AN ATTEMPT TO ENHANCE SOCIAL-EMOTIONAL DEVELOPMENT OF INDIVIDUALS THROUGH THE USE OF MORAL DILEMMA DISCUSSIONS

BY

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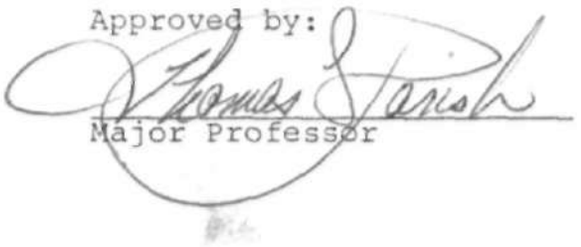
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TABLE OF CONTENTS

		Page
TABLE OF CONTENTS		ii
LIST OF TABLES		iv
DEDICATION		vi
ACKNOWLEDGEMENTS		vii
CHAPTER		
1	INTRODUCTION	1
	Research Problems	2
	Statement of Hypotheses	3
	Definition of Terms	4
	Limitation	5
	Reason for This Study	5
2	REVIEW OF RELATED LITERATURE	7
	Theories of Moral Development	7
	Enhancing Moral Judgment	13
	Self-Concept	15
	Enhancement of Self-Concept	18
	Locus of Control	20
	Relationship of Moral Development, Self-Concept and Locus of Control	23
	Moral Judgment and Locus of Control	24
3	METHOD	28
	Subjects	28
	The Variables	28
	Intervening Strategy	29
	Instrumentation	29
	Instrument of Moral Development	29
	Instrument of Locus of Control	34
	Instrument of Self-Concept	37
	Procedure	40
4	ANALYSIS OF DATA	42
	Statistical Analysis	42

Page

CHAPTER

5 SUMMARY, DISCUSSION AND CONCLUSION 61

Summary 61
Discussion of Findings 63
Conclusion 65

BIBLIOGRAPHY 69

APPENDICES 78

A DESCRIPTION OF STAGES AND LEVELS OF MORAL DEVELOPMENT 79

B PARISH'S MODEL 84

C STRUCTURED MORAL DILEMMAS 86

D REST'S DEFINING ISSUES TEST 93

E INTERNAL, POWERFUL OTHERS AND CHANCE SCALES 103

F THE ADJECTIVE CHECK LIST 107

G REVISED PERSONAL ATTRIBUTE INVENTORY 111

LIST OF TABLES

Table		Page
1	Univariate F-Tests	44
2	Mean and Standard Deviations of the Variables Tested	45
3	One Way Analysis of Variance for P-Scores . . .	46
4	One Way Analysis of Variance for Internal Locus of Control	47
5	One Way Analysis of Variance for Powerful Others Locus of Control	48
6	One Way Analysis of Variance for Chance Locus of Control	49
7	One Way Analysis of Variance for RPAI	50
8	Analysis of Variance Using Group-Membership, Internal, Chance, Self-Concept, and Powerful Others When P-Score is the Dependent Variable .	54
9	Variance of P-Score Attributed to Group-Membership, Internal, Chance, Self-Concept, and Powerful Others	56

Table		Page
10	Beta Weights and the Regression Equation for Group-Membership, Internal, Chance, Self-Concept and Powerful Others	56
11	Analysis of Variance Using Group-Membership, Internal, Powerful Others, P-Score and Chance When Self-Concept is the Dependent Variable	57
12	Variance of Self-Concept Attributed to Group-Membership, Internal, Powerful Others, P-Score and Chance	59
13	Beta Weights and the Regression Equation for Group-Membership, Internal, Powerful Others, P-Score and Chance	59
14	Correlation Coefficient for the Independent and the Dependent Variables . . .	60
15	Summary of Findings	62

LIST OF FIGURES

Figure		Page
1	Relationship between the independent variables and the dependent variable	65

DEDICATION

To the Nigerians who are
continually struggling to
restore moral sanity
to their society.

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CHAPTER 1

INTRODUCTION

Education has generally been focusing more upon the social-emotional development of its students. Individuals live in an environment in which adequate social relations and emotional adjustment are decisive for both happiness and achievement. In terms of achieving the goal of self-actualization, emotional and social development seem to play an important part. "The happiness and satisfaction of daily living are largely dependent on them" (Lee and Lee, 1958, p. 147). The manner in which one is motivated and how he or she deals with the world is an indication of his or her social-emotional condition and stability. Some dimensions or personal characteristics like moral reasoning, locus of control and concept of self may give him or her a distinctive advantage, especially when the appropriate functional levels are attained.

Several researchers have employed some intervening strategies to change some aspects of social-emotional development like moral judgment, locus of control or self-concept. These authors include Gilligan, 1974; Fleetwood and Parish, 1979; Frank, 1981; Howard, 1974; Lefcourt, 1976; Parish, 1977; Parish and Philip, 1982; and Sellers,

1981. These citations are neither exhaustive nor all inclusive. Many questions remain about the relations and interactions of these areas with other aspects of personality. Do certain personality traits such as self-concept and locus of control hinder or facilitate moral judgment development? How closely correlated is moral judgment to other aspects of personality? Can we improve the predictability of behavior by combining information about one aspect of social-emotional development with information about other personality characteristics? This study is focused on the attempt to help individuals attain appropriate levels of social-emotional development and in so doing may provide answers to the questions above. The areas of social-emotional behavior that are examined are moral judgment, locus of control and self-concept. Individuals do not develop in a vacuum and it is thought that whatever it is that can help them develop in one area should concurrently work in other areas. To determine whether this is so will be the focus of this study.

Research Problems:

1. Does the principled reasoning of moral judgment stages of an individual get enhanced as a result of moral dilemma discussions?
2. Does an individual attain a higher self-concept as a result of moral dilemma discussions?

3. Does locus of control of an individual become enhanced as a result of moral dilemma discussions?
4. What is the relationship between the principled reasoning of moral judgments and self-concepts of the subjects?
5. What is the relationship between the principled reasoning of moral judgment and locus of control of the subjects?
6. What is the relationship between self-concept and locus of control of the subjects.

Statement of Hypotheses

The following hypotheses were tested:

1. Moral dilemma discussions should directly enhance the subjects' principled reasoning of moral judgment.
2. Moral dilemma discussions should enhance the subjects' locus of control.
3. Moral dilemma discussions should also enhance the self-concept of the subjects.
4. There is a relationship between subjects' scores on moral judgment as measured by the Defining Issues Test and their scores on locus of control as measured by the Internal, Powerful Others and Chance scales.
5. There is a relationship between moral judgment as measured by the Defining Issues Test and self-concept as measured by the Revised Personal Attribute Inventory.
6. There is a relationship between locus of control as measured by the Internal, Powerful Others and Chance

scales and self-concept as measured by the Revised Personal Attribute Inventory.

Definition of Terms

Locus of control implies the extent to which an individual perceives that it is his or her own behavior that determines what happens to him or her (internal control), or luck, fate and other outside forces determine what happens to him or her (external control) (Lefcourt, 1981).

Moral dilemma refers to a state of social disequilibrium characterized by the unresolved conflicting claims of individuals (Kohlberg & Turiel, 1971).

Level of moral judgment implies the distinctive ways of defining social moral dilemmas and of evaluating the crucial issues in them as assessed by the Rest Defining Issues Test (Rest, 1979b).

Self-concept implies everything an individual thinks he or she is and does; an individual's thoughts, feelings, behaviors and physical being acting as an organized entity (Vernon, 1964).

Social-emotional development: this involves two phases of development (social development and emotional development) that have a close relationship and seem to overlap in definition. Social development has to do with our observable interpersonal interaction, how we overtly react to others and how they react to us. Emotional development has to do with our feeling about ourselves and others which

develop through experiences of living. Thus, those feelings about oneself and others' reactions to oneself (i.e., self-concept) are more likely in the emotional area while one's feelings about and reaction to others (i.e., moral judgment and locus of control) are more likely in the social aspect of development (Lee and Lee, 1958).

Limitation

This study is limited to students in the Faculty of Education of Ahmadu Bello University, Zaria, Nigeria. The subjects used, however, are from nineteen States of Nigeria. Since the subjects were not randomly selected from the general population, the generalizability of the findings may be limited.

Reason for this Study

Moral dilemma discussions have been employed by Blatt (1969), Copeland and Parish (1979), Fleetwood and Parish (1976), and Hickey (1972) to enhance moral judgment of various groups, but to the best of the researcher's knowledge, this treatment (moral dilemma discussion) has not been used to enhance moral judgment, self-concept and locus of control concommitantly. Besides, the literature reported were studies done in the United States, Asia and Kenya. The present study intends to look at undergraduate students in Nigeria.

The Nigerians have expressed concern especially through the media about the moral decay that exists in the society. For example, Turaki (1983) stated that:

> National issues of morality and ethics in both public and private life have reached deplorable conditions. Institutional and individual corruption, greed, decline of human productivity, duty, responsibility and efficiency are common sight. (Turaki, 1983, p. 5)

These reasons point to the need of enhancing moral behavior of individuals. The aim of this study therefore is an attempt to determine the effects of moral dilemma discussions on individual's moral judgment, self-concept and locus of control with respect to undergraduate students in Nigeria.

CHAPTER 2

REVIEW OF RELATED LITERATURE

Theories of Moral Development:

Moral development has been defined from many theoretical points of view. Psychoanalytic theorists like Freud (1932) view moral thinking as not an autonomous rational process but the product of unconscious forces over which the individual has little or no awareness. Morality is judged as a reaction to societal norms and the child forms an ego-ideal consisting of cultural standards transmitted by his parents (Freud, 1924). The child is moral when he is able to make the ego ideal uniquely his own. On the other hand, the learning theorists (e.g., Eysenck, 1960; Sears, 1957) suggest that moral development occurs through the acquisition of a series of learned stimulus-response relations and associations acquired on the basis of external rewards and punishment. Although the psychoanalysts and the learning theorists represent considerably divergent views about the nature of human development, they converge in their determination of whether or not a person is morally developed. Both positions tend to agree with the notion that a person is morally developed when his or her behavior conforms to the rules of his or her society. Thus a morally

developed person is one who has internalized or learned the rules of society and whose behavior is consistent with those rules.

The cognitive developmentalists (McDougall, 1908; Dewey and Tufts, 1932; Piaget, 1932; Kohlberg, 1958; 1963a; and 1963b) do not subscribe to the response orientation approaches to the understanding of moral development. For example, the basis of Piaget's notion of moral development lies on the assumption that the child's moral judgment advances in an invariant sequence of stages similar to intellectual development. The development of morality proceeds from an earlier stage of egocentrism to reciprocity (Piaget, 1932). For the young child at the early stage of moral realism or "heteronomous morality", morality is perceived in terms of consequences rather than intentionality. The child is aware of moral rules and duties but does not see them as social arrangements and human devices for regulating cooperative interaction. Rules emanate from external authority, they are immutable and irrevocable. This is the notion of "moral absolutism" (Piaget, 1932). Moral thoughts at this stage are influenced by the child's "egocentrism" and "realistic thinking". Egocentric thinking prohibits him from perceiving situations as they really are, while his realistic thinking results in his tendency to fuse objective external reality with his inner thoughts (Piaget, 1924; Irwin and Moore, 1971). Only gradually does the

young child realize that moral rules are cooperative arrangements among equals agreed upon for mutual benefits. This point of view is called "autonomous morality" or "reciprocity stage". This stage characterizes the child's understanding of arbitrary and unfixed rules. Morality is now based on a realistic rather than an absolutistic perspective (Piaget, 1924; Hoffman, 1970).

Based on Piaget's cognitive-interactionist approach, Kohlberg (1958, 1963a) investigated the structure of the thought processes involved in moral reasoning. He sought to ascertain whether or not people's thinking about moral responses goes through developmental changes in its structure, and to do this, he devised a series of stories, each presenting imaginary moral dilemma. One such story is:

> One day, air-sirens began to sound. Everyone realized that a hydrogen bomb was going to be dropped on the city by the enemy, and that the only way to survive was to be in a bomb shelter. Not everyone had bomb shelters, but those who did ran quickly to them. Since Mr. and Mrs. Jones had built a shelter, they immediately went to it where they had enough air space inside to last them for exactly 5 days. They knew that after 5 days the fallout would have diminished to the point where they could safely leave the shelter. If they left before that, they would die. There was enough air for the Jones only. Their next door neighbors had not built a shelter and were trying to get in. The Jones knew that they would not have enough air if they let the neighbors in and that they would all die if they came inside. So they refused to let them in.

> So, now, the neighbors are trying to break the door down in order to get in. Mr. Jones took his rifle and told them to go away or else he would shoot. They would not go away. So he either had to shoot them or let them come into the shelter. What should Mr. Jones do? Does he have the right to shoot his neighbors if he feels that they would all die if he let them in? Why? Does he have the right to keep his neighbors out of his shelter even when he knows that they would die? Why? (Turiel, 1969, p. 100)

Through the application of such analysis of reasoning processes, Kohlberg was able to evaluate people's moral reasoning and discovered that moral judgment passes through a series of qualitatively different stages of structural organization. He proposed six stages which are divided into three different levels (see Appendix A for a detailed description of Kohlberg's levels and stages of moral development).

The first level of moral development is the preconventional level comprising of stages one and two. Stage one is "punishment and obedience orientation" and stage two is "naive instrumental hedonism". Although the two stages involve qualitatively different thought processes about moral conflicts, they do have a general similarity. At this level, the child deals with moral issues in terms of their "rightness" or "wrongness" within the context of whether he or she will be rewarded or punished. The authority or power of others who can control him or her are utmost in his or her viewpoint. At the second level, the conventional level, the process of social conformity dictates the child's

attitudes and behavior. The focus is on establishing and maintaining the moral codes of family, peers and all the significant others. This level includes stages three, "the good boy-nice girl orientation" and stage four, "the law and order orientation". Thus an act is seen as moral if it accords with the established order of society. At the highest, the post-conventional or principled level, the individual makes attempts to distinguish valid moral values maintained by others and the moral codes he has personally internalized. This level includes stages five and six. At stage five, the "social-contract legalistic orientation", there is an orientation toward personal rules, standards and values as contracts that consider the welfare of the majority but with greater focus on individual rights. Moral codes and laws are viewed as arbitrary (Kohlberg, 1963; Turiel, 1969). The sixth stage, the "universal ethical principle orientation" is determined by ethical judgments of one's conscience. These judgments are internalized and promote universality of justice, equality and reciprocity of rights and respect for the rights of individuals (Kohlberg, 1973).

The concept of stages advanced by Kohlberg (1975) are characterized by the following:

1. Stages imply qualitatively different modes of thinking. Two people at different stages may both share similar values but their way of thinking about the value will be qualitatively different.

2. Each stage forms a structured whole or organized systems of thought. Individuals tend to be consistent in level of moral judgment unless they are in transition to the next stage.
3. Stages form an invariant sequence. Under all conditions except dramatic regression-inducing stress or damage, movement is always forward, never backward. Individuals never skip stages.
4. Stages are hierarchical integrations. Thinking at a higher stage includes or comprehends within it lower-stage thinking. There is a tendency to function at, or prefer the highest stage available (Kohlberg, 1975, p. 571).

The moral development stages, like cognitive development stages, are influenced by the interaction of environmental and maturational factors (Parish, 1975). While Piaget (1948) contended that all people should reach the highest level of morality as he or she perceived it, Kohlberg (1973) observed that over fifty percent of late adolescents and adults are capable of full formal reasoning but only ten percent of these adults are capable of "principled reasoning ." In other words, maturity of moral judgment is not highly correlated with cognitive development (Lickona, 1977). Mature logical reasoning is a necessary but not sufficient condition for mature moral reasoning; as one's logical reasoning puts a certain ceiling on the

moral stage he can attain (Gilligan, 1974; Handen-Turner and Witten, 1971; Kohlberg, 1969). Transitions from one stage to another are not abrupt, rather movement is a gradual process (Kohlberg, 1969; Turiel, 1966). Kohlberg (1968), in contrast, along with Bandura and McDonald (1963), contended that a person does not use one stage exclusively but rather uses one stage about fifty percent of the time and the stage above or below for the remainder. In short, individuals are not simply in one moral stage or another but fluctuate within a developmental range. In addition, Turiel (1969) has indicated that stage mixture is a necessary component of the development of moral reasoning. Changes in moral reasoning level come about as a result of disequilibrium which would necessitate the reestablishment of an equilibration. When an individual is exposed to reasoning at a level one stage higher than his own, disequilibrium should occur because the existing way of looking at things may no longer work (Gilligan, 1974). In order to reestablish equilibration, upward movement results.

Having discussed the theories of moral judgment, the literature on how these reasoning stages can be facilitated is now examined.

Enhancing Moral Judgment

Some attempts have been made to facilitate moral judgment development of individuals through interventions (Blatt and Kohlberg, 1975; Beck, Sullivan and Taylor, 1972;

Coder, 1975; and Fleetwood and Parish, 1976). These studies came out with some significant findings but some of the research designs have limitations. For example, Coder (1975) attempted to enhance the moral judgment development of some adult church members through a moral education program. The intervention treatment involved a two hour per week program of direct discussions of moral issues for a total of six weeks. Significant differences were found "($\underline{F}$ = 5.69, $p < .005$)" but the subjects were not randomly assigned to treatment groups and there was no follow-up study to determine the stability of posttest gains.

Beck, Sullivan and Taylor's (1972) study, however, had a follow-up. Using a 40 minute session weekly for four months, they attempted to increase the stage 5 and stage 6 reasoning in a group of high school juniors. The intervention strategy employed was the discussion of moral dilemmas and ethical problems. Posttest results showed no effect immediately after treatment but a one year follow-up showed that the treatment group was significantly higher than the control group in use of principled reasoning.

Blatt and Kohlberg (1975) showed significant increases in posttest scores on Kohlberg's Moral Maturity Scale (MMS) in their study over a nine-week period, attempting to enhance the level of moral judgment of young children through moral dilemma discussions. Likewise, Sullivan (1975) using a discussion format which involved role-playing exercises

with high-school juniors and seniors during a two one-half hour sessions weekly for a period of two semesters, found treatment group gains on the posttest to be .44 MMS points significantly higher than the control group.

Fleetwood and Parish (1976) attempted to enhance the level of moral judgment of adolescent juvenile delinquents through six one and one-half hour discussions over a period of four weeks. They found a significant difference between groups as measured by DIT. Subjects in the treatment group made substantially higher gains in both P-score and stage-scores but they were not randomly assigned to treatment groups.

Since moral dilemma discussions have been found to enhance moral judgment, the question which needs to be asked is: Might not the same strategy enhance one's locus of internality and self-concept since these are thought to be interrelated constructs? (Morsher and Sprinthall, 1971, found a correlation in scores on self-concept and moral judgment; Gornty, 1972, in his study reported some link between internal locus of control and resistance to temptation.)

Self-Concept

Perception of self is central in an individual's perceptual field. The belief an individual has about one's self determines his or her behavior though situations may change from time to time. Kinch (1963) defined the self-concept as "being that organization of qualities that an

individual attributes to himself" (p. 481). These attributes that the individual refers to is the conscious self but often the accurate picture of self-feelings and perceptions are concealed.

To understand what the self-concept is, many theorists have advanced theories that varied in diverse ways but each in turn emphasized some aspect of 'self'. For instance, Freud (1930) advanced the psychoanalytic view of self-concept. He saw self-concept as a product of trauma between the id, ego and superego that happens to a child while growing up (the id being the unconscious instinctual processes, the ego is the reality-oriented structure and the superego is the uncompromising and punishing conscience). The self-concept depends on the nature of the inner image which helps self-evaluation and the disposal to live up to this image. Jacobson (1964) sums up psychoanalytic view by stating that:

> By a realistic image of the self, we mean first of all, one that correctly mirrors the state and the characteristics, the potentialities and the abilities, the assets and the limits of our bodily and mental self: on the one hand, of our appearance, our anatomy and our physiology; on the other hand, of our ego, our conscious and pre-conscious feelings and thoughts, wishes, impulses and attitudes of our physical and mental function and behavior. (Jacobson, 1964, p. 22)

This theory nonetheless stresses the need for a warm relationship between a child and parents for attainment of a positive self-concept.

The social psychological viewpoint on the development of self-concept emphasizes the ability of an individual to become what he can possibly be. James (1893) refers to the self-concept as "everything an individual can call himself", the "empirical self". In the order of importance, James divided the "empirical self" into the spiritual self (the individual's state of consciousness, psychic powers and dispositions), the material self (our property, body, homes and immediate family), the social self (social interaction) and the bodily self (the need to nourish and be sensitive to the bodily senses). In the same manner, Hilgard (1949) and Vernon (1964) postulated that the self has a series of conceptual levels that consist of the social self, the conscious private self, the insightful self and the repressed or depth self. Vernon (1964) argued that the social or public self is displayed openly, the conscious private self is perceived and revealed to close associates; the insightful self is determined by examination of the individual behavior and the repressed self is reached through depth therapy. From the conceptual levels of these authors (i.e., James, 1893; Hilgard, 1949; and Vernon, 1964) it is evident that the most important dimensions of self-concept are body self (body image), cognitive self, social self and self-esteem (which is the evaluative aspect of the self-concept) (Smith, 1960; Horrocks and Jackson, 1972).

Other theorists that attempt to define self-concept include Cooley (1902) and Erikson (1968). The concept of the "looking glass self" is credited to Cooley (1902) who stated that "the self is a reflection of what individuals think others' judgments are for them".

Erikson's (1968) theoretical model addressed itself to the question of "Who Am I?" In his eight stages of man, emphasis is put on psychological needs in striving for identity as defined by each culture. The stages are trust versus mistrust (first year), autonomy versus doubt (2-3 years), initiative versus guilt (4-5 years), industry versus inferiority (6-11 years), identity versus role confusion (12-18 years), intimacy versus isolation (late adolescence to middle age) and identity versus despair (old age).

In summary, one's self-concept includes all those aspects of the perceptual field to which he or she refers when he or she says "I" or "me". It is the organization of perceptions about self that express what a person is (Combs, 1978). If the individual grows up without love, he or she would find fault with others and with himself or herself. How can self-concept be enhanced then?

Enhancement of Self-Concept

Positive self-concept is essential for individuals, more so for students because it fosters academic competence and social relationships with others (Purkey and Graves, 1970; Ainsworth and Alford, 1972; Howard, 1974; Sellers, 1981).

Spaulding (1964) found that there were significant positive self-concepts in classrooms where teachers were calm, acceptant, supportive and facilitative. When the teachers' attitudes were found to be the reverse, i.e., threatening, grim and sarcastic, there were negative self-feelings. Likewise, Santrock and Ross (1975) in the study of ninety-six 4 and 5 year olds, found that children who were compared negatively to others while attempting to solve a difficult problem were less confident in their expectations of success than a control group who received a reward.

Other substantial evidence on enhancement of self-concept include studies by Leeds (1971), Felker (1978), Larned and Muller (1979), Martinek and Johnson (1979), and Parish and Philip (1982). Leeds (1971) found that verbal feedback enhances self-concept of kindergarten children. Felker (1978) also found that self-reinforcement is important in enhancing self-concept because it gives the children verbal feedback relating to their performance.

Parish and Philip (1982) found a significant increase in positive self-concept in their subjects by having a one-to-one type of in-service for teachers who familiarized themselves with Maslow's hierarchical needs and met these needs in their students as much as possible. Similarly, Bowman, Hammes and Smith (1980) enhanced the self-concept of freshmen college students directly through a professional development seminar. At the end of the seminar, the researchers

reported that "students perceived themselves better, more accepting of themselves and discrepancy between perceived and ideal self was reduced" (Bowman et al., 1972, p. 40).

The literature has shown that self-concept can be enhanced through various strategies, especially those utilized by the researchers cited above. In this study, it will be determined if moral dilemma discussions will not only enhance moral development but would also enhance self-concept, because feelings of worth should have a cognitive/moral component, so if one is enhanced cognitively and morally, then it follows that their feelings of worth, i.e., self-concept should be enhanced too.

Locus of Control

Locus of control describes the measure of control an individual has over his environment. If he or she thinks that the control resides in the environment rather than self, then he or she is deemed to be "externally controlled". Conversely, if he or she feels that he or she has control over his or her behavior, he or she is deemed to be "internally controlled". Those who are internally controlled take responsibility for the outcomes of events; outcomes are often attributed to skills and efforts. But those on the external end of the dimension tend to attribute outcomes of events to such things as chance, luck or powerful others. Lefcourt (1976) indicated that locus of control is not to be regarded as "an omnibus trait" similar to competence or intelligence which pertain to each and every facet of human

endeavor. Rather, it can be more fruitfully defined "as a circumscribed self-appraisal pertaining to the degree to which individuals view themselves as having some causal role in determining specific events" (Lefcourt, 1976, p. 141).

Based upon the concept of control, motivational differences among individuals' locus of control can be described. Individuals who feel that they are at the mercy of external circumstances would be less likely to persist in their attempts to achieve solutions, overcome barriers or modify their behavior to meet challenges. Such behaviors are more likely to lead to depression, withdrawal and apathy. In contrast, internals are likely to make persistent strivings toward more responsive and sensitive behaviors (Gore and Rotler, 1963; Davis and Davis, 1972).

Davis and Phares (1967) found that internals are more active in seeking information relevant to problem solving. In a closely related study, Phares (1969) showed that internals made greater use of previously learned information in a decision making task than did externals. These findings are in keeping with the belief of internals in the controlling value of their behavior as the significant determinant of task outcomes.

Research findings have supported a shift of locus of control from external to internal through the implementation of different strategies. For example, Nowicki and Barnes (1971) found that a one-week structured camp experience

led five out of eight groups of teenagers to change toward greater internality. Though the design of this study lacked a control group, the finding is quite noteworthy. Also, Smith and Trolts (1975) indicated that 12th graders exhibited more internal control in the experimental group than the control group after an achievement motivation training program that lasted for a period of five months. Likewise, Bradley and Gaa (1977) reported that students displayed a significantly greater internal locus of control when they took part in a weekly individual goal-setting conference for five weeks than the non-goal conference group.

Frank (1981) incorporated "prescribed activities" within the routine of the regular classroom schedule involving nine junior high school classes and two high school classes to determine whether the locus of control of these students would be modified. His finding supports his hypothesis, for the experimental classes showed a greater internal orientation than the control group at the end of the nine-week program.

It is therefore evident that various strategies worked to enhance internal locus of control. Will similar results be found in the wake of moral dilemma discussions since locus of control is thought to be related to level of moral development? Let us now examine these relationships more thoroughly.

Relationship of Moral Development, Self-Concept and Locus of Control

Moral judgment, self-concept and locus of control are not innate personal possessions or psychic entities which suddenly stops growing at a particular age. Morality is developmental, while self-concept and locus of control can change through the will and effort of their possessors and interaction with significant others which include family, peers, teachers and society as a whole. To attest to this constructural interaction, a significant relationship has been reported between (1) moral judgment and self-concept (Coopersmith, 1968; Haan and Strand, 1973; Howard, 1972; Morsher and Sprinthall, 1971; Simpson, 1972), as well as (2) moral judgment and locus of control (Johnson, Ackerman, Frank and Frionda, 1968; Midarski, 1971; and Parish, 1975).

Self-concept seems to affect many areas of a person's life, moral judgment inclusive. An individual with negative self-feelings may find it difficult to make cognitive decisions. Coopersmith (1968) found that the low-self-esteem children in his study were more destructive than those with high self-esteem. This shows that low self-esteem or low self-concept can turn an individual in the wrong directions, interfere with his or her relationships with others, prevent behavior that could be carried out, move him or her to acts that are unwise and hamper him or her in other ways.

In another study, Morsher and Sprinthall (1971) found significant gains in levels of moral reasoning and ego

development in students who participated in community service. Likewise, Singh and Balwart in their study of the relationship among moral judgment, self-concept and reading achievement of 5th graders found a significant positive relationship between self-concept and moral judgment.

To determine whether emotional factors were correlates of Kohlberg's stages of moral development, Simpson (1972) studied 50 upper-middle class secondary school students. One of the findings indicated a positive association between the need for self-esteem in the sense of competence with principled reasoning. Howard's (1972) findings supports Simpson's. Howard found that subjects who scored high on the Leovinger Sentence Completion Test (LSCT) also scored high on the Kohlberg Moral Development Test (KMDT). The author concludes that the development of moral judgment is preceeded by the development of other ego abilities. But contrary to Howard's finding, Haan and Strand (1973) found no significant relationship between self-concept as measured by LSCT and moral judgment as measured by KMDT. The authors, aware of earlier findings in line with that of Howard, explain that their result may be due to the developmental period of the subjects who were in their "transitional stage".

Moral Judgment and Locus of Control

Johnson, Ackerman, Frank and Frionda (1968) investigated the relationship between locus of control and the

resistance of temptation as part of a project concerned with moral development and personal judgment. These authors used a "Complete a Story" device in which the hero of an incomplete story experienced social pressure directing him toward the violation of some social norms. Subjects completed stories in which the hero was either at the point of decision or had to face the consequences of his or her acts. Johnson et al. (1968) found that the more internal the subject is, as measured by Rotter's I-E scale (Internal and External scale), the more likely was he or she to complete stories in which the hero resisted pressure. Also, in those stories where transgression had already occurred, internals were more likely than externals to have the hero acknowledge guilt about his or her having yielded to pressure. This result indicates that the relationship between locus of control and the resistance to influence can be extended to moral decision making. Johnson and Gormly (1972) also provided some support for the link between locus of control and resistance to temptation. Fifth grade boys and girls were classified as cheaters and non-cheaters on the basis of a behavioral test. Subjects were administered Grandall's IAR scale (Intellectual Achievement Responsibility scale) and findings showed that female subjects who had cheated were more external than their non-cheating peers.

In another study, Midlarski (1971) found that internals were more likely to help another individual than were

externals despite the fact that they were penalized for doing so. In this investigation, subjects found themselves in a position where it was possible to help a fellow subject to finish a task of sorting small objects into separate groups and get punished for the act (i.e., a moderate level of electric shock was administered to the subject who helps). The finding indicated that internals were more tolerant of discomfort in doing what they considered to be correct than the externals.

Another indication of the relevance of locus of control to morality was derived from the Parish's (1975) model (see Appendix B). He suggested that those persons whose moral growth ceases at Kohlberg's preconventional level (stages 1 and 2) are subjected to the use of arbitrary power. This method of control frustrates the child or youth and causes emotional conflict. Those persons whose moral growth ceases at Kohlberg's conventional level (stages 3 and 4) tend to experience consistent reward and punishment. They tend to do what is reinforced and avoid what is punished. The former group (level I person) tend not to understand their rights and responsibilities but those on level II understand their rights and responsibilities. Those on Kohlberg's level I and II are externally controlled. Individuals who continue to grow into the postconventional level (stages 5 and 6) have developed internal control as well as understand their rights and responsibilities.

These various findings and conclusions indicate that when a person believes that he or she is the responsible agent or source of his or her own life's fortunes, he or she will resist attempts which aim to bypass his or her own sense of moral justice and will not succumb to "immoral issues", even where there are societal influences. Rotter (1966) showed that internals are more likely to resist some forms of social pressures than externals.

In summary, previous research has shown that moral development, self-concept and locus of control are inter-related and can be enhanced in various ways. It therefore follows that if we use an enhancement technique (i.e., moral dilemma discussions) that has been successfully used in the past to enhance one of these variables (i.e., moral judgment), that locus of control and self-concept should likewise be enhanced as a function of the treatment procedure.

CHAPTER 3

METHOD

Subjects

The subjects for this study consisted of 126 second year undergraduate education students of Ahmadu Bello University, Zaria, Nigeria. Besides taking common courses in the department of education, the subjects also take courses such as physics, chemistry, biology, geography and language arts as teaching subject areas. The age range in subjects was from 21 years to 47 years and the age mean was 29 years.

As a result of subject mortality and inconsistent responses on DIT, only 112 (89%) of the original 126 subjects' responses were used in this study: Experimental group = 55 and Control group = 57.

The Variables

This study is of two parts. The first part is the experimental testing hypotheses number one, two and three. The second part examines relationships of moral judgment, self-concept and locus of control; hypotheses four, five and six are tested in this part.

The independent variable is the structured moral dilemma discussions. The dependent variables are: (a) the P-score obtained from the Defining Issues Test (DIT);

(b) the scores obtained from the Revised Personal Attribute Inventory (RPAI); and (c) the scores obtained from Internal, Powerful Others and Chance scales (I, P and C scales).

At the relationship level, the predictor variables are Internal, Powerful Others, Chance locus of control and self-concept. The criterion variable is P-score as measured by DIT.

Intervening Strategy

The structured moral dilemma stories that were used are structured after those used by Blatt (1969), Hickey (1972), Fleetwood and Parish (1976), and Copeland and Parish (1979) (see Appendix C for samples). These are six moral dilemma stories. Stories number 1, 2 and 3 are modifications of the original moral dilemmas (Kohlberg, 1973) to suit the cultural and social situations of the subjects. These modifications are mostly in the names used. Original names are substituted with names familiar to the subjects. Story number 5 is left intact as used by Copeland and Parish (1979), while stories number 4 and 6 were created by the researcher to reflect some of the moral issues faced by that society.

Instrumentation

Instrument of Moral Development

Rest, Cooper, Coder, Masanz and Anderson (1974) attempted to develop an alternate method of assessing moral judgment

to the interview method employed by Kohlberg (1958). After a series of modifications, Rest (1974b) constructed the Defining Issues Test (DIT) (see Appendix D for example) to assess what people see as crucial moral issues in situations involving moral dilemmas. The DIT is a widely used instrument which has been employed in assessing over 100 different samples in four countries (Rest 1977). In justifying the usefulness of the DIT, Rest stated that this instrument represents:

> . . . the most thorough investigation of the homological network of relationships yet conducted of the moral judgment construct, and no other measure of moral judgment has demonstrated such consistently high reliability and validity involving so many different investigators with so many different populations (Rest, 1977, p. 1).

The DIT consists of six hypothetical stories and subjects are required to evaluate a set of 12 issue-statements. The subjects also rate how important each issue statement is in deciding what ought to be done. This is a recognition task which enables the subjects to reason. In addition, the subjects are required to rank four most important choices, making objective scoring possible. Each of the 12 issue-statements associated with a story is written to exemplify some characteristics of one of the stages of moral development. The result of the DIT is one number, usually a 'P' score, which is interpreted as the "relative importance a subject gives to morally principled considerations

in making moral judgments" (Rest, 1974c, p. 7). This 'P' score represents the percentage of moral responses in the principled level of morality. Faking is controlled by the incorporation of 'M' or "meaningless" items in the 12 issue-statements to invalidate those questionnaires where responses are made only on the bases of items which sound complex. Such responses accumulate a high 'M' score and the questionnaire is discarded.

Rest (1979) summarized the major characteristics of the DIT as follows:

1. Age trends in cross-sectional studies of junior high, senior high, college and graduate students are highly significant. The DIT clearly differentiates developmental levels.
2. The DIT correlates in the .60's in studies with moral comprehension and correlates significantly with a variety of measures of cognitive development.
3. Test-retest stability over several weeks averages .81 over a number of samples; internal consistency averages .78.
4. The DIT shows significant pre-post test gains in response to some educational experiences (e.g., an ethics course). The measurement can effectively evaluate educational and intervention programs focusing on moral problem solving.

5. With directions to fake good, subjects' scores do not increase, but with direction to fake bad, subjects' scores decrease.
6. The DIT has shown significant relationships with experimental measures of behavior and naturalistic measures of behavior (delinquency).

The use of the DIT to measure moral judgment in this study can be justified from the above characteristics of the instrument and from previous research evidence. Cross-cultural studies involving divergent cultural groups of students in England, Taiwan and Mexico (Kohlberg and Kamer, 1969); in the United States (Kohlberg, 1969); in Israel (Bar Yam, Reimer and Kohlberg, 1973) and in Turkey (Turiel, Edwards and Kohlberg, 1978) show that moral behavior is culturally universal and does not depend on particular religious values or absence of religion. On the basis of these findings, it is proposed that:

> In every culture and subculture of the world, the same basic moral values are found and the same steps toward moral maturity are found. While social environments directly produce different specific beliefs (e.g., smoking is wrong, eating pork is wrong), they do not engender different basic moral principles (e.g., consider the welfare of others, treat other people equally, etc.). (Kohlberg and Turiel, 1971, p. 430)

On this basis, the DIT was used as a measuring instrument in Nigeria.

The author of the DIT indicated that the "'P' index is the superior index of scoring the DIT" (Rest, 1979, p. 100). The 'P' or "Principled Thinking" index (i.e., the relative importance given to 5 and 6) represents the sum of the weighted rank given to 'P' items, calculated by adding together scores of stages 5 and 6. This is interpreted as the relative importance given to principled moral considerations in making a moral decision.

Rest (1979) describes the scoring of DIT as follows:

> The 'P' index is calculated in this way: the item ranked as first importance in each story is given 4 points; the item ranked second, 3 points; the item ranked third, 2 points; and the item ranked fourth, 1 point. Since each dilemma has four ranks, each has 10 points to distribute among the stages. Points are totaled across the six stories for each stage. For instance, if a stage 3 item was ranked in first place and another stage 3 item was ranked in fourth place on the Heinz story, and if another stage 3 item on the next story was ranked in second place, Stage 3 points would be 4 + 1 + 3. Total points would be calculated for each stage. There are 60 points in all, and the total number of points at each stage is divided by 60 to yield a percent score (for the convenience of having a base of 100 instead of 60). This procedure yields scores for stages 2, 3, 4, 4 1/2, 5A, 5B, 6 and M. The 'P' index is calculated by adding together the scores of stages 5 and 6 and represents the importance given to principled moral considerations in making moral decisions. (Rest, 1979, pp. 100-101)

To detect random checking (i.e., a subject who did not even read the items but just placed check marks at random across the page), "consistency checks" were used. This

method compares a subject's ranking at the bottom of the pages with his or her ratings at the top of the page. If a subject had ranked an item in first place of importance, then the rating of that item should be as high or higher than the ratings of all other items. Similarly, if an item was ranked in second place, then only the item ranked in first place should have a higher rating. A count was made of the number of items in which a discrepancy occurred (e.g., the number of items that were rated higher than the item ranked as most important). When the number of inconsistencies exceeds two per story dilemma, such questionnaires were discarded. When a subject also accumulated a high M-score (scores on Meaningless items), his or her questionnaire was regarded as invalid and discarded from the sample. There were a total of ten questionnaires discarded, five from the experimental group and five from the control group, leaving this study with a total of 55 subjects in the experimental group and 57 subjects in the control group.

Instrument of Locus of Control

Levenson (1981) proposes an Internal, Powerful Others and Chance scales (I, P and C scales) (see Appendix E for the sample). Levenson developed I, P and C scales out of the conceptualization that those who believe in powerful others (or external orientation) will behave and think differently from those who feel the world is unordered and unpredictable (a second external dimension). The major

implication of this formulation was that to be external was not always undesirable, maladjusted or "bad".

The I, P and C scales composed of both items adapted from Rotter's (1966) scale and a set of statements written specifically to tap beliefs regarding personal control (Internal scale) powerful others (Powerful Others scale) and chance or fate (Chance scale). The final scale consists of 24 items, each within a seven-point Likert format ranging from strongly disagree (-3) to strongly agree (+3).

Levenson identified the characteristics of I, P and C scales thusly:

1. They are presented as a Likert scale instead of a forced choice format like Rotter's Internal-External scale.
2. The I, P and C scales make a personal-ideological distinction. All statements are phrased so as to pertain only to the person answering. They measure the degree to which an individual feels he or she has control over what happens not what the person feels is the case for "people in general".
3. The items in the scales contain no wording that might imply modifiability of the specific issues.
4. The I, P and C scales are constructed in such a way that there is a high degree of parallelism in every three-item set.

5. Correlations between items on these scales and the Marlowe Crowne Social Desirability scale are negligible and nonsignificant.

In establishing the reliability of the scales, Kuder-Richardson reliabilities yielded .64 for the I-scale, .77 for the P-scale and .78 for the C-scale (Levenson, 1974). Other studies have shown the reliability of the scales; for example, Levenson (1973a) used hospitalized psychiatric sample and obtained these results: .69, .82 and .79 respectively. Wallston and DeVellis (1978) found similar estimates using the three scales and obtained .61 for the I-scale, .72 for the P-scale and .73 for the C-scale.

Test-retest reliabilities for one-week period are in the .60 to .70 range (Levenson, 1973a) and Lee (1976) found comparable correlations with a seven-week test-retest interval (.66, .62 and .73).

Each scale was scored separately to produce three scores for each subject. For example, items number 1, 4, 5, 9, 18, 19, 21, 23 are Internal scale; items number 3, 8, 11, 13, 15, 17, 20, 22 are Powerful Others scale; and items number 2, 6, 7, 10, 12, 14, 16, 24 are Chance scale. Subjects' responses to each item (from -3 to +3 including a midpoint of 0) were added together. A constant of 24 was added to the total score for each scale to eliminate negative values. The range on each scale is from 0-48 (Levenson, 1981).

The author of the scales stated that the scales should be interpreted thus:

1. A high score on the Internal scale indicates that the subject expects to have control over his or her own life. A low score indicates that the subject does not expect to have control over his or her own life.
2. A high score on the Powerful Others scale indicates that the subject expects powerful others to have control over his or her life. A low score indicates that the subject expects powerful others not to have control over his or her life.
3. A high score on the Chance scale indicates that the subject expects chance forces (luck) to have control over his or her life. A low score indicates that the subject expects chance forces not to have control over his or her life.

(Levenson, 1981)

Since the three scales described were actually integrated with one another, the subjects simply had to respond to only one questionnaire. The only time the three scales were treated differently was when it came to scoring the questionnaire.

Instrument of Self-Concept

The Personal Attribute Inventory (PAI) by Parish, Bryant and Shirazi (1976) was designed to measure only

the evaluative affect of individuals. The scale is derived from the Adjective Check List originally compiled by Gough (1952). This list was administered to 127 college students who were instructed to indicate whether or not these words are 'good' or 'bad' labels of people. One hundred words were eventually selected from the subjects' responses. These words make up the PAI.

The PAI consists of 50 positive words and 50 negative words. The instrument is used by instructing the students to mark 30 words from the list of 100 words which are most descriptive of the target group or persons (i.e., themselves).

The test-retest reliability coefficients for the PAI are .90, .94 and .95 (Parish, et al., 1976), using undergraduate and graduate students as subjects. The first reliability coefficient was determined after a two day interval between testings, while the second and the third were determined after a one week interval between testings, respectively.

Regarding validity, the PAI correlates .46 with the Westie Summated Differences Scale (1953), measure of racial attitudes based on strongly agree, agree, undecided, disagree and strongly disagree responses to its four social distance scales. The PAI also correlates with Ewen's (1969) Adjective Checklist at .66 for high school students, .76 for junior and senior college students, and .55 for

17 graduate students. These values between the two scales were significant at .001 and .01 level, respectively (Parish, et al., 1976). The PAI reliabilities are strong and validities are adequate as manifested in studies in which it was utilized.

On the advice of the candidate's committee members, the Adjective Check List (ACL) originally compiled by Gough (1952) (see Appendix F) was administered to 115 undergraduate students in various disciplines (i.e., science, arts and education) at Ahmadu Bello University, Zaria, Nigeria. This step was taken to eliminate possible cultural influence and differential use and meaning of words as might be encountered in using the PAI. The ACL was administered to students who spoke English language as their second language for it is thought that the subjects who spoke English as their second language might interpret or perceive these words differently. The students who responded to the ACL were instructed to indicate words considered to be good or bad labels of individuals. They were to mark a positive sign (+) against words which were considered good labels of individuals and mark a negative sign (-) against words considered bad labels of individuals. The Revised Personal Attitude Inventory (RPAI) was then created by selecting 50 positive (good) and 50 negative (bad) words from those on which 108 of the students or about 93% agreed (see Appendix G).

Administration and scoring of the RPAI are the same as the PAI (see Parish, et al., 1976). The subject's score on the RPAI was the number of negative words marked. Scores range from 0-30 or from very positive to very negative.

Procedure

This study was conducted during the first six weeks of the first term of Ahmadu Bello University 1983-84 school calendar. Two intact classes of 126 students were randomly assigned to two groups, a control group of 62 subjects and an experimental group of 64 subjects. Random assignment of students to control and experimental groups was done within each class of 60 students and 66 students. The experimental group within each class (n=30 and n=34) was randomly assigned to two-group sessions each, totaling four experimental group sessions: E_1, n=15; E_2, n=15; E_3, n=17; and E_4, n=17. Each group session met once a week for a period of six weeks. The four experimental group sessions could not be randomly assigned to discussion sessions because of interference of students' schedules. All discussions took place between 10 a.m. and 5 p.m. for each group on all meeting days.

At the first meeting session for each group session, subjects were told that they were going to discuss some hypothetical stories on social problems and individual views and contributions would be highly appreciated. The researcher then administered the moral dilemma story to be discussed

with the students. She allowed everyone time to read the story twice or more. When they were ready, the researcher led the discussions and got the subjects to share their opinions or views on the matters considered. She encouraged the subjects to listen to the opinions of others and asked for reasons behind their opinions. She also attempted to stretch the subjects moral awareness by asking them to consider the views of all the characters involved in a dilemma case. Opinions regarding resolutions of the dilemma given by the subjects were listed on the chalkboard. At the end of the discussions, subjects were made to agree on the appropriate solutions of the dilemmas.

At the end of the sixth session for each group session, the researcher observed that two subjects absented themselves from their groups (E_2 and E_3) more than two times and two others failed to show up at the last session and also failed to respond to the questionnaires (E_2 and E_4). Thus, the mortality total of four subjects left only 60 subjects in the experimental group.

After the six sessions were over, the three measuring instruments, DIT, RPAI, and I, P and C scales were administered to both control group and the experimental group. The subjects responded to the DIT within a one hour class period. On the next day, they responded to RPAI and I, P and C scales. Instructions on each scale were read out loud by the researcher to the subjects.

CHAPTER 4

ANALYSIS OF DATA

Statistical Analysis

Six questions were investigated concerning the subjects' principled reasoning of moral judgment, locus of control and self-concept. Multivariate Analysis of Variance (MANOVA) was performed to test the difference between groups (independent variable) and P-score, Internal, Powerful Others, Chance and RPAI scores (dependent variables) simultaneously. This statistical process was used because it is assumed that the criterion variables may be correlated since they were obtained from the same subjects (Hair Jr., et al., 1979). The MANOVA test indicated that the mean vectors of the two treatment groups were significantly different. There was a significant difference between groups across the five measures taken as a whole (Wilks Lambda = .4796, approx. F (5, 106) = 23.002, $p < .001$).

To test for homogeneity of variance, Box's M-test was employed. The result was F (15,48580) = 1.42, $p > .05$. This shows that the assumption for homogeneity of variance was met. Since the overall (global) significance has been determined, it becomes necessary to examine how much effect

the independent variable had on each of the dependent variables. Univariate F-tests were performed to examine these effects (see Table 1).

Hypothesis 1

Moral dilemma discussions should directly enhance the subjects' principled reasoning of moral judgment.

The experimental group mean for P-score was 13.78 points higher than the control group mean for P-score (Table 2). The One Way Analysis of Variance (ANOVA) for P-score showed a significant difference between groups: F (1, 110) = 83.31, $p < .001$ (see Table 3). This result supports the hypothesis stated above.

Hypothesis 2

Moral dilemma discussions should enhance the subjects' locus of control.

There were three dimensions of locus of control involved here i.e., Internal, Powerful Others and Chance. The mean score on the Internal locus of control scale for the experimental group was 34.80 and 28.26 for the control group. Generally, when the score on internal locus of control is high, the scores on external (Powerful Others and Chance) tend to be low (Rotter, 1966). Univariate F-tests on each of the three locus of control dimensions show that there are significant differences (Tables 4, 5 and 6). Hypothesis 2 regarding locus of control is therefore supported; for Internal, F (1, 110) = 17.94, $p < .01$; for Powerful Others, F (1, 110) = 32.80, $p < .01$; and for Chance, F (1, 110) = 28.56, $p < .01$.

Table 1

Univariate F-Tests With (1, 110) D.F.

Variables	SS Between	SS Within (Error)	MS Between	MS Within (Error)	F-ratio	F-prob.
P-Score	5315.88	7019.31	5315.88	63.81	83.31	.001
Internal	1196.07	7319.85	1196.07	66.54	17.97	.001
Powerful Others	2208.84	7407.58	2208.84	67.34	32.80	.001
Chance	1781.87	6863.91	1781.87	62.40	28.56	.001
RPAI	.72	667.25	.72	6.07	0.12	.732

Table 3

One Way Analysis of Variance
For P-Scores

Source	SS	df	MS	F-ratio	F-prob.
Between groups	5315.87	1	5315.87	83.31	.001
Within cells (Error)	7019.31	110	63.81		

Table 4

One Way Analysis of Variance for
Internal Locus of Control

Source	SS	df	MS	F-ratio	F-prob.
Between groups	1196.08	1	1196.08	17.94	.001
Within Cells (Error)	7319.85	110	66.54		

Table 5

One Way Analysis of Variance for
Powerful Others Locus of Control

Source	SS	df	MS	F-ratio	F-prob.
Between groups	2208.84	1	2208.84	32.80	.001
Within Cells (Error)	7407.58	110	67.34		

Table 6

One Way Analysis of Variance for
Chance Locus of Control

Source	SS	df	MS	F-ratio	F-prob.
Between groups	1781.87	1	1781.87	28.56	.001
Within Cells ((Error)	6863.91	110	62.40		

Table 7

One Way Analysis of Variance
for RPAI

Source	SS	df	MS	F-ratio	F-prob.
Between groups	0.72	1	0.72	0.12	.732
Within Cells (Error)	667.25	110	6.07		

Hypothesis 3

Moral dilemma discussion should enhance the self-concept of the subjects.

The result on Table 7 shows that there is no significant difference on the RPAI mean scores for both experimental and control groups. The F-ratio is 0.12 with 1 and 110 degrees of freedom. This hypothesis was not supported by this result.

Hypotheses 4 and 5

4. There is a relationship between subjects' scores on moral judgment as measured by the DIT and their scores on locus of control as measured by I, P and C scales.
5. There is a relationship between subjects scores on moral judgment as measured by the DIT and their scores on self-concept as measured by RPAI.

Multiple Regression was performed to test the relationships among P-score, Internal, Powerful Others and Chance locus of control, and self-concept. To account for any contamination that might have occurred as a result of the treatment effect on the subjects, group-membership was introduced as a dummy variable.

The result on Table 8 shows that the independent variable demonstrating the largest correlation between P-score was group-membership. It was entered into the equation first and the result was significant, F (1, 110)

= 83.31, $p < .01$ (see Table 8). Group membership was found to account for 43% of the total variance (Table 9).

After removal of Group-membership, the partial correlations indicated that Internal locus of control was the next best predictor of P-score. The analysis of regression for Group-membership and Internal locus of control yielded an F-ratio of 44.70 ($p < .01$). Internal locus of control accounted for an additional 2%. The percentage of the variance explained by combining Group-membership and Internal is 45% (Table 9).

Survey of the partial correlations after the removal of Group-membership and Internal showed that the remaining predictors (i.e., Chance, Powerful Others and self-concept) did not increase R square (R^2) significantly (Table 9).

Beta Weights and the final regression equation indicating the relative weight each of the five predictors and their significance is shown on Table 10.

Thus, hypothesis number 4 regarding internal locus of control was supported; there was a positive relationship between P-score and internal locus of control. Regarding Powerful Others and Chance locus of control, there was no positive relationship between these and P-score.

Hypothesis 5 was not supported. The F (1, 110) = 1.04, was not significant at .05 level of confidence. The percentage of variance self-concept accounted for was 0% (Table 9).

Hypothesis 6

There is a relationship between locus of control as measured by I, P and C scales and self-concept as measured by RPAI.

A second analysis was conducted with Self-concept as the criterion variable and Internal, Powerful Others and Chance locus of control as predictors. Internal locus of control was the largest significant predictor of self-concept (Table 11). It accounts for 11% of the total variance while Powerful Others accounted for 4% over and above the variance accounted for in internal (Table 12). The other predictor Chance locus of control did not increase its R square (R^2). The percentage of variance accounted for was 0% over and above Internal and Powerful Others (Table 12).

Thus hypothesis 6, regarding Internal and Powerful Others, was supported. Internality was positively correlated with self-concept and Powerful Others was negatively correlated with self-concept (Tables 13 and 14). But Chance, as a dimension of locus of control, was not correlated with self-concept.

The percentage of the variance explained by combining Internal and Powerful Others was 15%. Table 13 illustrates the Beta Weights and their significances.

Table 8

Analysis of Variance Using Group-Membership, Internal, Chance, Self-Concept and Powerful Others When P-Score is the Dependent Variable

	Group-Membership			
	Sum of Squares	df	Mean Squares	F-Ratio
Regression	5315.86704	1	5315.86704	83.31
Residual	7019.31346	110	63.81194	

	Group-Membership and Internal			
	Sum of Squares	df	Mean Squares	F-Ratio
Regression	5558.35849	2	2779.17925	44.70
Residual	6776.82200	109	62.17268	

	Group-Membership, Internal and Chance			
	Sum of Squares	df	Mean Squares	F-Ratio
Regression	5628.89415	3	1876.29805	30.22
Residual	6706.28635	108	62.09524	

Table 8 (Continued)

Group-Membership, Internal, Chance, and Self-Concept

	Sum of Squares	df	Mean Squares	F-Ratio
Regression	5682.85245	4	1420.71311	22.85
Residual	6652.32804	107	62.17129	

Group-Membership, Internal, Chance, Self-Concept and Powerful Others

	Sum of Squares	df	Mean Squares	F-Ratio
Regression	5702.17253	5	1140.43451	18.22
Residual	6633.00797	106	62.57555	

Table 9

Variance of P-Score Attributed to Group-Membership, Internal, Chance, Self-Concept and Powerful Others

Variable	Multiple R	R^2	R^2 Changed
Group-Membership	0.65647	0.43095	0.43095
Internal	0.67128	0.45061	0.01966
Chance	0.67552	0.45633	0.00572
Self-Concept	0.67875	0.46070	0.00437
Powerful Others	0.67990	0.46227	0.00157

Table 10

Beta Weights and the Regression Equation for Group-Membership, Internal, Chance, Self-Concept and Powerful Others

Variable	Beta Weight	F-Ratio
Group-Membership	-0.53907	37.09**
Internal	0.15108	3.19*
Chance	-0.08678	1.08
Self-Concept	0.07957	1.04
Powerful Others	-0.05005	0.31

*Significant at .05 level.
**Significant at .01 level.

Table 11 (Continued)

Group-Membership, Internal, Powerful Others, and P-Score

	Sum of Squares	df	Mean Squares	F-Ratio
Regression	110.89490	4	27.72372	5.33
Residual	557.06939	107	5.20626	

Group-Membership, Internal, Powerful Others, P-Score and Chance

	Sum of Squares	df	Mean Squares	F-Ratio
Regression	116.21207	5	23.24241	4.47
Residual	551.73221	106	5.20521	

Table 12

Variance of Self-Concept Attributed to Group-Membership, Internal, Powerful Others, P-Score and Chance

Variable	Multiple R	R^2	R^2 Changed
Group-Membership	0.03278	0.00107	0.00107
Internal	0.34038	0.11586	0.11478
Powerful Others	0.39907	0.15926	0.04340
P-Score	0.40745	0.16602	0.00676
Chance	0.41711	0.17398	0.00796

Table 13

Beta Weights and the Regression Equation for Group-Membership, Internal, Powerful Others, P-Score and Chance

Variable	Beta Weight	F-Ratio
Group-Membership	-0.15641	1.53
Internal	0.29460	8.27**
Powerful Others	-0.23270	4.52*
P-Score	0.12222	1.04
Chance	0.10461	1.02

* Significant at .05 level.
**Significant at .01 level.

Table 14

Correlation Coefficient for the
Independent and the Dependent Variables

	Powerful Others	Chance	RPAI	P-Score	Treatment Condition
Internal	-0.44930*	-0.30406*	0.32639*	0.37601*	0.37477
Powerful Others		0.42408*	-0.28677	-0.39028*	-0.47926*
Chance			0.17484	-0.38476*	-0.45398*
RPAI				-0.01694	-0.03278*
P-Score					0.65647*

N = 112

*Significant at .005 level.

CHAPTER 5

SUMMARY, DISCUSSION, AND CONCLUSION

Summary

This study was an attempt to find out the effect of moral dilemma discussions on individuals' principled reasoning, locus of control and self-concept. In addition, the present study investigated the relationships among the variables mentioned above.

The respondents were 112 undergraduate students of Ahmadu Bello University, Zaria, Nigeria. They were randomly assigned to experimental and control groups. The experimental group had one-hour per week sessions of moral dilemma discussions for a period of six weeks. Both the experimental and the control groups responded to three different questionnaires at the end of the treatment sessions. The instruments used were Rest's Defining Issue Test (DIT), Levenson's Internal, Powerful Others and Chance scales (I, P and C scales), and the Revised Personal Attribute Inventory (RPAI) adopted from Gough's (1958) original Adjective Check List. The Statistical Package for the Social Sciences (SPSS) was used to analyze the data collected.

Multivariate Analysis of Variance (MANOVA) was employed to test for differences between groups and among the variables at 0.05 level. The Wilks' Lambda (Λ) test was significant at 0.001 level. Multiple Regression analysis was used to test for relationships between P-score (criterion variable), self-concept, and locus of control (predictor variables). The study also examined the relationship between self-concept (criterion variable) and locus of control (predictor variable).

Table 15

Summary of Findings

Hypothesis	Statistical Method	Outcome
1	MANOVA and ANOVA	Hypothesis was supported
2	MANOVA and ANOVA	Hypothesis was supported regarding Internal locus of control
3	MANOVA and ANOVA	Hypothesis was not supported
4	Stepwise Multiple Regression	Hypothesis was supported regarding Internal locus of control
5	Stepwise Multiple Regression	Hypothesis was not supported
6	Stepwise Multiple Regression	Hypothesis was supported regarding Internal locus of control

Discussion of Findings

The findings from the present study support the hypotheses that moral dilemma discussions would directly enhance principled reasoning and locus of control. Both variables (principled reasoning and locus of control) were also found to be significantly correlated ($r = 0.38$; see Table 14). These findings indicate that moral judgment development and locus of control are tied together by some kind of underlying construct which places them under the cognitive social model of personality. These results can be interpreted to mean that individuals who attain principled moral reasoning tend to be self-controlled (internal locus of control) and they are less likely to succumb to immoral issues even where there are external influences.

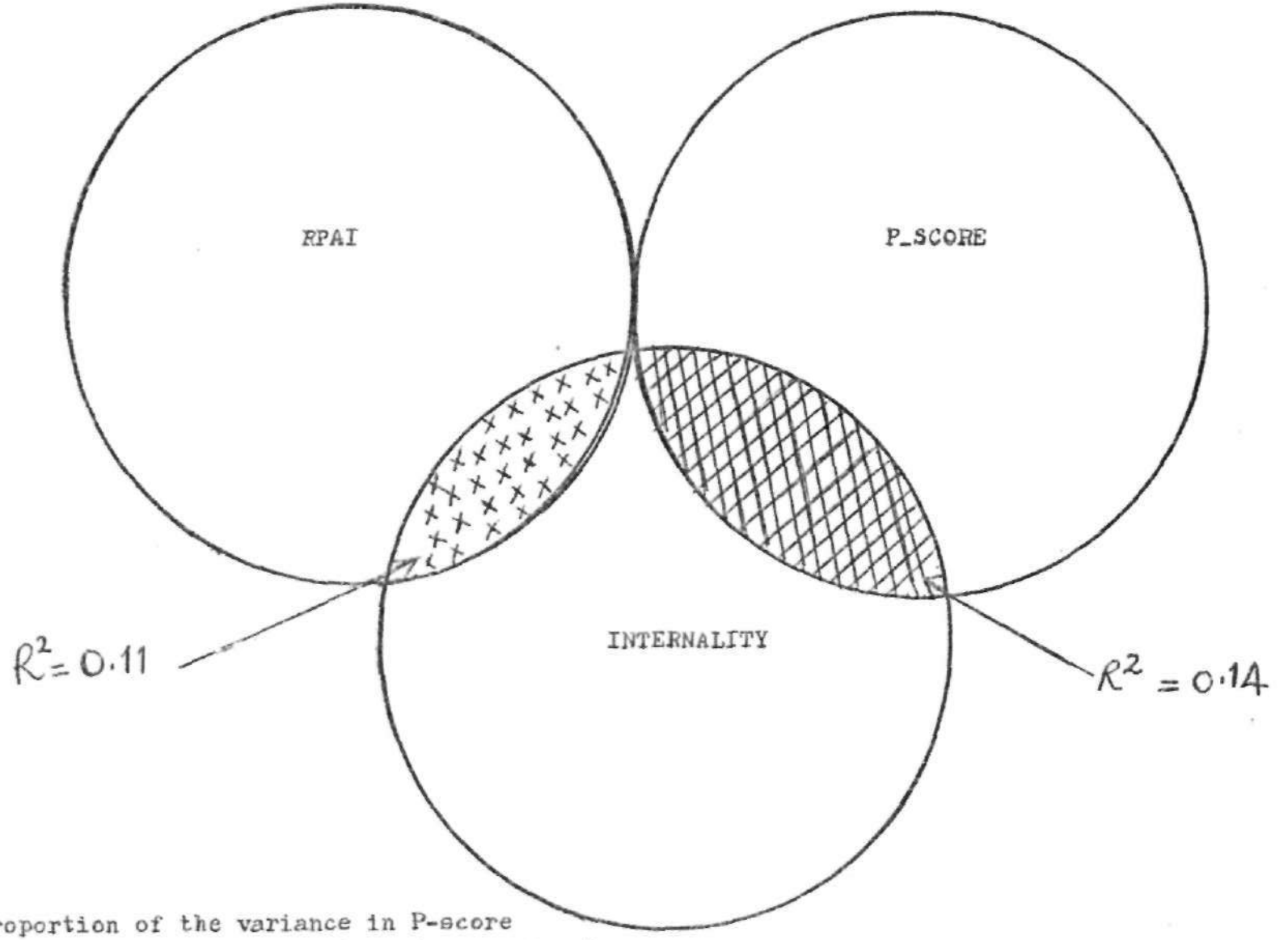
Surprisingly, the same strategy which enhanced moral judgment and locus of control did not enhance individuals' self-concept as hypothesized. This result may be partially due to the measuring instrument (RPAI) employed. Before using the instrument, its reliability and validity were not determined by the researcher. The instrument was assumed to be valid and reliable because it was adopted from the same source as the PAI (Parish, et al., 1976) which has been determined to be valid and reliable in the numerous studies which it was used. However, the assumption in this instance may have been incorrect. Further research is needed in order to ascertain whether or not this is so.

Another explanation for this finding may be due to the strategy itself. In the literature cited, enhancement of

self-concept was mainly through the implementation of some kind of needs. For example, Leeds (1971) provided the subjects with positive feedback which led to the enhancement of the subjects' self-concepts. Likewise, Parish and Philip (1982) found significant positive increase in the subjects' self-concepts when their needs (regarding Maslow's hierarchical needs) were met. The strategy used in this present study differed from the ones mentioned above. Moral dilemma discussions involved listening and reasoning. Reasoning could involve clarifying, modifying and differentiating one's thinking. While this process increased the subjects' moral judgments and locus of control, it probably failed to meet their needs and thus in turn failed to increase their self-concepts.

Regarding the correlation between moral judgment and self-concept, this hypothesis was not supported either. A partial explanation of this result may be the different domains which the two variables belong. Moral judgment is primarily a function of the cognitive domain while self-concept is primarily a function of the emotional domain. In addition, the result may have something to do with the instrument used in measuring the variables. Rest (1979) indicated that the DIT has inconsistent or low correlations with some personality measuring instruments such as the Tennessee Self-Concept Scale (TSCS). Those studies that found significant correlations between moral judgment and self-concept used different instruments from the ones used in this study. For example, Howard (1972)

Figure 1
RELATIONSHIP BETWEEN THE INDEPENDENT VARIABLES
AND THE DEPENDENT VARIABLE



Proportion of the variance in P-score explained by locus of control (Internality)

Proportion of the variance in RPAI explained by locus of control (Internality)

measured self-concept with Leovinger Sentence Completion Test (LSCT) and measured moral judgment with Kohlberg Moral Development Test (KMDT). Apparently, these different measuring instruments may explain the inconsistent findings.

The final hypothesis investigated: there is a relationship between locus of control as measured by I, P and C scales and self-concept as measured by RPAI was supported. These results provide support for the notion that individuals with high self-esteem were also capable of self-control (i.e., internal locus of control) (Fitch, 1970; Lambert, Dejulio, and Cole, 1976).

The intervention strategy (i.e., moral dilemma discussions) which was found to facilitate internal locus of control did not have effect on self-concept even when a significant correlation was found between these two variables. This seems to indicate that ability to have control over one's behavior (internality) is central in moral judgment of individuals as well as in their self-concept but low or high self-concept may not necessarily affect one's moral judgment. Figure 1 graphically portrays this interaction.

Conclusion

From the results of this study, the following conclusions seem clear:

First, moral dilemma discussions can facilitate individuals' principled reasoning and internal locus of control and it will not enhance self-concept as measured by RPAI. Second,

principled reasoning is significantly correlated with locus of control but not correlated with self-concept. Self-concept, as an aspect of personality is not totally devoid from other aspects of personality either. It was significantly correlated with locus of control ($r = .33$, $p < .05$).

Orne (1962) and Hawthorne (1930) studies on demand characteristics need to be considered since the two improved scores (P-score and Internality score) may have been due to: (a) treatment effect, (b) demand characteristics, or (c) both treatment effect and demand characteristics. This study cannot answer this, therefore, it is cited as a limitation. Later research is needed to answer this question. Future research undertakings should give consideration to a longitudinal study to determine how long individuals maintain gains from treatment effects. It may also be necessary to test for the validity and reliability of the Revised Personal Attribute Inventory (RPAI) used in this study and, in addition, find some other ways of enhancing self-concept.

Based on the findings of this study, the researcher recommends that Nigeria, in particular, should incorporate moral dilemma discussions in the school curriculum. Recent happenings in Nigeria ("economic crises stemming from immoral practices") led the defunct government under President Shehu Shagari (1983) to create an Ethical Reorientation Committee in an attempt to bring about a desirable moral transformation. The committee included "academic experts" who were expected to provide analytical insights on why moral decay

exists in the society and also to provide research findings that might help eliminate moral vices or promote virtues. In this light, the findings of this study provide valuable information for facilitating individuals' moral judgment.

It may not be possible to directly teach the students moral concepts, but moral issues that arise from day-to-day classroom interactions can be discussed among the students and solutions reached. If the students are also given the opportunity of participating in the decisions on such matters that concern them, they will be stimulated in role-taking which is essential in the examination of one's acts for others.

The implementation of the recommendations mentioned above will go a long way to minimizing such moral decadence which were highlighted in the broadcast of Major-General Buhari (1984) (the Nigerian Head of State and Commander-in-Chief of the Armed Forces). The moral issues included: "kickbacks, inflation of contracts, an over-invoicing of imports, forgery, fraud, embezzlement, illegal foreign dealings and smuggling, and the use of arson to cover up fraudulent dealings" (taken from West Africa, No. 3464, p. 57).

In addition, it is recommended that the teachers uphold such desirable values as they would want their students to emulate because values prevailing in an environment tend to be absorbed through imitation and identification. This recommendation stems from the observation made by the researcher during the discussions of moral dilemma stories. Regarding "Claims from the Insurance Company", all the subjects recognized that it was immoral to demand a bribe and

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APPENDICES

APPENDIX A

Level and Stage	What is Right	Reasons for Doing Right	Social Perspective of Stage
LEVEL I--PRECONVENTIONAL State 1--Heteronomous Morality	To avoid breaking rules backed by punishment, obedience for its own sake.	Avoidance of punishment, and the superior power of authorities.	Egocentric point of view. Doesn't consider the interests of others or recognize that they differ from the actor's; doesn't relate two points of view. Actions are considered physically rather than in terms of psychological interests of others. Confusion of authority's perspective with one's own.
Stage 2--Individualism, Instrumental Purpose, and Exchange	Following rules only when it is to someone's immediate interest; acting to meet one's own interests and needs and letting others do the same. Right is also what's fair, what's an equal exchange, a deal, an agreement.	To serve one's own needs or intersts in a world where you have to recognize that other people have their interests, too.	Concrete individualistic perspective. Aware that everybody has his own interest to pursue and these conflict, so that right is relative (in the concrete individualistic sense).

Level and Stage	What is Right	Reasons for Doing Right	Social Perspective of Stage
LEVEL II--CONVENTIONAL Stage 3--Mutual Interpersonal Expectations, Relationships, and Interpersonal Conformity	Living up to what is expected by people close to you or what people generally expect of people in your role as son, brother, friend, etc. "Being good" is important and means having good motives, showing concern about others. It also means keeping mutual relationships, such as trust, loyalty, respect and gratitude.	The need to be a good person in your own eyes and those of of others. Your caring for others. Belief in the Golden Rule. Desire to maintain rules and authority which support stereotypical good behavior.	Perspective of the individual in relationships with other individuals. Aware of shared feelings, agreements, and expectations which take primacy over individual interests. Relates points of view through the concrete Golden Rule, putting yourself in the other guy's shoes. Does not yet consider generalized system perspective.
State 4--Social System and Conscience	Fulfilling the actual duties to which you have agreed. Laws are to be upheld except in extreme cases where they conflict with other fixed social duties. Right is also contributing to society, the group, or institution.	To keep the institution going as a whole, to avoid the breakdown in the system "if everyone did it," or the imperative of conscience to meet one's defined obligations (Easily confused with Stage 3 belief in rules and authority; see text.)	Differentiates societal point of view from interpersonal agreement or motives. Takes the point of view of the system that defines roles and rules. Considers individual relations in terms of place in the system.

Level and Stage	What is Right	Reasons for Doing Right	Social Perspective of Stage
LEVEL III--POST-CONVENTIONAL, or PRINCIPLED Stage 5--Social Contract or Utility and Individual Rights	Being aware that people hold a variety of values and opinions, that most values and rules are relative to your group. These relative rules should usually be upheld, however, in the interest of impartiality and because they are the social contract. Some non-relative values and rights like life and liberty, however, must be upheld in any society and regardless of majority opinion.	A sense of obligation to law because of one's social contract to make and abide by laws for the welfare of all and for the protection of all people's rights. A feeling of contractual commitment, freely entered upon, to family, friendship, trust, and work obligations. Concern that laws and duties be based on rational calculation of overall utility, "the greatest good for the greatest number."	Prior-to-society perspective. Perspective of a rational individual aware of values and rights prior to social attachments and contracts. Integrates perspectives by formal mechanisms of agreement, contract, objective impartiality, and due process. Considers moral and legal points of view; recognizes that they sometimes conflict and finds it difficult to integrate them.

Level and Stage	What is Right	Reasons for Doing Right	Social Perspective of Stage
LEVEL III--POST-CONVENTIONAL, or PRINCIPLED (continued)			
Stage 6--Universal Ethical Principles	Following self-chosen ethical principles. Particular laws or social agreements are usually valid because they rest on such principles. When laws violate these principles, one acts in accordance with the principle. Principles are universal principals of justice: the equality of human rights and respect for the dignity of human beings as individual persons.	The belief as a rational person in the validity of universal moral principles, and a sense of personal commitment to them.	Perspective of a moral point of view from which social arrangements derive. Perspective is that of any rational individual recognizing the nature of morality or the fact that persons are ends in themselves and must be treated as such.

--from Kohlberg, 1976

APPENDIX B

Parish's Model

Level I (Preconventional level) Stages 1 and 2	Use of arbitrary power to control in an unpredictable manner serves to frustrate and cause emotional conflict.
Level II (Conventional level) Stages 3 and 4	Result of learning theory. Do what is reinforced and avoid what is punished.
Level III (Postconventional level) Stages 5 and 6	Internal control as a function of having matured to the position of advanced cognitive conflict made possible by previous decision-making opportunities.

	Understands Rights and Responsibilities	Doesn't Understand Rights and Responsibilities	External Control	Internal Control	
Level I		X	X		emotional conflict
Level II	X		X		static state
Level III	X			X	cognitive conflict

Structured Moral Dilemmas

ALETU MASSACRE

On May 18, 1968, at Aletu, Eastern Nigeria ("Biafra"), Lieutenant Ben Uzom ordered his company to attack the small village and to kill all the people there, including the women and children. There was one soldier in the company who refused to participate in the massacre by the name of Sergeant Michael Andy. According to military law, anyone who refused to obey an order of a person superior in rank is guilty of treason.

Should Michael Andy be found guilty of treason for refusing to carry out the order of Lieutenant Uzom? Why or why not?

---

2. Adult Retarded People

A ministry of social welfare which was interested in the plight of destitutes - mainly mentally retarded people-established a community for them. The ministry provided them with jobs and other facilities in order to allow them to maximize their potential abilities. After the community was established, the ministry faced a new problem. Some of the people in the community became interested in getting married to each other.

The ministry knew that one of the main causes for mental retardation was genetic abnormality. These genetic abnormalities are transmitted by heredity from the parents to their children. The chance that a child will be retarded is extremely high if his or her parents

are retarded.

Some people argue that retarded people should not be permitted to get married or have children. These people claim that retarded children do not have the potential of living full and useful lives. Furthermore, retarded children have to be taken care of, and in most cases they have to be supported by the state. Therefore, the care of retarded children places a heavy drain upon the resources of the state and the taxpayers.

Should there be a law which prohibits retarded adults from getting married and having children? Why or why not?

Some people would argue that prohibiting retarded people from getting married and having children is unconstitutional. Why do they think that way? How would this be unconstitutional?

---

3. An Affair for Money

A family had four children. The father, who was the main provider, became sick and the doctor established that he had TB (tuberculosis). The treatment was extremely expensive. In addition to medical expenses, which were enormous, he did not have any income. The family were low-income earners. At the beginning of the illness, the mother sold out the family motor cycle and their radio, but the money was spent quickly. The mother also took a clerical job, but the money she earned was not enough. The owner of the store for which she worked was an old acquaintance of the family. One day the woman asked him for a loan. The owner made a bold proposition.

He told her that he would double her salary if she became his mistress.

At first she was shocked and refused his offer. He told her that if she changed her mind his offer would still stand. As time passed and the bills increased, she decided to accept her bos' offer. She did it out of love for her husband and her children. She lied to her husband and told him that she got a raise in pay because she was transferred to a very responsible position.

What do you think about the actions of the boss?

Given the circumstances, should the woman have accepted the offer? Why or why not?

---

4. The Case of Tunde Oyenusi

Do circumstances change a person's responsibility for his actions? Tunde Oyenusi was born an illegitimate child. His first years of life had been extremely difficult. His mother, aged 14, a Form II student when Tunde was born. Tunde spent his first years of life neglected because his mother did not really want a baby. Finally, at the age of four, his mother, who was herself, an orphan, disappeared into the township when she failed to make her WASC examination. In the meantime Tunde was abandoned in the hands of a distant cousin.

When Tunde started school he soon became known as a trouble-maker. The teachers began throwing him out of their classes. His cousin had a hard time with Tunde and could not handle him. Besides, the cousin had several children of her own and really did not care for Tunde.

It was not long before Tunde was brought to the attention of the police. He was caught stealing, vandalizing, and so on. After a number of offenses, he was sent by a juvenile court judge to a reform school. He spent approximately eight years in the reform school. During those eight years, he ran away a number of times, committed some offenses while he was out, and was finally sent back to the reform school. He was released from the reform school when he became of legal age.

At the age of twenty-eight he became a leader of an underworld gang. He and a number of members of this group recently were involved in a highway robbery--killing two people.

Can or should you hold Tunde Oyenusi responsible for his behaviour? Could you place the blame of a person's actions on the conditions or circumstances of his life?

---

5. Homosexuality

In an exclusive four-story apartment building, one of the apartments was inhabited by two men of their early thirties. They had shared this apartment for three years. People in the building were suspicious about their relationship but nobody bothered them. One day the people in the adjacent apartment moved out and a new couple moved in who did not approve of the intimate behavior of their neighbors. They had accumulated evidence to convict them of homosexuality and asked the owner of the building to ask the men to move or they would bring them to court. The owner of the building came up to the apartment

of the two men and told them about the complaint. The two men acknowledged that they were homosexual but claimed that their sexual activities were as natural for them as heterosexual intercourse is for other people. The law, in many places, outlaws homosexuality as an unnatural sex act.

Do you think there should be a law against homosexuality? Why or why not?

---

6. Claims from the Insurance Company

Dr. John Aka recently purchased a brand new peugeot 505 saloon car at a cost of twelve thousand (12,000) naira. He had waited two years for his desire to come through. Two months later, Dr. Aka traveled to his home town, 500 kilometers away, to show his parents the new car. On his way back to his station something tragic happened: the car, he was driving at 80 KPH suddenly veered from the highway, tumbled and somersaulted in the ditch. Dr. Aka wriggled himself out through the window unscratched. But the car was completely wrecked.

As soon as Dr. Aka could recover from the shock of the accident, he informed the police as well as his insurance company. Both the company and the police carried out their independent investigations and established the authenticity of the accident. Dr. Aka subsequently approached the manager of the insurance company to settle his claims. He had insured the car for ₦12,000.

The insurance manager did not hesitate to accept the liability of the unfortunate accident. But, he demanded a 'kola' sum of one thousand

maira in return for the doctor's full entitlement. He stood up tall before the manager and said "... you cannot be serious manager!" The manager retorted: "Okay O ..... we shall see."

The following day Dr. Aka went to see the manager again. The manager offered now to pay ₦8,000 unconditionally. He gave a technical evidence to justify his offer. Dr. Aka was furious. He wanted to take the matter to court; but he did not have the money to hire a lawyer. In the meantime, Dr. Aka and his family were suffering in silence. He had to beg for a ride inorder to get to his working place. His wife resorted to trekking to the school where she teaches. They hired taxi to go to the market. Some of Dr. Aka's friends, seeing this predicament, urged him to give in to the manager's initial deal. What would you do if you were Dr. Aka? Why?

APPENDIX D

Rest's Defining Issues Test

Opinions About Social Problems

This questionnaire is aimed at understanding how people think about social problems. Different people often have different opinions about questions of right and wrong. There are no "right" answers in the way that there are right answers to math problems. We would like you to tell us what you think about several problem stories. The papers will be fed to a computer to find the average for the whole group, and no one will see your individual answers.

Please give us the following information:

Name _____ ____ female

Age _____ Class and period _____ ____ male

School _____

* * * * * * * * *

In this questionnaire you will be asked to give your opinions about several stories. Here is a story as an example.

Frank Jones has been thinking about buying a car. He is married, has two small children and earns an average income. The car he buys will be his family's only car. It will be used mostly to get to work and drive around town, but sometimes for vacation trips also. In trying to decide what car to buy, Frank Jones realized that there were a lot of questions to consider. Below there is a list of some of these questions.

If you were Frank Jones, how important would each of these questions be in deciding what car to buy?

Instructions for Part A: (Sample Question)

On the left hand side check one of the spaces by each statement of a consideration (for instance, if you think that statement #1 is not important in making a decision about buying a car, check the space on the right).

IMPORTANCE:

Great	Much	Some	Little	No	
				✓	1. Whether the car dealer was in the same block as where Frank lives. (Note that in this sample, the person taking the questionnaire did not think this was important in making a decision.)
✓					2. Would a used car be more economical in the long run than a new car. (Note that a check was put in the far left space to indicate the opinion that this is an important issue in making a decision about buying a car.)
		✓			3. Whether the color was green, Frank's favorite color.
				✓	4. Whether the cubic inch displacement was at least 200. (Note that if you are unsure about what "cubic inch displacement" means, then mark it "no importance.")
✓					5. Would a large, roomy car be better than a compact car.
				✓	6. Whether the front connibilies were differential. (Note that if a statement sounds like gibberish or nonsense to you, mark it "no importance.")

Instructions for Part B: (Sample Question)

From the list of questions above, select the most important one of the whole group. Put the number of the most important question on the top line below. Do likewise for your 2nd, 3rd and 4th most important choices. (Note that the top choices in this case will come from the statements that were checked on the far left-hand side--statements #2 and #5 were thought to be very important. In deciding what is the most important, a person would re-read #2 and #5, and then pick one of them as the most important, then put the other one as "second most important," and so on.)

MOST	2ND MOST IMPORTANT	3RD MOST IMPORTANT	4TH MOST IMPORTANT
5	**2**	3	**1**

HEINZ AND THE DRUG

In Europe a woman was near death from a special kind of cancer. There was one drug that the doctors thought might save her. It was a form of radium that a druggist in the same town had recently discovered. The drug was expensive to make, but the druggist was charging ten times what the drug cost to make. He paid $200 for the radium and charged $2000 for a small dose of the drug. The sick woman's husband, Heinz, went to everyone he knew to borrow the money, but he could only get together about $1000, which is half of what it cost. He told the druggist that his wife was dying and asked him to sell it cheaper or let him pay later. But the druggist said, "No, I discovered the drug and I'm going to make money from it." So Heinz got desperate and began to think about breaking into the man's store to steal the drug for his wife.

Should Heinz steal the drug? (Check one)

____Should steal it ____Can't decide ____Should not steal it

IMPORTANCE:

Great	Much	Some	Little	No	
					1. Whether a community's laws are going to be upheld.
					2. Isn't it only natural for a Loving husband to care so much for his wife that he'd steal?
					3. Is Heinz willing to risk getting shot as a burglar or going to jail for the chance that stealing the drug might help?
					4. Whether Heinz is a professional wrestler, or has considerable influence with professional wrestlers.
					5. Whether Heinz is stealing for himself or doing this solely to help someone else.
					6. Whether the druggist's rights to his invention have to be respected.
					7. Whether the essence of living is more encompassing than the termination of dying, socially and individually.
					8. What values are going to be the basis for governing how people act towards each other.
					9. Whether the druggist is going to be allowed to hide behind a worthless law which only protects the rich anyhow.
					10. Whether the law in this case is getting in the way of the most basic claim of any member of society.
					11. Whether the druggist deserves to be robbed for being so greedy and cruel.
					12. Would stealing in such a case bring about more total good for the whole society or not.

From the list of questions above, select the four most important:

Most important ____
Second most important ____
Third most important ____
Fourth most important ____

STUDENT TAKE-OVER

At Harvard University a group of students, called the Students for a Democratic Society (SDS), believe that the University should not have any army ROTC program. SDS students are against the war in Viet Nam, and the army training program helps send men to fight in Viet Nam. The SDS students demanded that Harvard end the army ROTC training program as a part of their regular course work and not get credit for it towards their degrees.

Agreeing with the SDS students, the Harvard professors voted to end the ROTC program as a university course. But the President of the University stated that he wanted to keep the army program on campus as a course. The SDS students felt that the President was not going to pay attention to the faculty vote or to their demands.

So, one day last April, two hundred SDS students walked into the university's administration building, and told everyone else to get out. They said they were doing this to force Harvard to get rid of the army training program as a course.

Should the students have taken over the administration building? (Check one)

_____Yes, they should take it over _____Can't decide _____No, they shouldn't take it over

IMPORTANCE:

Great	Much	Some	Little	No		
					1.	Are the students doing this to really help other people or are they doing it just for kicks?
					2.	Do the students have any right to take over property that doesn't belong to them?
					3.	Do the students realize that they might be arrested and fined, and even expelled from school?
					4.	Would taking over the building in the long run benefit more people to a greater extent?
					5.	Whether the president stayed within the limits of his authority in ignoring the faculty vote.
					6.	Will the takeover anger the public and give all students a bad name?
					7.	Is taking over a building consistent with principles of justice?
					8.	Would allowing one student take-over encourage many other student take-overs?
					9.	Did the president bring this misunderstanding on himself by being so unreasonable and uncooperative?
					10.	Whether running the university ought to be in the hands of a few administrators or in the hands of all the people.
					11.	Are the students following principles which they believe are above the law?
					12.	Whether or nor university decisions ought to be respected by students.

From the list of questions above, select the four most important:

Most important _____
Second most important _____
Third most important _____
Fourth most important _____

ESCAPED PRISONER

A man had been sentenced to prison for 10 years. After one year, however, he escaped from prison, moved to a new area of the country, and took on the name of Thompson. For 8 years he worked hard, and gradually he saved enough money to buy his own business. He was fair to his customers, gave his employees top wages, and gave most of his own profits to charity. Then one day, Mrs. Jones, an old neighbor, recognized him as the man who had escaped from prison 8 years before, and whom the police had been looking for.

Should Mrs. Jones report Mr. Thompson to the police and have him sent back to prison? (Check one)

_____Should report him _____Can't decide _____Should not report him

IMPORTANCE:

Great	Much	Some	Little	No	
					1. Hasn't Mr. Thompson been good enough for such a long time to prove he isn't a bad person?
					2. Everytime someone escapes punishment for a crime, doesn't that just encourage more crime?
					3. Wouldn't we be better off without prisons and the oppression of our legal systems?
					4. Has Mr. Thompson really paid his debt to society?
					5. Would society be failing what Mr. Thompson should fairly expect?
					6. What benefits would prisons be apart from society, especially for a charitable man?
					7. How could anyone be so cruel and heartless as to send Mr. Thompson to prison?
					8. Would it be fair to all the prisoners who had to serve out their full sentences if Mr. Thompson was let off?
					9. Was Mrs. Jones a good friend of Mr. Thompson?
					10. Wouldn't it be a citizen's duty to report an escaped criminal, regardless of the circumstances?
					11. How would the will of the people and the public good best be served?
					12. Would going to prison do any good for Mr. Thompson or protect anybody?

From the list of questions above, select the four most important:

Most important _____
Second most important _____
Third most important _____
Fourth most important _____

THE DOCTOR'S DILEMMA

A lady was dying of cancer which could not be cured and she had only about six months to live. She was in terrible pain, but she was so weak that a good dose of pain-killer like morphine would make her die sooner. She was delirious and almost crazy with pain, and in her calm periods, she would ask the doctor to give her enough morphine to kill her. She said she couldn't stand the pain and that she was going to die in a few months anyway.

What should the doctor do? (Check one)

_____He should give the lady an overdose that will make her die

_____Can't decide

_____Should not give the overdose

IMPORTANCE:

Great	Much	Some	Little	No	
					1. Whether the woman's family is in favor of giving her the overdose or not.
					2. Is the doctor obligated by the same laws as everybody else if giving her an overdose would be the same as killing her.
					3. Whether people would be much better off without society regimenting their lives and even their deaths.
					4. Whether the doctor could make it appear like an accident.
					5. Does the state have the right to force continued existence on those who don't want to live.
					6. What is the value of death prior to society's perspective on personal values.
					7. Whether the doctor has sympathy for the woman's suffering or cares more about what society might think.
					8. Is helping to end another's life ever a responsible act of cooperation.
					9. Whether only God should decide when a person's life should end.
					10. What values the doctor has set for himself in his own personal code of behavior.
					11. Can society afford to let everybody end their lives when they want to.
					12. Can society allow suicides or mercy killing and still protect the lives of individuals who want to live.

From the list of questions above, select the four most important:

Most important _____
Second Most Important _____
Third most important _____
Fourth most important _____



WEBSTER

Mr. Webster was the owner and manager of a gas station. He wanted to hire another mechanic to help him, but good mechanics were hard to find. The only person he found who seemed to be a good mechanic was Mr. Lee, but he was Chinese. While Mr. Webster himself didn't have anything against Orientals, he was afraid to hire Mr. Lee because many of his customers didn't like Orientals. His customers might take their business elsewhere if Mr. Lee was working in the gas station.

When Mr. Lee asked Mr. Webster if he could have the job, Mr. Webster said that he had already hired somebody else. But Mr. Webster really had not hired anybody, because he could not find anybody who was a good mechanic besides Mr. Lee.

What should Mr. Webster have done? (Check one)

_____ Should have hired Mr. Lee _____Can't decide _____Should not have hired him

IMPORTANCE:

Great	Much	Some	Little	No	
					1. Does the owner of a business have the right to make his own business decisions or not?
					2. Whether there is a law that forbids racial discrimination in hiring for jobs.
					3. Whether Mr. Webster is prejudiced against orientals himself or whether he means nothing personal in refusing the job.
					4. Whether hiring a good mechanic or paying attention to his customers' wishes would be best for his business.
					5. What individual differences ought to be relevant in deciding how society's roles are filled?
					6. Whether the greedy and competitive capitalistic system ought to be completely abandoned.
					7. Do a majority of people in Mr. Webster's society feel like his customers or are a majority against prejudice?
					8. Whether hiring capable men like Mr. Lee would use talents that would otherwise be lost to society.
					9. Would refusing the job to Mr. Lee be consistent with Mr. Webster's own moral beliefs?
					10. Could Mr. Webster be so hard-hearted as to refuse the job, knowing how much it means to Mr. Lee?
					11. Whether the Christian commandment to love your fellow man applies in this case.
					12. If someone's in need, shouldn't he be helped regardless of what you get back from him?

From the list of questions above, select the four most important:

Most important _____
Second Most Important _____
Third Most Important _____
Fourth Most Important _____

NEWSPAPER

Fred, a senior in high school, wanted to publish a mimeographed newspaper for students so that he could express many of his opinions. He wanted to speak out against the war in Viet Nam and to speak out against some of the school's rules, like the rule forbidding boys to wear long hear.

When Fred started his newspaper, he asked his principal for permission. The principal said it would be all right if before every publication Fred would turn in all his articles for the principal's approval. Fred agreed and turned in several articles for approval. The principal approved all of them and Fred published two issues of the paper in the next two weeks.

But the principal had not expected that Fred's newspaper would receive so much attention. Students were so excited by the paper that they began to organize protests against the hair regulation and other school rules. Angry parents objected to Fred's opinions. They phoned the principal telling him that the newspaper was unpatriotic and should not be published. As a result of the rising excitement, the principal ordered Fred to stop publishing. He gave as a reason that Fred's activities were disruptive to the operation of the school.

Should the principal stop the newspaper (Check one)

_____Should stop it _____ Can't decide _____Should not stop it

IMPORTANCE:

Great	Much	Some	Little	No	
					1. Is the principal more responsible to students or to the parents?
					2. Did the principal give his word that the newspaper could be published for a long time, or did he just promise to approve the newspaper one issue at a time?
					3. Would the students start protesting even more if the principal stopped the newspaper?
					4. When the welfare of the school is threatened, does the principal have the right to give orders to students?
					5. Does the principal have the freedom of speech to say "no" in this case?
					6. If the principal stopped the newspaper would he be preventing full discussion of important problems?
					7. Whether the principal's order would make Fred lose faith in the principal.
					8. Whether Fred was really loyal to his school and patriotic to his country.
					9. What effect would stopping the paper have on the student's education in critical thinking and judgments?
					10. Whether Fred was in any way violating the rights of others in publishing his own opinions.
					11. Whether the principal should be influenced by some angry parents when it is the principal that knows best what is going on in the school.
					12. Whether Fred was using the newspaper to stir up hatred and discontent.

From the list of questions above, select the four most important:

Most important _____ Third Most Important _____
Second Most Important _____ Fourth Most Important _____

APPENDIX E

Internal, Powerful Others and Chance Scales

Directions

On the next page is a series of attitude statements. Each represents a commonly held opinion. There are no right or wrong answers. You will probably agree with some items and disagree with others. We are interested in the extent to which you agree or disagree with such matters of opinion.

Read each statement carefully. Then indicate the extent to which you agree or disagree by circling the number following each statement. The numbers and their meanings are indicated below:

If you agree strongly: circle +3
If you agree somewhat: circle +2
If you agree slightly: circle +1

If you disagree slightly: circle -1
If you disagree somewhat: circle -2
If you disagree strongly: circle -3

First impressions are usually best. Read each statement, decide if you agree or disagree and the strength of your opinion, and then circle the appropriate number.

GIVE YOUR OPINION ON EVERY STATEMENT

If you find that the numbers to be used in answering do not adequately reflect your own opinion, use the one that is <u>closest</u> to the way you feel. Thank you.

I, P, and C Scales

	Strongly disagree	Disagree somewhat	Slightly disagree	Slightly agree	Agree somewhat	Strongly agree
1. Whether or not I get to be a leader depends mostly on my ability	-3	-2	-1	+1	+2	+3
2. To a great extent my life is controlled by accidental happenings.	-3	-2	-1	+1	+2	+3
3. I feel like what happens in my life is mostly determined by powerful people.	-3	-2	-1	+1	+2	+3
4. Whether or not I get into a car accident depends mostly on how good a driver I am.	-3	-2	-1	+1	+2	+3
5. When I make plans, I am almost certain to make them work.	-3	-2	-1	+1	+2	+3
6. Often there is no chance of protecting my personal interests from bad luck happenings.	-3	-2	-1	+1	+2	+3
7. When I get what I want, it's usually because I'm lucky.	-3	-2	-1	+1	+2	+3
8. Although I might have good ability, I will not be given leadership responsibility without appealing to those in positions of power.	-3	-2	-1	+1	+2	+3
9. How many friends I have depends on how nice a person I am.	-3	-2	-1	+1	+2	+3
10. I have often found that what is going to happen will happen.	-3	-2	-1	+1	+2	+3
11. My life is chiefly controlled by powerful others.	-3	-2	-1	+1	+2	+3
12. Whether or not I get into a car accident is mostly a matter of luck.	-3	-2	-1	+1	+2	+3

I, P, and C Scales (cont.)

	Strongly disagree	Disagree somewhat	Slightly disagree	Slightly agree	Agree somewhat	Strongly agree
13. People like myself have very little chance of protecting our personal interests when they conflict with those of strong pressure groups.	-3	-2	-1	+1	+2	+3
14. It's not always wise for me to plan too far ahead because many things turn out to be a matter of good or bad fortune.	-3	-2	-1	+1	+2	+3
15. Getting what I want requires pleasing those people above me.	-3	-2	-1	+1	+2	+3
16. Whether or not I get to be a leader depends on whether I'm lucky enough to be in the right place at the right time.	-3	-2	-1	+1	+2	+3
17. If important people were to decide they didn't like me, I probably wouldn't make many friends.	-3	-2	-1	+1	+2	+3
18. I can pretty much determine what will happen in my life.	-3	-2	-1	+1	+2	+3
19. I am usually able to protect my personal interests	-3	-2	-1	+1	+2	+3
20. Whether or not I get into a car accident depends mostly on the other driver.	-3	-2	-1	+1	+2	+3
21. When I get what I want, it's usually because I worked hard for it.	-3	-2	-1	+1	+2	+3
22. In order to have my plans work, I make sure that they fit in with the desires of people who have power over me.	-3	-2	-1	+1	+2	+3
23. My life is determined by my own actions.	-3	-2	-1	+1	+2	+3
24. It's chiefly a matter of fate whether or not I have a few friends or many friends.	-3	-2	-1	+1	+2	+3

APPENDIX F

The Adjective Check List

by

HARRISON G. GOUGH, Ph.D.

University of California (Berkeley)

Name ..... Age ..... Sex .....

Date ..... Other .....

DIRECTIONS: This booklet contains a list of adjectives. Please read them quickly and put an X in the box beside each one you would consider to be self-descriptive. Do not worry about duplications, contradictions, and so forth. Work quickly and do not spend too much time on any one adjective. Try to be frank, and check those adjectives which describe you as you really are, not as you would like to be.



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- ☐ absent-minded 1
- ☐ active 2
- ☐ adaptable 3
- ☐ adventurous 4
- ☐ affected 5
- ☐ affectionate 6
- ☐ aggressive 7
- ☐ alert 8
- ☐ aloof 9
- ☐ ambitious 10
- ☐ anxious 11
- ☐ apathetic 12
- ☐ appreciative 13
- ☐ argumentative 14
- ☐ arrogant 15
- ☐ artistic 16
- ☐ assertive 17
- ☐ attractive 18
- ☐ autocratic 19
- ☐ awkward 20
- ☐ bitter 21
- ☐ blustery 22
- ☐ boastful 23
- ☐ bossy 24
- ☐ calm 25
- ☐ capable 26
- ☐ careless 27
- ☐ cautious 28
- ☐ changeable 29
- ☐ charming 30
- ☐ cheerful 31
- ☐ civilized 32
- ☐ clear-thinking 33
- ☐ clever 34
- ☐ coarse 35
- ☐ cold 36
- ☐ commonplace 37
- ☐ complaining 38
- ☐ complicated 39
- ☐ conceited 40
- ☐ confident 41
- ☐ confused 42
- ☐ conscientious 43
- ☐ conservative 44
- ☐ considerate 45
- ☐ contented 46
- ☐ conventional 47
- ☐ cool 48
- ☐ cooperative 49
- ☐ courageous 50
- ☐ cowardly 51
- ☐ cruel 52
- ☐ curious 53
- ☐ cynical 54
- ☐ daring 55
- ☐ deceitful 56
- ☐ defensive 57
- ☐ deliberate 58
- ☐ demanding 59
- ☐ dependable 60
- ☐ dependent 61
- ☐ despondent 62
- ☐ determined 63
- ☐ dignified 64
- ☐ discreet 65
- ☐ disorderly 66
- ☐ dissatisfied 67
- ☐ distractible 68
- ☐ distrustful 69
- ☐ dominant 70
- ☐ dreamy 71
- ☐ dull 72
- ☐ easy going 73
- ☐ effeminate 74
- ☐ efficient 75
- ☐ egotistical 76
- ☐ emotional 77
- ☐ energetic 78
- ☐ enterprising 79
- ☐ enthusiastic 80
- ☐ evasive 81
- ☐ excitable 82
- ☐ fair-minded 83
- ☐ fault-finding 84
- ☐ fearful 85
- ☐ feminine 86
- ☐ fickle 87
- ☐ flirtatious 88
- ☐ foolish 89
- ☐ forceful 90
- ☐ foresighted 91
- ☐ forgetful 92
- ☐ forgiving 93
- ☐ formal 94
- ☐ frank 95
- ☐ friendly 96
- ☐ frivolous 97
- ☐ fussy 98
- ☐ generous 99
- ☐ gentle 100
- ☐ gloomy 101
- ☐ good-looking 102
- ☐ good-natured 103
- ☐ greedy 104
- ☐ handsome 105
- ☐ hard-headed 106
- ☐ hard-hearted 107
- ☐ hasty 108
- ☐ headstrong 109
- ☐ healthy 110
- ☐ helpful 111
- ☐ high-strung 112
- ☐ honest 113
- ☐ hostile 114
- ☐ humorous 115
- ☐ hurried 116
- ☐ idealistic 117
- ☐ imaginative 118
- ☐ immature 119
- ☐ impatient 120
- ☐ impulsive 121
- ☐ independent 122
- ☐ indifferent 123
- ☐ individualistic 124
- ☐ industrious 125
- ☐ infantile 126
- ☐ informal 127
- ☐ ingenious 128
- ☐ inhibited 129
- ☐ initiative 130
- ☐ insightful 131
- ☐ intelligent 132
- ☐ interests narrow 133
- ☐ interests wide 134
- ☐ intolerant 135
- ☐ inventive 136
- ☐ irresponsible 137
- ☐ irritable 138
- ☐ jolly 139
- ☐ kind 140
- ☐ lazy 141
- ☐ leisurely 142
- ☐ logical 143
- ☐ loud 144
- ☐ loyal 145
- ☐ mannerly 146
- ☐ masculine 147
- ☐ mature 148
- ☐ meek 149
- ☐ methodical 150

- ☐ mild 151
- ☐ mischievous 152
- ☐ moderate 153
- ☐ modest 154
- ☐ moody 155
- ☐ nagging 156
- ☐ natural 157
- ☐ nervous 158
- ☐ noisy 159
- ☐ obliging 160
- ☐ obnoxious 161
- ☐ opinionated 162
- ☐ opportunistic 163
- ☐ optimistic 164
- ☐ organized 165
- ☐ original 166
- ☐ outgoing 167
- ☐ outspoken 168
- ☐ painstaking 169
- ☐ patient 170
- ☐ peaceable 171
- ☐ peculiar 172
- ☐ persevering 173
- ☐ persistent 174
- ☐ pessimistic 175
- ☐ planful 176
- ☐ pleasant 177
- ☐ pleasure-seeking 178
- ☐ poised 179
- ☐ polished 180
- ☐ practical 181
- ☐ praising 182
- ☐ precise 183
- ☐ prejudiced 184
- ☐ preoccupied 185
- ☐ progressive 186
- ☐ prudish 187
- ☐ quarrelsome 188
- ☐ queer 189
- ☐ quick 190
- ☐ quiet 191
- ☐ quitting 192
- ☐ rational 193
- ☐ rattlebrained 194
- ☐ realistic 195
- ☐ reasonable 196
- ☐ rebellious 197
- ☐ reckless 198
- ☐ reflective 199
- ☐ relaxed 200
- ☐ reliable 201
- ☐ resentful 202
- ☐ reserved 203
- ☐ resourceful 204
- ☐ responsible 205
- ☐ restless 206
- ☐ retiring 207
- ☐ rigid 208
- ☐ robust 209
- ☐ rude 210
- ☐ sarcastic 211
- ☐ self-centered 212
- ☐ self-confident 213
- ☐ self-controlled 214
- ☐ self-denying 215
- ☐ self-pitying 216
- ☐ self-punishing 217
- ☐ self-seeking 218
- ☐ selfish 219
- ☐ sensitive 220
- ☐ sentimental 221
- ☐ serious 222
- ☐ severe 223
- ☐ sexy 224
- ☐ shallow 225
- ☐ sharp-witted 226
- ☐ shiftless 227
- ☐ show-off 228
- ☐ shrewd 229
- ☐ shy 230
- ☐ silent 231
- ☐ simple 232
- ☐ sincere 233
- ☐ slipshod 234
- ☐ slow 235
- ☐ sly 236
- ☐ smug 237
- ☐ snobbish 238
- ☐ sociable 239
- ☐ soft-hearted 240
- ☐ sophisticated 241
- ☐ spendthrift 242
- ☐ spineless 243
- ☐ spontaneous 244
- ☐ spunky 245
- ☐ stable 246
- ☐ steady 247
- ☐ stern 248
- ☐ stingy 249
- ☐ stolid 250
- ☐ strong 251
- ☐ stubborn 252
- ☐ submissive 253
- ☐ suggestible 254
- ☐ sulky 255
- ☐ superstitious 256
- ☐ suspicious 257
- ☐ sympathetic 258
- ☐ tactful 259
- ☐ tactless 260
- ☐ talkative 261
- ☐ temperamental 262
- ☐ tense 263
- ☐ thankless 264
- ☐ thorough 265
- ☐ thoughtful 266
- ☐ thrifty 267
- ☐ timid 268
- ☐ tolerant 269
- ☐ touchy 270
- ☐ tough 271
- ☐ trusting 272
- ☐ unaffected 273
- ☐ unambitious 274
- ☐ unassuming 275
- ☐ unconventional 276
- ☐ undependable 277
- ☐ understanding 278
- ☐ unemotional 279
- ☐ unexcitable 280
- ☐ unfriendly 281
- ☐ uninhibited 282
- ☐ unintelligent 283
- ☐ unkind 284
- ☐ unrealistic 285
- ☐ unscrupulous 286
- ☐ unselfish 287
- ☐ unstable 288
- ☐ vindictive 289
- ☐ versatile 290
- ☐ warm 291
- ☐ wary 292
- ☐ weak 293
- ☐ whiny 294
- ☐ wholesome 295
- ☐ wise 296
- ☐ withdrawn 297
- ☐ witty 298
- ☐ worrying 299
- ☐ zany 300

APPENDIX G

Revised Personal Attribute Inventory

Read through this list and select exactly 30 words which seem to be typical of yourself. Try to be frank, and check those words which describe you as you really are.

_____ active
_____ absent-minded
_____ adaptable
_____ adventurous
_____ affectionate
_____ ambitious
_____ appreciative
_____ autocratic
_____ awkward
_____ bitter
_____ boastful
_____ calm
_____ capable
_____ careless
_____ cautious
_____ charming
_____ cheerful
_____ clear-thinking
_____ clever
_____ coarse
_____ cold
_____ conservative
_____ cowardly
_____ deceitful
_____ determined
_____ mischievous
_____ modest
_____ nagging
_____ noisy
_____ organized
_____ outspoken
_____ patient
_____ peaceable
_____ pessimistic
_____ pleasure-seeking
_____ quarrelsome
_____ queer
_____ rational
_____ realistic
_____ rebellious
_____ reckless
_____ reliable
_____ resourceful
_____ rigid
_____ sarcastic
_____ self-confident
_____ self-controlled
_____ sensitive
_____ show-off
_____ selfish
_____ dissatisfied
_____ dull
_____ efficient
_____ energetic
_____ enterprising
_____ fearful
_____ fickle
_____ forgetful
_____ frank
_____ friendly
_____ generous
_____ gloomy
_____ good-looking
_____ good-natured
_____ greedy
_____ head-strong
_____ immature
_____ indifferent
_____ individualistic
_____ initiative
_____ interest-narrow
_____ intelligent
_____ irresponsible
_____ lazy
_____ logical
_____ shy
_____ simple
_____ sincere
_____ slow
_____ sociable
_____ soft-hearted
_____ spend-thrift
_____ spontaneous
_____ steady
_____ stingy
_____ stubborn
_____ suggestible
_____ sulky
_____ sympathetic
_____ tactless
_____ timid
_____ unambitious
_____ understanding
_____ unfriendly
_____ unintelligent
_____ unselfish
_____ weak
_____ wise
_____ witty
_____ worrying

AN ATTEMPT TO ENHANCE SOCIAL-EMOTIONAL DEVELOPMENT OF INDIVIDUALS THROUGH THE USE OF MORAL DILEMMA DISCUSSIONS

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ABSTRACT

This study was an attempt to increase the moral judgment level, locus of control and self-concept of individuals. The correlations between these variables were also investigated.

The subjects consisted of 112 undergraduate students at Ahmadu Bello University, Zaria, Nigeria. They were randomly assigned to experimental and control groups of 55 and 57, respectively. The experimental group was randomly re-grouped into four discussion sessions.

The following hypotheses were tested:

(1) Moral dilemma discussions should directly enhance subjects' principled reasoning.

(2) Moral dilemma discussions should enhance the subjects' locus of control.

(3) Moral dilemma discussions should enhance the subjects' self-concepts.

(4) There is a relationship between subjects' scores on moral judgment as measured by the Defining Issues Test and their scores on locus of control as measured by the Internal, Powerful Others and Chance Scales.

(5) There is a relationship between moral judgment as measured by the Defining Issues Test

and self-concept as measured by the Revised Personal Attribute Inventory.

(6) There is a relationship between locus of control as measured by the Internal, Powerful Others and Chance Scales and self-concept as measured by the Revised Personal Attribute Inventory,

The treatment involved discussion of six structured moral dilemma stories. Each experimental sub-group had one hour per week discussion session for six weeks. At the end of the treatment sessions, both the experimental group and the control group responded to three questionnaires. The instruments employed were Rest's (1974) Defining Issues Test, a measure of principled level of moral judgment, Levenson's (1981) Internal, Powerful Others and Chance Scales, a measure of locus of control; and the Revised Personal Attribute Inventory, a measure of self-concept.

Multivariate Analysis of Variance (MANOVA) statistical method was employed to test hypotheses one, two and three. Hypotheses four, five and six were tested with Stepwise Multiple Regression analysis.

The findings of this study supported hypotheses one, two, four and six but did not support hypotheses three and five.

In light of the findings, it is recommended that moral dilemma or issue discussions be incorporated into the school curriculum, particularly in Nigerian schools. Personal moral examples, particularly by those in authority, should be the ideal goal of moral education.