-learning can be especially beneficial to people who have different responsibilities and commitments such as work, family, or those who are physically handicap. Having the freedom of time to the students to pace themselves allows great flexibility and a bigger pool of learners. This provides advantage over the traditional

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<sup>6</sup> “Smartphone Ownership and Internet Usage Continues to Climb in Emerging Economies”  
[http://www.pewglobal.org/files/2016/02/pew\\_research\\_center\\_global\\_technology\\_report\\_final\\_february\\_22\\_2016.pdf](http://www.pewglobal.org/files/2016/02/pew_research_center_global_technology_report_final_february_22_2016.pdf)

model by removing need for the physical presence of an instructor; learning through the internet provides the benefit of ease of access, potential cost reduction, and convenience. People who would choose online education would also have to value and prioritize time savings as well as personal benefits of learning at home or in different locations (Punie n/d).

Several problems arise from the m-learning. First, the less personal education becomes, the less engagement to current events from a personal vantage point due to the nature of long distance education. The view's and opinions of instructors would therefore not be important. There would be no engagement of "intellectual theology with the issues of the day" (AppleYard 1996, p.3). Second, prolonged use of such media, according to sends particular messages that impact the thoughts, ideas, lifestyles of the viewers, which could help promote a secular worldview if used incorrectly (Kim 2001, p. 179). Third, there is no guidance for instruction, and so the quality can vary widely (Punie, 2006). What future prospective teachers face is not just the mastery of the content with the mastery of ICT skills but the complete mastery of pedagogical skills. This problem is also compounded by the task of trying make teachers comfortable enough to fully take advantage of such tools as well as empowering the teachers sense of

professional and moral purpose so that they can employ digital technologies fully – that is, for understanding, reflection, ingenuity and creativity, and, through these, support their own learning in new ways....The problem is that there is very little fundamental research that investigates how teachers might learn with digital technologies. (p.14)

Neville, Lam, & Gordon (2015) state that as health care professions are being forced to engage in ICT within health care settings, health professional educators (HPEs) also need to be confident and in control of their ICT usage to support their educational undertakings. If there is no sense of control, or participation in long distance learning, the study suggests that HPEs show "resistant to change, poor



motivation, fear, anxiety, and low confidence with computers.” If there is no sense of control or participation, the instructors are not fully utilizing their skills and knowledge, as well as preventing personal and emotional involvement. This influence will prevent the process of learning from being immersive and as well as intellectually and emotionally engaging.

One major barrier to massification according to Nasiri, F. and Mafakheri, F., (2015) is that long distance education that crosses borders need to accommodate for cultural differences, norms, understanding, standards and ethics, which than effects the voicing of ideas, concerns, and understanding towards religion, gender, and race. This can thus become an obstacle for instructors to be more prudent as they are aware that they are being recorded for what they do and say. This also could be limited by language and communication fluency, therefore lessening emotional involvement, personal internalization, and consequently effect moral development. Due to these difficulties, the solution offered using internet based learning in an educational context is through the emphasis on training by increasing knowledge and skill development. Therefore, the training for internet lecturers might have the effect of making teachers not teach about their personal beliefs, and personal convictions, ideas, and different understanding for the sake of being politically correct.

Without a participation in an intellectual conversation, there can only exposure to ethical dilemmas and thoughts. Without the intellectual and emotional engagement by students, students will not process the information actively but passively, which than the information has less value. “The best way to teach ethics may not be about the content of ethics at all, but the process by which students learn.” According to the author Wiggins, A. (2011) from “Not teaching Ethics”, the best way to teach ethics was not on the contents but through drawing upon ethical qualities of their students. Teachers should not just guide through ethical issues but allow students to experience

ethical and practice good ethics and bad ethics within a classroom. According to Wiggins the best way to naturally develop these qualities was through a Socratic seminar. Ethics are best learned from the interactions from students as they interact, communicate, and personally understand the interactions. The author Nielsen elaborates on different concepts of ethics such as “Kantianism, utilitarianism, social contract theory, cultural relativism and moral development theories.” He states that it is easy to understand ethics, but feel no responsibility, and reaction. Simply said the students will be not concerned about it, with no empathy or response. The best way to stimulate an empathetic response is by personal stories that evoke concrete experience which help students take part in the story itself. Nielsen (1998) quotes Robert Coles that understanding stimulated from personal stories helped people “... cognitively understand and emotively feel the ethics issues and ethical concern.” This combined response helps students of business, legal, and medical studies to take action. Moral understanding and reasoning is therefore linked to moral behavior. This argument has been made before by Kohlberg.

Although emotional and intellectual engagement can lead students to action, they may still lack the political method and knowledge to take necessary action. Nielsen quotes Aristotle to make this point: “The student of ethics must apply himself to politics.” According to different environments, there are different responses that have to be made to the ethical dilemmas, but the most probable case includes working together and against others. There are many methods for responses according to the problem at hand, but limitations and “civic appropriateness of the various single, double, and triple-loop methods...” There is no right way to perceive and understand cognitively and emotionally, but the development of ethical character, or character building is the most important part of helping students be ethical, through understanding their strengths, limits, and the ability to work together to solve

problems. The participation of students within the context of education can be effected negatively due to their reduced involvement. Teaching ethics is important, but engaging students in ethics is even more vital for moral reasoning increase.

With the classes and content becoming easily more accessible through the internet, and fast becoming substitutes or outright replacing some classes, how does this effect moral development, compared to traditional classes? How can social convention<sup>7</sup> be enforced or regulated through the internet (Nucci 1981)? Can autonomous morality be experienced alone through interaction on the internet?

Moral actions are not just connected to reasoning and cognitive function, but emotions as well. Emotions play a big role in moral development because they provide a crucial link between our thoughts and our actions.<sup>8</sup> Can the same level of emotional involvement and interactions be accomplished through long distance education?

For Christian scholars and educators, the emotional involvement and community needs to be addressed for Christian thought and discussion to flourish. According to Gregor McLennan (2010, 2 August) “The Postsecular Turn”, there needs to be a consideration of faith for Christians because Christians “seek inclusion and recognition in the public sphere precisely on the basis of their ‘faith’... Their ‘faith’ is what they are proud of, and it is what they take to ground the moral distinction between themselves and other actors in the sphere of justice and good work. ... faith was principally regarded as pertaining to virtue rather than to knowledge/belief...”

Moral development “represents the transformation that occur in person’s form or structure of thought” (Kohlberg and Hersh, 1977, p54) Joanne Darrigo interpreted Evans N.J. works to college education heightening moral development. Indeed, many

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<sup>8</sup> Saarni, C., Campos, J. J., Camras, L. A. and Witherington, D. 2007. Emotional Development: Action, Communication, and Understanding. *Handbook of Child Psychology*. III:5.

Christian Universities such as Handong values and addresses moral and character development in their mission statement. Schools such as Handong value student to student interaction, and to professor to student interaction. Chickering and Gamson (1987 Fall), in his paper of “Seven Principles for Good Practice in Undergraduate Education” said “frequent student-faculty contact in and out of classes is the most important factor in student motivation and involvement”. Moral development is not limited to just early childhood or during puberty, but is developed throughout our lifetime. Parker and Pascarella (n.d.) understood McNeel’s book on “College teaching and student moral development” that “students who participated in off campus learning experiences demonstrated higher gains in moral reasoning. Also, McNeel asserted that college students’ out of class interactions with faculty members were positively related to their moral development.” Moral development is the transformation that occurs in a person’s form or structure of thought, and this is best developed with regular contact with other people involved in that very moral community.

In learning online limiting interactions with faculty and students, it is only inevitable that this leads to moral development that is not on par with traditional classrooms. Before institution implements online learning systematically, we need to examine the effects of online course in moral development, especially institutions that focus of moral and character development. This will be even more dire in professions that need ethical standards and moral consciousness such as accounting and nursing. Helping professions are the most at risk with online education.

Through internet based learning, it limits professors being role models, discipleship, and impartation of personal knowledge and therefore limits personal growth. Professors are limited in helping students understand themselves, moderate responses, talking and communicating effectively, and empathizing accurately,

building trust, and respect of productive interactions. Students have limited face to face interactions with each other, and have less opportunities for developing people skill, which is necessary for helping professions. Although some aspect of helping professions are mediated through technology, (doctors meeting patients online or through a video chat), helping professions still needs direct contact to administer help, procedures and support. Instructors cannot meet the needs of students. This not only have a negative relationship in helping professions but it also has a negative effect in all aspects of education.

There are many benefits that lures both institutions and students, and both are partaking in long distance education for these reasons, but no research appears to have focused on the aspect of aspect of character, ethical and moral development regarding long distance education, compared to traditional bricks and mortar education. This research paper was written to see the effects of distance education, and a comparison to traditional education found in tertiary education.

### Research Question

How does moral development compare in an online setting compared to a traditional educational environment? For development in moral reasoning to happen according to traditional psychological theory such as Piaget and Kohlberg, there needs to be some form of internalization of information for contemplation or disequilibrium for individuals to consider. As noted before by The Taiwanese scholars, can information be efficiently absorbed even with meeting the needs or perceived usefulness, cognitive absorption, and perceived ease of use? Does satisfaction guarantee development in moral reasoning? There has been clear and definitive connection between development in moral reasoning and interactions between students and professors, but does a virtual representation of a classroom have the

same results of information and moral dilemmas being contemplated personally or just simply analytically? (Because students contemplate this alone, not held responsible for answers, indirect communication and discussion, and therefore done only from their point of view.) If so, how much does this vary between students taking online course and offline courses? Do the way students regard classes online and offline affect the emotional and intimacy within the classroom, and therefore the level, trust and quality of the interaction?

Thesis: In an E-Learning program, students achieve lower levels of moral reasoning than they would in a traditional learning program.

Hypothesis:

My first hypothesis is learning online is not as effective in increasing moral reasoning due to less direct interaction, data intensiveness, and not being part of an effective community. Long distance education puts constraints on the students to internalize the information personally due to their assumptions towards online courses, and virtual representation of classrooms results in an observer role than a participatory role. We doubt that exposure to people online will develop moral reasoning more than in a traditional classroom setting. This could possibly result from students perceiving to have less of a direct involvement resulting in students perceiving less control of the process, therefore making classes less personal and more data intensive.

Two predictions that are from classes that use internet based learning such as blended and full time internet classes are that moral development will be lower depending on the ratio of online and offline classes. The ratio will have to be more than

70% online. My second prediction is that 50% or more online classes will not have the same amount of emotional involvement and friendliness towards peers and professors.

Third, there will be a difference in students who are taking offline and blended in regards to interactions and friendliness of peers.

Fourth, we hypothesize that students who are taking offline and blended classes will have difference in interaction with professors and the perceived friendliness with professors.

## 2. Instruments:

### 2.1 DIT

One of the most commonly used methods for evaluating moral reasoning is the Defining Issues Test (DIT) (Rest 1979). The DIT measures moral reasoning by providing moral dilemmas and asking survey question in regards to the situation. “The scores produced by the DIT were able to distinguish groups of individuals who could reasonably be expected to differ on moral judgement development, were able to demonstrate that the measure was sensitive to educational interventions, and could related to moral actions and choices” (Thoma and Dong 2014). In addition, Thoma and Dong go on to say that the DIT has also proven to be valid with many studies being done both in time series and cross-sectionally, with older mature individuals having higher moral reasoning. There was indeed a correlation with increase in moral reasoning with both time and progress in education. DIT scores correlate with measures of “cognitive capacity, and moral comprehension, to recall and reconstruction of post-conventional moral argument, to Kohlberg’s measure, and to other cognitive development measures”(p. 60). Through using the DIT as the instrument of testing the moral reasoning capability, it would also be taking into account the ability of the individual to remember the information and the moral

comprehension from both online participants and offline participants. Gielen and Markoulis (1994) argue that moral reasoning is developed in a universal way across cultures, which allows us to use the DIT in the Korean context.

The Korean DIT has 3 dilemmas, and 12 questions. Calculating the DIT score mainly comes from weighting the order of importance of the 12 questions from one to four. Questions one to six review the moral developmental stage. People who responds with questions who shows the quality of fifth stage or the sixth stage are given four points, with the second important question given three, the third most important question given two points, and the fourth one given one point. The points are added and divided by 0.3, with the maximum score being 90.

If the answers are repeated or more than 6 questions left blank, the respondent is considered as having left the questions unanswered.

## 2.2 Short Survey

In addition to using the DIT for assessing the student's moral reasoning, we also developed a short survey to understand whether a predisposed population with different ethical standards or bias would choose online education over offline education. We sought to determine the difference between levels of emotional involvement, intimacy, and trust between students involved with online education and those involved with offline education. We also sought to understand whether this has any correlation to development of moral reasoning. The first part of the survey consists of a multiple choice question that can assess the student's perceived effectiveness, level of emotional involvement, and their perceived attitude towards their peers and professors. The rest of the survey questions define the demographics of participants, their age, gender, major and semester.



## Participants

Handong Global University has two courses that are taught through both online and offline models, allowing us to have both online and offline participants. The online class however is only blended and does not provide a 100% online class. Due to having one class out of the student's 5 being only online, the effect of online classes on moral development may be minimal. With the class being blended, only half the class is done through an online method, while the other half being offline. This results in only 10% of classes being online--4.5/5 if the students are taking the average of 5 classes (18 credits), with max being 20% of the online class effect (4/5), not to mention Handong Global University's (HGU) commitment to character development.

HGU's emphasis in character development and moral character comes from their vision and embodiment of both Christian values as well as academic excellence. The school atmosphere including academics, student life and classes are centered around Christian values, that try to foster honesty, integrity, and Christian moral character. HGU's student orientation in the beginning of semester called HANST celebrates their Christian values, and helps new students internalize the values through education and signing a pledge to uphold the values of integrity, honesty, and moral character. Exams are also not proctored, and students are divided into "teams" for extensive social communication, support, and to some extent accountability.

We expect the moral reasoning between students insignificant because % of online classes are minimal. We did however expect differences in emotional difference, perceived effectiveness, and the student's attitudes towards their peers and professors.

Section 1 is blended courses. Section 2 is fully offline.

Sections		Male	Female	Total
1	n	25	35	60
	%	17.4%	24.3%	41.7%
2	n	31	53	84
	%	21.5	36.8	58.3
Total		56	88	144

Grade		1	2	3	4	5	Total
1	n	1	21	13	19	6	60
	%	0.7	14.7	9.1	13.3	4.2	42.0
2	n	61	10	7	3	2	83
	%	43.4	21.7	14	15.4	5.6	58.0
Total		62	31	20	22	8	143

#### Implementation:

The DIT was administered through a paper and pen format as it has been not tested for online distribution. This resulted in the DIT and survey being administered to students at the end of class with the professor's consent and in convenience sampling. The survey was administered at the end of each class, which were in the late morning (11:15) and late afternoon (5:15).

## Results:

Dependent variable	N	Mean	Standard Deviation
Effectiveness (효과적)	142	6.725	2.0005
Friendliness of Lecture 친근_강의	143	6.350	2.2179
Friendliness of peers 친근_학생	143	4.385	2.2733
Interaction with peers 상호_학생	143	4.476	2.5806
Friendliness of professors 친근_교수	144	7.0694	1.92459
Interaction with professors 상호_교수	143	6.4720	2.03190
P_score	144	37.8935	15.97758

Dependent variable	Sections	N	Mean	Standard Deviation
Effectiveness 효과적	Online	60	6.683	1.9528
	Offline	82	6.756	2.0461
Friendliness of Lecture 친근_강의	Online	60	6.133	2.2358
	Offline	83	6.506	2.2052
Friendliness of peers 친근_학생	Online	60	3.717	2.0838
	Offline	83	4.867	2.2941
<b>Interaction with peers 상호_학생</b>	Online	60	3.633	2.2993
	Offline	83	5.084	2.6142
	Online	60	6.9417	1.96924

Friendliness of professors 친근_교수	Offline	84	7.1607	1.89865
Interaction with professors 상호_교수	Online	60	6.1292	1.90199
	Offline	83	6.7199	2.09725
P_score	Online	60	39.388889	16.8910508
	Offline	84	36.825397	15.3050618

Independent Samples Test						
		Levene's Test for Equality of Variances		t-test for Equality of Means		
		F	Sig.	t	df	Sig. (2-tailed)
Effectiveness 효과적		0.176	0.676	-0.213	140	0.831
Friendliness of 친근_강의		0.002	0.967	-0.992	141	0.323
<b>Friendliness of peers</b> 친근_학생		<b>0.248</b>	<b>0.619</b>	<b>-3.075</b>	<b>141</b>	<b>0.003</b>
<b>Interaction with peers</b> 상호_학생		<b>1.58</b>	<b>0.211</b>	<b>-3.443</b>	<b>141</b>	<b>0.001</b>
Friendliness of professors 친근_교수		0.01	0.922	-0.672	142	0.503
<b>Interaction with professors</b> 상호_교수		<b>0.337</b>	<b>0.562</b>	<b>-1.728</b>	<b>141</b>	<b>0.086</b>
P_score		1.096	0.297	0.949	142	0.344

#### Discussion:

The results show that blended moral reasoning has no significant differences between the blended class and non-blended class. The biggest significant difference

between the blended class and non-blended class was the level of interaction and the perceived friendliness with their peers. With a difference of perceived friendliness from a class that is only 50% blended, the implications of a fully online class can be significant for institutions such as HGU. Institutions that have concerns for students and student relations for character development and serving others should pause before bandwagoning with the current trend of digitalizing their classrooms.

Although interactions with a professor are not significantly different, we still have to examine the difference in interaction with professor, because exposure to intellectually and perhaps morally superior agents is key to bringing disequilibrium to students—at least as Piaget theorizes moral development. If more percentage of classes were to be online, or if students were to take more than one blended class, the effects of blended classes could be possibly increased.

#### Conclusion:

The significant differences right now have enough merit for further investigation for fully online courses or 100 percent cyber universities around the world. Although degree completion and skill development is important, that is only addressing a small part of human development and small part of what education can provide. Without looking at character and moral development of students, we are not looking at the person holistically, and we are not maximizing the full benefit and effect of education. The value of education will be lost, if education only brings skill development without influencing or developing other parts of the students. In fact, the importance and need for university diminishes, as they can be easily replaced by online course; there is no need for institution, discourse, and becoming one with the institution.

The effects of moral development from online course needs to be considered as online education and courses become much easier to access. This is particularly important for institutions such as HGU and other religious institutions around the world that have clear character development commitments.. The urgency is also palpable in regards to the situation in Africa where online courses are fast becoming preferable, due to such factors as ease of access, cost savings, and quality. The diminishment of moral development from education is detrimental to the quality and integrity of education itself, and this discrepancy will bring direct consequences into our society and directly affecting our life.

#### Definitions:

**Distance education:** Education through ICT means learning through live or pre-recorded videos. Lecture materials are posted and submitted online. Discussions, conversations, and communication are internet based.

**Secularization:** Removal or suppression of ethical, moral, personal beliefs within a given context. (Cultural, social, setting. In this case, educational setting.)

**Ethics:** Moral principles that helps guide a person's decision making process. In the helping profession context, it can be considered as professional ethics, and ethical conduct. Although ethics can be taught (made exposed) it cannot be imposed and be made valuable to a person.

**Religion:** A systematic belief which effects the understand of the world and interpreting values.

ICT: technologies regarding e-learning, or more specifically phones, tablets, laptop, and desktop computers

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## [Appendix]

## 온라인 및 오프라인 강의와 도덕성에 대한 설문

안녕하십니까? 한동대학교 국제어문학부 김지민 입니다. 본 설문은 온라인과 오프라인 수업을 통해 도덕성 계발의 차이가 있는지 측정을 하려고 진행을 준비하고 있습니다.

설문의 대상은 대학생이며 소요시간은 약 5-7 분입니다. 응답하신 내용은 통계법 8 조에 의거하여 비밀이 보장되며 익명으로 설문을 진행할 것입니다. 또한 응답하신 내용은 통계분석 및 연구목적 이외에는 사용하지 않을 것입니다.

각 문항에는 정답이 없으며, 가능한 범위 안에서 솔직하게 답변해주시면 연구에 큰 도움이 될 것입니다. 설문에 응해주셔서 진심으로 감사드립니다.

2016. 05. 01

본인은 자발적으로 본 설문에 참여하였으며, 설문 내용이 연구에 사용되는 것에 동의합니다.

(서명) \_\_\_\_\_

< 절 취 선 >

본 설문에 대해서 문의 사항이 있으시거나, 응답하신 설문을 철회하고 원하시는 경우에는 아래 연락처로 연락주십시오. 적극적으로 요청에 임할것을 약속드립니다. 감사합니다.

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## &lt;보기&gt; 자전거사기

철수의 아버지는 차로 30 분가량 걸리는 회사에서 일하고 있다.그러나 교통이 막히면 한 시간도 넘게 걸린다.그래서 철수 아버지는 오래전부터 자전거를 하나 사서 회사도 다니고,시장을 보거나 운동을 하는 데에도 사용해왔다고 마음먹고 있었다.그러나 막상 사려고 하니 생각해보아야 할 일이 많이 있음을 알게 되었다.

(1) (입장선택)만약 당신이 철수 아버지의 입장에 놓인다면 어떻게 하겠는가?

① 자전거를 산다 ② 잘 모르겠다 ③ 사지 않는다

(2) (중요성 정도)자전거를 사는가 안 사는가 하는 결정에 다음의 질문들은 어느 정도로 중요한가? (해당란에 v표 하시오)

매우 중요하다	대체로 중요하다	약간 중요하다	별로 중요하지 않다	전혀 중요하지 않다	질문
			V		1. 동네에 있는 가게에서 살 것인가, 시내의 백화점에서 살 것인가?(이 질문은 '별로 중요하지 않게'생각되어 ④에 v표 되었다.)
	V				2. 장기적으로 볼 때,새 것과 중고를 사는 것 중 어느 것이 더 이득인가? (이 질문은 '대체로 중요하게'생각되어 ②에 v표 되었다.)
V					3. 가격은 비싸지만 품질이 좋은 것을 살 것인가,품질은 좀 떨어지더라도 값이 싼 것을 살 것인가? (이 질문은 '매우 중요하게'생각되어 ①에 v표 되었다.)
				V	4. 엔진의 크기가 어느 정도 되어야 하는가?(이 질문은 자전거를 사는 것과는 전혀 상관이 없으므로 '전혀 중요하지 않게'생각되어 ⑤에 v표 되었다.)
		V			5. 짐 틀의 크기가 어느 정도로 커야 하는가?(이 질문은 '약간 중요하게'생각되어 ③에 v표 되었다.)

(3) (중요 질문 순서선택) 위의 질문 중에서 중요하다고 생각되는 4 개의 질문을 고른 후, 중요한 순서대로 그 질문의 번호를 쓰시오.

가장 중요한 질문의 번호 (3)

둘째로 중요한 질문의 번호 (2)

셋째로 중요한 질문의 번호 ( 5 )

넷째로 중요한 질문의 번호 ( 1 )

-지시에 따라 다음 페이지로 넘어가시오.-

### <남편의 고민>

한 부인이 이상한 병으로 죽어가고 있었다.그래서 남편은 아내를 데리고 병원에 갔다. 의사는 암이라고 말하면서,집에서 가까운 약국에 그 암을 치료 할 수 있는 약이 있다고 했다.

그런데 약국 주인은 그 약을 만드는 데 돈과 시간을 많이 쓰고,고생을 했기 때문에 그 약값을 아주 비싸게 요구했다.그래서 남편은 약값 마련을 위해 열심히 일을 했지만,약 값의 반밖에 벌지 못했다.

그래서 남편은 그 약국에 가서 주인에게 “아내가 죽어가고 있어요.그 약을 반값에 주세요.나머지 반값은 다음에 드리겠습니다.”라고 애원했지만,주인은 “미안하지만 안 되겠습니다.”라고 거절했다.

그래서 남편은 아내를 살리기 위해 많은 걱정을 하다가,약을 몰래 훔치는 수밖에 다른 방법이 없다고 생각하기 시작했다.

(1)만약 당신이 이 남편의 입장에 놓인다면,당신은 어떻게 하겠는가?

① 훔친다    ② 잘 모르겠다    ③ 훔치지 않는다

(2) 남편의 훔칠까 말까 하는 결정에 다음의 질문들은 어느 정도로 중요한가?

매우 중요하다	대체로 중요하다	약간 중요하다	별로 중요하지 않다	전혀 중요하지 않다	질문
					1. 이유가 무엇이든 법이 정한 일은 지켜야 하지 않을까?
					2. 정말로 아내를 사랑한다면,약을 훔쳐서 아내를 살려야하지 않을까?
					3. 그 약을 먹어도 아내가 살지 죽을지 모르는데,감옥에 갈 일을 할 필요가 있을까?
					4. 부모님이 도둑질은 나쁜 것이라고 하셨으니,약을 훔치지 말아야 하지 않을까?
					5. 아내를 위해서 약을 훔칠까?아니면 남편인 자신을 위해서 약을 훔칠까?
					6.그 약을 만든 약국 주인의 노력과 고생도 중요하지 않을까?
					7. 약을 훔치다 잡히면 감옥에서 오랫동안 벌을 받아야하지 않을까?
					8. 아내와 남편은 각자 서로 무엇이 더 중요하다고 생각할까?
					9. 남편이 약을 훔친 것을 초등학교 때 선생님이 알게 되면 화를 많이 내시지 않을까?
					10. 이럴 때,법을 지키는 것은 사람의 목숨을 살리는 오히려 방해가 되는 것이 아닐까?
					11. 약국 주인은 너무 욕심이 많고 마음씨가 나쁘니까,도둑을 줌 맞아도 되지 않을까?
					12. 약을 훔쳐서라도 아내의 목숨을 살리려고 하는 것이,그냥 가만히 있는 것보다 더 나은 일이 아닐까?

(3) (중요 질문 순서선택) 위의 질문 중에서 중요하다고 생각되는 4 개의 질문을 고른 후, 중요한 순서대로 그 질문의 번호를 쓰시오.

- 가장 중요한 질문의 번호 ( \_\_\_\_ )  
 둘째로 중요한 질문의 번호 ( \_\_\_\_ )  
 셋째로 중요한 질문의 번호 ( \_\_\_\_ )  
 넷째로 중요한 질문의 번호 ( \_\_\_\_ )

## &lt;탈옥수&gt;

어떤 사람이 10년을 감옥살이를 해야 하는데 1년을 살다가 감옥에서 도망을 쳤다. 그리고 다른 지방으로 가서 이름을 바꾸고 8년간 열심히 일해서 큰부자가 되었다.

부자가 된 그는 양심적으로 회사를 운영하고, 월급도 잘 주고, 가난한 사람을 많이 도와주어 훌륭한 부자로 유명해졌다.

그러던 어느 날 옆집 부인이 이 부자가 감옥에서 도망친 범인이라는 것을 우연하게 발견하게 되었다. 그리고 경찰에서는 아직도 그를 체포하려고 열심히 찾고 있다는 사실을 알게 되었다.

부인이 이 부자를 경찰에 신고하면, 경찰은 범인을 잡아서 다시 감옥에 보내게 될 것이다. 그 대신 그 부자의 회사는 망할 것이고, 더 이상 좋은 일을 못하게 될 것이다.

부인은 이 사람을 경찰에 신고해야 할지 말아야 할지 망설이고 있다.

(1) 만약 당신이 이 부인의 입장에 놓인다면, 당신은 어떻게 하겠는가?

① 고발해야 한다    ② 잘 모르겠다    ③ 고발하면 안 된다

## (2) 부인의 신고를 할까 말까 하는 결정에 다음의 질문들은 어느 정도로 중요한가?

매우 중요하다	대체로 중요하다	약간 중요하다	별로 중요하지 않다	전혀 중요하지 않다	질문
					1. 감옥에서 도망친 후 그가 한 8 년간의 착한 일은,그 사람이 나쁜 사람이 아니라는 것을 보여주는데 충분하지 않을까?
					2. 감옥에서 도망쳐도 잡히지 않으면,감옥에서 도망치려고 하는 범인이 점점 많아지지 않을까?
					3. 벌을 다 받지 않고 감옥에서 도망치는 일은 나쁜 일이 아닐까?
					4. 그 범인은 착한 일을 많이 했으니까 옛날에 벌을 어긴 일은 용서받을 수 있을까?
					5. 그 부자를 다시 감옥으로 보내는 일은 그 사람이 한 착한 일을 무시하는 것이고,앞으로 계속해서 착한 일을 하지 못하게 만드는 것은 아닐까?
					6. 감옥에서 도망치다가 걸리면 더 큰 벌을 받으니까 도망치지 말아야 하지 않을까?
					7. 그 사람을 다시 감옥으로 보내는 것은 얼마나 인정이 없고 나쁜 것인가?
					8. 신고하지 않으면,도망치지 않고 감옥에서 착하게 벌을 받고 있는 다른 범인들에게는 억울한 일이 아닐까?
					9. 이 일을 알기 전에,그 부인은 이 범인과 어느 정도 친하게 났는가?
					10. 이유야 무엇이든 간에 도망친 범인을 신고하는 것은 우리가 당연히 할 일이 아닌가?
					11. 한 사람의 생각과 다른 많은 사람의 생각이 다를 때, 사회는 이 문제를 어떻게 해결할까?
					12. 그를 다시 감옥으로 보내는 것은 그 범인을 위해서인가, 다른 사람들을 위해서인가?

(3) (중요 질문 순서선택) 위의 질문 중에서 중요하다고 생각되는 4 개의 질문을 고른 후, 중요한 순서대로 그 질문의 번호를 쓰시오.

가장 중요한 질문의 번호 ( \_\_\_\_\_ )

둘째로 중요한 질문의 번호 ( \_\_\_\_\_ )

셋째로 중요한 질문의 번호 ( \_\_\_\_ )

넷째로 중요한 질문의 번호 ( \_\_\_\_ )

### <환자의 애원>

어느 젊은 여자가 암에 걸려 6 개월 밖에 살 수 없게 되었다.이 암은 그 여자를 너무 아프게 했다.너무너무 아파서 그 여자는 정신을 잃기까지 한다.

강한 진통제를 주면 덜 아프게 해줄 수는 있지만,이것은 너무 강한 것이어서 환자를 오히려 더 빨리 죽게 할 염려가 있었다.

가끔 고통이 멈추었을 때 이 환자는 조금 많은 진통제를 주어서 아픔 없이 죽게 해달라고 애원했다.여자는 너무 아파서 참기도 힘들고 어차피 죽을것이니까 편안하게 죽게 도와달라고 의사에게 울면서 부탁했다.

의사는 이 환자의 애원대로 고통 없이 죽을 수 있게 해주어야할지 말아야 할지 고민하고 있다.

(1)만약 당신이 이 의사의 입장에 놓인다면,당신은 이 환자의 애원을 어떻게 하겠는가?

① 들어 준다    ② 잘 모르겠다    ③ 들어주면 안 된다

(2)환자의 애원을 들어줄까 말까 하는 결정에 다음의 질문들은 어느 정도로 중요한가?

매우 중요하다	대체로 중요하다	약간 중요하다	별로 중요하지 않다	전혀 중요하지 않다	질문
					1.환자의 가족들은 어떤 생각을 하고 있을까?
					2.의사가 아닌 사람이 진통제를 주어서 사람이 죽게 되면 당연히 죄가 되는 것처럼,의사가 그렇게 해도 똑같이 사람을 죽이는 일이 아닐까?
					3.사람을 죽이는 사람을 하느님이 용서할 수 있을까?
					4.의사가 실수한 것처럼 일을 꾸며서 환자의 부탁을 들어 줄 수도 있지 않을까?
					5.나라의 법은 스스로 죽고 싶어 하는 사람을 억지로 못 죽게 할 권리가 있을까?
					6.일부러 사람을 죽이는 일은 의사가 해서는 안 되는 일 이라고 배우지 않았나?
					7.의사는 환자를 덜 아프게 해주는 일에 신경을 써야 하는가,아니면 다른 사람이 자신을 어떻게 생각할지에 더 신경을 써야 하는가?
					8.사람이 편안하게 죽게 도와주는 일이 어떨 때는 더 좋은 일이 아닌가?
					9.오직 하느님만이 사람의 목숨을 살리거나 죽일 수 있는 것이 아닐까?
					10.의사는 무엇을 가장 중요하게 생각하고 자신의 일을 해야 하는가?
					11.어떤 사람이 스스로 죽고 싶어 할 때,법은 그 사람이 스스로 죽게 허락할 수 있을까?
					12.사회는 자살을 허락하면서,또 살고 싶은 사람들의 생명을 지켜주어야 하는 반대되는 두 가지 일을 잘 할 수 있을까?

(3) (중요 질문 순서선택) 위의 질문 중에서 중요하다고 생각되는 4 개의 질문을 고른 후, 중요한 순서대로 그 질문의 번호를 쓰시오.

가장 중요한 질문의 번호 ( \_\_\_\_ )

둘째로 중요한 질문의 번호 ( \_\_\_\_ )



셋째로 중요한 질문의 번호 ( \_\_\_\_ )  
넷째로 중요한 질문의 번호 ( \_\_\_\_ )

귀하께서는 본 강의에서 만난 교수님들에게 얼마나 친근감을 느끼십니까?

문항	매우 그렇지않다	매우 그렇다
1. 귀하께서는 본 강의가 얼마나 학습에 있어서 얼마나 효과적이라고 생각하십니까?	1-2-3-4-5-6-7-8-9-10	
2. 귀하께서 본 강의 자체에 얼마나 친근감을 느끼십니까	1-2-3-4-5-6-7-8-9-10	
3. 귀하께서는 본 강의에서 만난 학생들에게 얼마나 친근감을 느끼십니까?	1-2-3-4-5-6-7-8-9-10	
4. 귀하께서는 본 강의에서 학생들과의 상호작용이 얼마나 활발하게 이루어지고 있다고 생각하십니까?	1-2-3-4-5-6-7-8-9-10	
5. 귀하께서는 본 강의에서 만난 교수님들에게 얼마나 친근감을 느끼십니까?		
5-1 마민호 교수님	1-2-3-4-5-6-7-8-9-10	
5-2 한윤식 교수님	1-2-3-4-5-6-7-8-9-10	
5-3 방청록 교수님	1-2-3-4-5-6-7-8-9-10	
5-4 손화철 교수님	1-2-3-4-5-6-7-8-9-10	
6. 귀하께서는 본 강의에서 교수님과의 상호작용이 얼마나 활발하게 이루어지고 있다고 생각하십니까?		
6-1 마민호 교수님	1-2-3-4-5-6-7-8-9-10	
6-2 한윤식 교수님	1-2-3-4-5-6-7-8-9-10	
6-3 방청록 교수님	1-2-3-4-5-6-7-8-9-10	
6-4 손화철 교수님	1-2-3-4-5-6-7-8-9-10	

- 귀하는 한동대학교에서 몇 학기 째 공부하고 있습니까? ( \_\_\_\_\_ ) 학기
- 귀하의 전공은 무엇입니까? 1 전공 ( \_\_\_\_\_ ), 2 전공 ( \_\_\_\_\_ )
- 귀하의 나이는 어떻게 됩니까? ( \_\_\_\_\_ ) 세
- 귀하의 성별은 무엇입니까?  
(1) 남 (2) 여
- 귀하의 현대사회와선교 분반은:  
(1) 01 분반입니다 (수 2, 수 3 교시) (2) 02 분반입니다 (화 6 교시)

귀하께서는 본 강의에서 만난 교수님들에게 얼마나 친근감을 느끼십니까?

문항	매우 그렇지않다	매우
	그렇다	
1. 귀하께서는 본 강의가 얼마나 학습에 있어서 얼마나 효과적이라고 생각하십니까?	1-2-3-4-5-6-7-8-9-10	
2. 귀하께서 본 강의 자체에 얼마나 친근감을 느끼십니까	1-2-3-4-5-6-7-8-9-10	
3. 귀하께서는 본 강의에서 만난 학생들에게 얼마나 친근감을 느끼십니까?	1-2-3-4-5-6-7-8-9-10	
4. 귀하께서는 본 강의에서 학생들과의 상호작용이 얼마나 활발하게 이루어지고 있다고 생각하십니까?	1-2-3-4-5-6-7-8-9-10	
5. 귀하께서는 본 강의에서 만난 교수님들에게 얼마나 친근감을 느끼십니까?		
5-1 김군오 교수님	1-2-3-4-5-6-7-8-9-10	
6. 귀하께서는 본 강의에서 교수님과의 상호작용이 얼마나 활발하게 이루어지고 있다고 생각하십니까?		
6-1 김군오 교수님	1-2-3-4-5-6-7-8-9-10	

- 귀하는 한동대학교에서 몇 학기 째 공부하고 있습니까? ( \_\_\_\_\_ )  
학기
- 귀하의 전공은 무엇입니까? 1 전공 ( \_\_\_\_\_ ), 2 전공  
( \_\_\_\_\_ )
- 귀하의 나이는 어떻게 됩니까? ( \_\_\_\_\_ ) 세
- 귀하의 성별은 무엇입니까?  
(1) 남 (2) 여
- 귀하의 수업은:  
(1) 인터넷강의 이다 (2) 오프라인 강의이다