

AN EXAMINATION OF A TREATMENT DESIGNED TO MOVE
SUBJECTS FROM AN ETHICAL RELATIVIST POSITION TO
AN ETHICAL UNIVERSALIST POSITION

by

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ABSTRACT

The purpose of the studies was to test 1) the effectiveness of experimenter-directed principle testing discussions in moving subjects from an ethical relativist position to a more universalist position on all cultural practices which are unethical 2) whether subjects at higher levels of moral development rejected ethical relativism to a significantly greater degree than subjects at lower levels of moral development 3) whether subjects at higher levels of moral development were more willing to accept non-ethical cultural practices than were subjects at lower levels of moral development. These questions were generated from Bernard Gert's rationale for the existence and validity of universal moral principles and from Lawrence Kohlberg's claim that persons at higher levels of moral development are more likely to be universalists.

The subjects for the first study were 44 grade eleven students drawn from two classes in a Vancouver high school. The subjects for the second study were 32 fifth year university students in the Faculty of Education, University of British Columbia. In both cases, the main reason for selection was the cooperation of the teachers.

The level of moral development for each subject was measured by using Rest's Defining Issues Test. Movement from an ethical relativist position to an ethical universalist position was measured by using Kehoe's Cultural-Ethical Relativism Scale.

In study one, all subjects were pre-tested with the Defining Issues Test and then randomly divided into a treatment group and a control group. All subjects were post-tested with the Cultural-Ethical Relativism Scale. In study two, all subjects were pre-tested with the Defining Issues Test and Form A of the Cultural-Ethical Relativism Scale. All subjects were administered the treatment and then post-tested with Form B of the Cultural-Ethical Relativism Scale.

The treatment in both studies attempted to determine if subjects would demonstrate a greater willingness to 1) accept non-ethical cultural practices 2) reject the ethical relativist position 3) accept the ethical universalist position.

Analyses of the data in study one suggested that the treatment had no significant effect. Analyses of the data in study two suggested that the treatment did have a significant effect on the subjects' willingness to accept non-ethical cultural practices. The treatment, however, also had a significant effect on the subjects' willingness to accept unethical cultural practices. These results suggest that the treatment caused disequilibrium within the subjects' values system whereby they could not distinguish cultural practices with ethical implications from those without. In future studies, this distinction must be clarified.

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INTRODUCTION

Multiculturalism is an increasingly popular theme in Canada. The federal government recently established a Ministry of Multiculturalism whose legislated function is to promote an understanding of and an acceptance of Canada's cultural diversity. More important for our purposes, schools are adopting curriculum programs to support and encourage multiculturalism. Implicit in these programs is the desirability of creating a sympathetic climate throughout the country whereby cultural groups may flourish and continue their traditions. This objective is commendable in any democratic society but it must not be accepted uncritically. A case can be made for rejecting pure tolerance.

Cultural practices may be classified according to those customs which have ethical implications and those customs which do not. Examples of the latter include the Japanese custom of removing shoes before entering a home and the Sikh custom of wearing turbans as a religious sign. Customs which clearly have ethical implications include the custom of arranged marriages, slavery and the caste system.

An ethical relativist might argue that because moral standards are culture-relative, no moral principles have universal validity. Customs, therefore, cannot be judged good or evil. The rationale for this study, however, contends that cultural practices must be examined in light of universal moral principles which place fairness and justice above absolute approval of any and all cultural practices. This rationale is in keeping with the willingness of the world's nations to endorse the principles of fairness and justice by becoming signatories to the Universal Declaration of Human Rights:

Whereas recognition of the inherent dignity and
of the equal and inalienable rights of all members of

the human family is the foundation of freedom, justice and peace in the world... The General Assembly proclaims this Universal Declaration of Human Rights as a common standard of achievement for all peoples. ¹

The purpose of this study then was to test:

1. the effectiveness of experimenter-directed principle testing discussions in moving subjects from an ethical relativist position to a more universalist position on all cultural practices which are unethical.
2. whether subjects at higher levels of moral development rejected ethical relativism to a significantly greater degree than subjects at lower levels of moral development.
3. whether subjects at higher levels of moral development were more willing to accept non-ethical cultural practices than were subjects at lower levels of moral development.

These questions were generated from Bernard Gert's (1966) rationale for the existence and validity of universal moral principles and from Lawrence Kohlberg's (1971) claim that subjects at higher levels of moral development are more likely to be universalists.

REVIEW OF THE LITERATURE AND CONCEPTUAL FRAMEWORK

The concept of ethical relativism is one noted for its lack of clarity. Moser (1963) observes that, "There is hardly another field of inquiry to be found in which vagueness and ambiguity (and consequently, talking at cross-purposes) is more prevalent than in this subject". ² This confusion probably results from the

fact that ethical relativism comprises a number of distinct issues which would best be considered separately.

Many philosophers have attempted to refine the concept of ethical relativism but in the process have created a confusing array of definitional terms which have neither cross-dissertation consistency nor cross-dissertation validity. Thus, each philosopher is legislating the use of a certain terminology often relevant only to his discussion. Taylor(1967) speaks of sociological relativism, normative ethical relativism and metaethical relativism; Ennis speaks of empirical relativism, sophisticated relativism and personal relativism; Barnsley (1972) speaks of evaluative relativism, epistemological relativism and axiological relativism.

For the purpose of this study, Brandt's definition of ethical relativism will be used because 1) Kohlberg uses Brandt's definition 2) this study was designed in part to test Kohlberg's conceptual hypothesis that persons at higher stages of moral development would tend to reject ethical relativism in favour of ethical universalism. Brandt (1961) argues that ethical relativism consists of three beliefs: a) that moral principles vary according to culture b) that such variation is unavoidable because there are no rational methods which could reconcile differences between moral principles c) that people ought to live according to the moral principles they hold. Various ethical philosophers advance this doctrine. Ayer (1971) denies that what we call moral judgments are in fact capable of any rational or objectively valid justification. Frankena (1963) asserts that since no moral principles have cross-cultural, universal validity; no society has more correct or enlightened moral beliefs than another. Sumner (1907) argued that moral principles were fashioned by a society's customs. Thus in Folkways he wrote, "The notion of right is in the folkways. It is not outside of them, of independent origin, and brought to them to test them. In the folkways, whatever is, is right. When we come to the folkways, we are at the end of our analysis". 3

Brandt's definition provides a conceptual framework necessary to formulate two operational definitions used in this study: the ethical relativist position and the unrestricted ethical relativist position. These definitions allowed us to distinguish those subjects who would allow a custom with unethical implications in the society of origin only, from those subjects who would allow a custom with unethical implications in the society of origin and outside of that society.

Operational Definitions

1. The Ethical Relativist Position

- does not recognize the existence of a universal moral code and would allow any custom with unethical implications to exist inside the society of origin, but not outside of that society.

2. The Unrestricted Ethical Relativist Position

- does not recognize the existence of a universal moral code and would allow any custom with unethical implications to exist inside the society of origin and outside of that society.

One difficulty with the readings on ethical relativism was that the authors make no distinction between customs with ethical implications and customs without ethical implications. Criteria are needed to distinguish non-ethical customs from customs with an ethical component in order to encourage subjects to accept non-ethical customs both in the society of origin and outside of that society; and to examine all customs in light of a universal moral code. Therefore, two more operational definitions had to be generated in order to make this distinction.

Operational Definitions

3. The Cultural Relativist Position

- would allow a custom with no ethical implications to exist inside the society of origin but not outside of that society.

4. The Unrestricted Cultural Relativist Position

- would allow a custom with no ethical implications to exist inside the society of origin and outside of that society.

Having discussed the tenets of ethical relativism, the justification of a universal moral code must now be examined. Two authorities were chosen, one a social scientist, the other an ethical philosopher. Kohlberg (1971) claims that the fundamental tenet of ethical relativism, that different cultures have different moral principles, is in error. Kohlberg notes that social scientists have accepted a priori assumptions which have biased them in favour of ethical relativism before considering the possibilities of rational moral agreement through empirical inquiry. This confusion, explains Kohlberg, results from the erroneous belief that social scientific inquiry requires adherence to the concept of ethical relativism in order a) to question the arbitrary nature of one's own culture b) to be fair to other cultures and to minority groups c) to be objective in studying moral principles.

By comparing responses to hypothetical moral dilemma stories in five different cultures, Kohlberg concludes that almost all individuals in all cultures use the same 30 basic moral concepts, values or principles; that all individuals in all cultures go through the same sequence of 6 stages of moral development; and that the marked differences between individuals and cultures are only differences in stage or developmental status. Thus, says

Kohlberg,

our evidence supports the following conclusions:
There is a universal set of moral principles held
by men in various cultures, our stage 6... our
findings indicate that philosophical analysts are
justified in asserting universal features
(of moral judgment), as against the arguments of
ethical and cultural relativists. 4

Kohlberg argues that stage 6 individuals actively reconstruct
morality to achieve a universal ethical principle orientation
which he defines as:

Right is defined by the decision of conscience in
accord with self-chosen ethical principles appealing
to logical comprehensiveness, universality, and
consistency. These principles are abstract and
ethical (the Golden Rule, the categorical imperative);
they are not concrete moral rules like the Ten
Commandments. At heart, these are universal
principles of justice, of the reciprocity and equality
of human rights, and of respect for the dignity of
human beings as individual persons. 5

Where Kohlberg develops empirical methods to challenge ethical
relativism, Gert (1966) conceives a philosophical rationale in
support of a universal moral code. He rejects ethical relativism
because it assumes moral principles are a function of a particular
culture or society and thereby denies the possibility of discussing
moral principles per se.

Another simple criterion commonly offered to
provide a test for determining what moral rules are
is social or cultural. It has been maintained that
moral rules are those rules to which a society
or culture demands obedience. However, this
criterion, which is closely related to a view called
ethical relativism, makes it impossible for one to talk
simply of moral rules. One must talk of the moral

rules of such and such a society. Accepting this criterion would entail that our original question, "What are the characteristics of moral rules?," is out of order. We should have asked, "What are the characteristics of the moral rules of such and such society?" I do not deny that some people, in fact, regard as moral rules those rules to which their society demands obedience. But I also do not deny that some people regard as moral rules those rules which they believe to have been commanded by God. But just as this latter fact does not make God-given either a necessary or a sufficient condition for a moral rule, the former fact does not make being required by society a necessary or sufficient condition for a moral rule.

Gert argues that the moral philosopher must explain the nature of moral rules by showing their relationship to our conduct and to our judgments, as well as by explaining and justifying our attitude toward them. He demonstrates that since any rational person would take a definite attitude toward certain rules, this was justification for the acceptance of universal moral rules. The first five rules set out by Gert are:

1. Don't cause death
2. Don't cause pain
3. Don't cause disability
4. Don't cause loss of freedom or opportunity
5. Don't cause loss of pleasure

The attitude that all rational men would take toward these rules is

I want all other people to obey the rule with regard to anyone for whom I am concerned (including myself) except when they have a good specific reason for believing that either that person or myself (possibly the same) has (or would have if he knew the facts) a rational desire not to have the rule obeyed with regard to him. 7

All rational men would adopt this attitude, argues Gert because the moral rules prohibit causing the kinds of consequences that rational men want to avoid.

Gert does not advocate strict adherence to the moral rules at all times. On the contrary, not only are there justified violations of the moral rules, there is even unjustified keeping of them. Thus, if a life can be saved by causing loss of pleasure i.e., taking a loaded gun away from a child, a rational man must break the lesser rule in order to maintain the more important rule.

Gert concludes that ethical relativists do not distinguish between those cultural practices or standards that have an ethical implication and those that do not. Failure to see this distinction has been one of the confusions surrounding discussions of ethical relativism.

They (ethical relativists) have failed to distinguish the moral rules from the nonmoral customs of a society. They wish to maintain that we should not impose our nonmoral customs on other cultures because doing so would be immoral. However, having failed to distinguish morality from those aspects of a culture which are peculiar to it, they do not have the concepts to express their views correctly. They advocate tolerance without realizing that in so doing they are advocating obedience to the moral rules. It is ironic that these people, who are so morally sensitive and sophisticated, should argue for the correct moral view by attacking morality. ⁸

Based on the above rationale for the existence of a universal moral code, the last operational definition was formulated.

Operational Definition

5. Ethical Universalist Position

- recognizes a universal moral code applicable to all societies and would not allow any custom with ethical implications to

exist inside or outside the society of origin if that custom is found to contravene the universal moral code.

METHOD - STUDY ONE

SUBJECTS

The subjects for the first study were 44 grade 11 students drawn from two classes in Point Grey Secondary School, an urban Vancouver high school. At first, the experimenters were unable to find a cooperative school board. Comments ranged from "moral education is too sensitive - the parents won't go for it" to "the study is highly esoteric". Eventually, we were able to elicit the support of two teachers who were acquaintances of the experimenters. It must be acknowledged that these teachers may have already created an atmosphere in the classroom which was more conducive to change.

INSTRUMENTS

The instruments used in study one included the Defining Issues Test (Appendix A) developed by Rest (1974) and the Cultural-Ethical Relativism Scale (Appendix B) developed by Kehoe (1976).

Rest's Defining Issues Test is an objective test of moral judgment development which measures the relative importance a subject gives to principled moral considerations in making decisions about moral dilemmas. The standard Defining Issues Test consists of six moral dilemma stories but the experimenters chose the shortened four story version. The net result for each subject is a single Principled Morality Score; the higher the score the greater the relative importance attributed to principled moral considerations in making moral decisions.

A number of studies have tested the Defining Issues Test for validity and reliability. In one study (Rest, Cooper, Coder, Masanz and Anderson, 1974), groups of junior high students, senior high

students, college juniors and seniors, and graduate students in political science and moral philosophy were given the test. The assumption was that these four groups represented an order of increasing advancement in moral judgment. The Principled Morality Scores, which ranged from a mean of 32.7 for the junior high group to a mean of 65.1 for the graduate students, substantiated this assumption. A one-way analysis of variance on the Principled Morality Scores across the four groups gave F values exceeding the .01 level of statistical significance. The correlation of the Principled Morality Scores with age was .62. Hurt (1974) studied change associated with a college course based on the model of "Deliberate Psychological Education" and found significant pre to post-test change ($p .037$), whereas with the regular psychology course, there was no significant change. To test for reliability, Rest administered the Defining Issues Test to 28 ninth graders two weeks apart (Rest et al., 1974). The Principled Morality Score correlation was .81. Panowitsch (1974) investigated changes associated with taking college-level religion and art courses and found there was no significant change over a 12 week period. The correlation of the Principled Morality Scores averaged in the mid-60's.

The Cultural-Ethical Relativism Scale consists of a mixture of 20 cultural items and 22 ethical items. Each cultural item describes a custom peculiar to a particular society or culture. For example, Amish religious beliefs repudiate graven images and thereby prohibit their being photographed. There are no ethical implications in this peculiarity; it is simply a prohibition based on the Amish religion. The 22 ethical items consist of customs peculiar to a particular society which have unethical implications. For example, the Kalingos tribe on the island of Luzon views injuries or killing within their own society as serious crimes; but views injuries to or killing of outsiders with an air of indifference. All 22 items violate one of Gert's universal moral rules and were judged unethical by two moral philosophers (Coombs, Yamaguchi). This

rating provides a measure of content validity. Kohlberg's conceptual analysis (1971) suggests that subjects with a high Principled Morality Score would reject both the ethical relativist and unrestricted ethical relativist positions in favour of the ethical universalist position.

On all cultural items, subjects are awarded three points if they agree that the custom should be allowed in the foreign country or Canada; two points if they can not decide; and one point if they do not allow the custom. On the ethical items, scoring is reversed; subjects are awarded three points if they disallow the continuation of the unethical practice in the foreign country or Canada; two points if they can not decide; and one point if they allow the custom. For statistical purposes, the experimenters in the present study were interested only in the composite score on each subscale: cultural foreign, cultural Canadian, ethical foreign and ethical Canadian.

On the cultural items, the Scale suggests the following conclusions:

1. If subjects allow the cultural practice in the country of origin but disallow it in Canada, they adopt a cultural relativist position.
2. If subjects allow the cultural practice both in the country of origin and in Canada, they adopt an unrestricted cultural relativist position.
3. If subjects allow the cultural practice in Canada but disallow it in the country of origin, they are confused.

On the ethical items, the Scale suggests the following conclusions:

1. If subjects allow the practice in the country of origin but disallow it in Canada, they adopt an ethical relativist position.

2. If subjects allow the practice both in the country of origin and in Canada, they adopt an unrestricted ethical relativist position.
3. If subjects allow the practice in Canada but disallow it in the country of origin, they are confused.
4. If subjects deny the practice both in the country of origin and in Canada, they adopt an ethical universalist position.

PROCEDURE

Research Questions

1. It was anticipated that subjects who were administered the treatment would demonstrate a greater willingness to
 - a) accept the unrestricted cultural relativist position
 - b) reject the unrestricted ethical relativist position
 - c) accept the ethical universalist position.Therefore, the differences between the means of the treatment group and of the control group should be significantly different on the four sub-scales of the Cultural-Ethical Relativism Scale.
2. It was also anticipated that level of moral development would be related to the sub-scale scores.

Description of the Treatment

The two grade 11 classes were administered the Defining Issues Test on day one, providing a Principled Morality Score for each subject. Their Principled Morality Scores were then pooled and

ranked from high to low. Every second score was assigned to a new group, thus yielding a randomly assigned treatment group of 23 students and a randomly assigned control group of 21 students with similar mean scores on the Defining Issues Test. A *t* test confirmed that there was no significant difference between the means.

On day eight, the treatment group participated in a one hour principle-testing discussion with Dr. John Kehoe of the Faculty of Education, University of British Columbia. Dr. Kehoe presented several cultural or societal related customs, most consisting of at least one unethical component which violated Gert's Moral Rules. The customs included the Indian caste system, which denied social and economic mobility; killing breech-birth babies, a practice once committed by a tribe in Kenya; murdering children to appease God, recently perpetrated by the Universal Assembly of the Saints in South America; the Hutterite practice of denying their children music and dancing; and apartheid in South Africa. Subjects were told to ignore what the law prescribed or allowed but to consider each issue in terms of fairness and justice. In effect, Kehoe attempted to elicit support for the ethical universalist position by encouraging acceptance of the rationale developed by Gert.

The salient features of the class discussion included four tests of principle acceptability. The four tests were the new cases test, the subsumption test, the role exchange test and the universal consequences test. The following example illustrates the procedure. Kehoe described Gert's first rule, "Don't kill", and elicited support for this rule. Once this value principle was explicitly formulated, Kehoe applied it to a new case - the act of murdering children to appease God, practiced by the Assembly of the Saints, a religious group in South America. It was expected that subjects would reject this practice but their reaction was mixed. Some subjects adopted the ethical universalist position and accepted the proposition that some practices with unethical components should be disallowed in all societies at all times. Other subjects supported the relativist position; "It may

seem unfair but it's their religion", "Abide by the culture you enter, we should respect their way of life as long as they don't interfere with us", "I think it is wrong but they think it is right, therefore it is right for them". Kehoe then assembled facts about this new case so that subjects could subsume the value principle implicit in the case i.e., the children should not be murdered, into the more general value principle that the subjects had already accepted i.e., "Don't kill". Again, subject reaction was mixed. When Kehoe asked the subjects to exchange roles with the children and to consider whether or not they still maintained an ethical relativist position, it was apparent that some subjects did move to a more ethical universalist position. However, some subjects responded to the role exchange test by saying, "If I was part of that culture I would think the practice would be right therefore I would accept it". The last test presented the possibility of religious sects throughout the world adopting the tenets of the Assembly of the Saints and asked subjects to consider whether or not they would accept the consequences of a more universal infanticide. Again, subject reaction was mixed. The four tests of principle acceptability were also used with the other customs noted above.

On day nine, the discussion continued for one hour with the treatment group. Subjects in the control group were given study periods on days eight and nine. On day 13, both the treatment group and the control group were post-tested with the Cultural-Ethical Relativism Scale.

The total treatment time of two hours may be considered by some observers to be too brief. A year and a half was spent trying to obtain the cooperation of schools. When a school finally agreed to allow two class periods for treatment, the decision was made to accept. A casual analysis of the classroom discussion by an observer suggested that the students were rejecting the ethical relativist position and therefore the time seemed sufficient.

RESULTS

The Hoyt Reliability Estimate of .86 on the Cultural-Ethical Relativism Scale showed that the Scale had acceptable levels of internal consistency.

The computer program used in the analyses was the Statistical Package For the Social Sciences, made available by the University of British Columbia, Vancouver. The 5% level of significance was considered acceptable for the study. Three statistical tests were conducted on the data. The first was an analysis of variance to compare the means of the treatment and control group on each of the four sub-scales of the Cultural-Ethical Relativism Scale. Tables 1-4 show that no significant differences were found to exist on any of the sub-scales. It should be noted, however, that sub-scale three, ethical-foreign, approaches significance.

TABLE 1
ANALYSIS OF VARIANCE: SUB-SCALE ONE (CULTURAL FOREIGN)

Source	D.F.	Sum of Squares	Mean Square	F	Prob
A	1	89.743	89.743	2.467	.119
Error	41	1491.038	36.366		
Total	43	1596.431			

TABLE 2

ANALYSIS OF VARIANCE: SUB-SCALE TWO (CULTURAL CANADIAN)

Source	D.F.	Sum of Squares	Mean Square	F	Prob
A	1	254.004	254.004	3.249	.075
Error	41	3204.661	78.162		
Total	43	3629.159			

TABLE 3

ANALYSIS OF VARIANCE: SUB-SCALE THREE (ETHICAL FOREIGN)

Source	D.F.	Sum of Squares	Mean Square	F	Prob
A	1	7.723	7.723	.057	.799
Error	41	5592.984	136.414		
Total	43	5680.182			

TABLE 4

ANALYSIS OF VARIANCE: SUB-SCALE FOUR (ETHICAL CANADIAN)

Source	D.F.	Sum of Squares	Mean Square	F	Prob
A	1	4.926	4.926	.121	.727
Error	41	1665.691	40.627		
Total	43	1670.909			

The second statistical test was an analysis of covariance which controlled for the Principled Morality Score and compared the means of the treatment and control groups on each of the four sub-scales of the Cultural-Ethical Relativism Scale. Tables 5-8 show that no significant differences were found to exist.

TABLE 5
ANALYSIS OF COVARIANCE: SUB-SCALE ONE (CULTURAL FOREIGN)

Covariate	Regression Coefficient	Standard Error	F-Value	Prob
P Score	.037	.042	.808	.377

TABLE 6
ANALYSIS OF COVARIANCE: SUB-SCALE TWO (CULTURAL CANADIAN)

Covariate	Regression Coefficient	Standard Error	F-Value	Prob
P Score	.107	.061	3,049	.085

TABLE 7
ANALYSIS OF COVARIANCE: SUB-SCALE THREE (ETHICAL FOREIGN)

Covariate	Regression Coefficient	Standard Error	F-Value	Prob
P Score	-.064	.081	.627	.439

TABLE 8

ANALYSIS OF COVARIANCE: SUB-SCALE FOUR (ETHICAL CANADIAN)

Covariate	Regression Coefficient	Standard Error	F-Value	Prob
P Score	.001	.044	.001	.927

The third statistical test was an analysis of regression slopes on each of the four sub-scales of the Cultural-Ethical Relativism Scale. This analysis (tables 9-12) suggests that there were no significant differences between each pair of regression lines on each sub-scale of the Cultural-Ethical Relativism Scale. Furthermore, the standard error of estimate of each of the four sub-scales suggests that the variation was large enough to obscure any significant results.

TABLE 9

ANALYSIS OF COVARIANCE FOR SLOPE TESTS: SUB-SCALE ONE
(CULTURAL FOREIGN)

Source	D.F.	Sum of Squares	Mean Square	F	F Prob
A. Cov.	1	34.917	34.917	.959	.432
Error. Cov.	40	1456.121	36.403		

TABLE 10

ANALYSIS OF COVARIANCE FOR SLOPE TESTS: SUB-SCALE TWO
(CULTURAL CANADIAN)

Source	D.F.	Sum of Squares	Mean Square	F	F Prob
A. Cov.	1	8.887	8.887	.111	.759
Error. Cov.	40	3195.775	79.894		

TABLE 11

ANALYSIS OF COVARIANCE FOR SLOPE TESTS: SUB-SCALE THREE
(ETHICAL FOREIGN)

Source	D.F.	Sum of Squares	Mean Square	F	F Prob
A. Cov.	1	235.231	235.231	1.756	.317
Error. Cov.	40	5357.752	133.944		

TABLE 12

ANALYSIS OF VARIANCE / COVARIANCE FOR SLOPE TESTS: SUB-SCALE
FOUR (ETHICAL CANADIAN)

Source	D.F.	Sum of Squares	Mean Square	F	F Prob
A. Cov.	1	14.702	14.702	.356	.610
Error Cov.	40	1650.988	41.275		

METHOD - STUDY TWOSUBJECTS

The subjects for the second study were 32 fifth year university students registered in a night school class with the Faculty of Education, University of British Columbia. Their ages ranged from early twenties to early fifties. Given the limited numbers available, it was decided not to divide these subjects into a treatment and a control group, but rather to leave the group intact and administer the treatment.

INSTRUMENTS

The instruments used in study two were the Defining Issues Test and the Cultural-Ethical Relativism Scale, described in study one. However in order to obtain pre-treatment and post-treatment scores, the Cultural-Ethical Relativism Scale was randomly divided into Form A and Form B, each consisting of 10 cultural items and 11 ethical items. The following method was used to determine that Form A and Form B were equivalent. Each of the items' mean scores on the original Cultural-Ethical Relativism Scale administered to the Point Grey sample (study 1) was assigned to one of two columns, depending on its random allocation to Form A or Form B. These mean scores were then added and compared. The results demonstrate that Form A and Form B, derived from the Cultural-Ethical Relativism Scale, were equivalent.

Point Grey Means: Cultural-Ethical Relativism
Scale Subscales, Divided Into Form A
and Form B

Form A	10 cultural foreign items	26.6
Form B	10 cultural foreign items	27.4
Form A	10 cultural Canadian items	21.3
Form B	10 cultural Canadian items	21.8
Form A	11 ethical foreign items	21.56
Form B	11 ethical foreign items	21.42
Form A	11 ethical Canadian items	29.48
Form B	11 ethical Canadian items	28.49
Form A total X		24.74
Form B total X		24.53

PROCEDURE

Research Questions

1. It was anticipated that subjects would demonstrate a willingness to a) accept the unrestricted cultural relativist position b) reject the unrestricted ethical position c) accept the ethical universalist position. Therefore, the differences between the means of the pre and post-test scores on the four sub-scales of the Cultural-Ethical Relativism Scale should be significantly different.

2. The Principled Morality Scores and the four sub-scale scores of the Cultural Ethical Relativism should correlate in a positive direction.

Description of the Treatment

The 32 subjects were pre-tested with the Defining Issues Test and Form A of the Cultural-Ethical Relativism Scale. Immediately after the pre-tests, Dr. Kehoe conducted a 1 1/2 hour principle-testing discussion, similar to the discussion described in study one. Upon termination of this discussion period, all subjects were post-tested with Form B of the Cultural-Ethical Relativism Scale.

RESULTS

The first analysis of the data was to correlate the pre and post-test scores of the Cultural-Ethical Relativism sub-scales. The second analysis was to correlate these sub-scale scores with the Principled Morality Scores obtained from the Defining Issues Test. (Tables 13, 14)

TABLE 13
CORRELATION COEFFICIENTS CULTURAL-ETHICAL RELATIVISM SCALE
PRE AND POST SUB-SCALE SCORES

Post-test				
	Cul. For.	Cul. Can.	Eth. For.	Eth. Can.
Pre-test				
Cul. For.	.294	.5154	-.156	-.179
	s=.048	s=.001	s=.193	s=.159
Cul. Can.	.127	.449	-.057	-.245
	s=.239	s=.004	s=.377	s=.085
Eth. For.	-.309	-.537	.422	.244
	s=.04	s=.001	s=.007	s=.085
Eth. Can.	-.246	-.243	.361	.423
	s=.08	s=.086	s=.019	s=.007

TABLE 14
CORRELATION COEFFICIENTS CULTURAL-ETHICAL RELATIVISM SCALE
PRE AND POST SUB-SCALE SCORES WITH PRINCIPLED
MORALITY SCORES

Principled Morality Score		
Pre-test		
Cul. For.	.258	
	s=.074	
Cul. Can.	-.099	
	s=.292	
Eth. For.	-.315	
	s=.037	
Eth. Can.	-.009	
	s=.481	
Post-test		
Cul. For.	.39	
	s=.012	
Cul. Can.	.194	
	s=.14	
Eth. For.	-.256	
	s=.075	

TABLE 14-Continued

Eth. Can.	-.005
	s=..489

Table 13 shows that there were significant correlations in a positive direction between the four pre and post-scores on each sub-scale of the Cultural Ethical Relativism Scale. When different sub-scales were compared, however, the only significant correlations in a positive direction were between pre-cultural foreign and post-cultural Canadian; and pre-ethical Canadian and post-ethical foreign and post-cultural foreign and pre-ethical foreign and post-cultural Canadian.

Table 14 shows that while post-treatment correlations between Principled Morality Scores and the sub-scales of the Cultural-Ethical Relativism Scale tended to be in a more positive direction than pre-treatment correlations, only one was significant. This correlation, between Principled Morality Scores and the post-test cultural foreign scores, was in a positive direction and suggests that the treatment did move subjects to more willingly accept non-ethical cultural practices in foreign countries.

The third analysis of the data was a series of *t* tests for paired samples (i.e., a correlated *t* test) on the pre and post means of each sub-scale of the Cultural-Ethical Relativism Scale.

TABLE 15
T TEST: CULTURAL-ETHICAL RELATIVISM SCALE, PRE AND
POST SUB-SCALE MEANS

Variable	Mean	Standard Deviation	T Value	1-Tail Prob. (P=)
Pre Cul. For.	28.03	2.65	-2.15	.02
Post Cul. For.	29.00	1.32		
Pre Cul. Can	23.73	3.70	-3.74	.0001
Post Cul. Can.	26.03	2.79		
Pre Eth. For.	20.61	6.04	.66	.26
Post Eth. For.	19.82	6.64		
Pre Eth. Can	28.33	3.56	2.51	.009
Post Eth. Can	26.45	4.36		

The t test results show that the mean change between the pre-post scores on the cultural foreign and on the cultural Canadian sub-scales of the Cultural-Ethical Relativism Scale were significantly different in a positive direction. This suggests that the treatment increased subjects' willingness to accept cultural practices with no ethical implications both in the foreign country and in Canada. When the mean change between the pre and post scores on the ethical foreign and ethical Canadian sub-scales were examined, however, the results were not encouraging. On the ethical-foreign sub-scale, the mean change was not significantly different, although the mean change pre to post did decrease slightly. On the ethical Canadian sub-scale, the mean change was significantly different but in a negative direction. This suggests that subjects

were more willing to accept a cultural practice with unethical implications after the treatment than before.

DISCUSSION

STUDY ONE

The three statistical analyses of the data suggest that the treatment had no significant effect on the subjects' willingness to 1) accept the unrestricted cultural relativist position 2) reject the unrestricted ethical relativist position 3) accept the ethical universalist position. It should be noted, however, that the treatment did not have a negative effect.

A possible reason why the treatment was ineffective may be explained by Turiel's (1975) analyses of stage changes in moral judgment during late adolescence. Working with the six-stage scheme of moral development formulated by Kohlberg (1969), Turiel obtained data relevant to the movement from stage 4 to stage 5. The data showed that the transition from stage 4 to stage 5 included a period of disequilibrium in which moral judgments are characterized by much inconsistency. As Turiel notes:

The central inconsistency expressed by transitional adolescents is between a) a relativism, in which there is an apparent rejection of moral judgments or moral terminology, and b) a moralism, in which moral judgments are made and moral terminology used. The simultaneous rejection of morality and presence of moral assertions reflects the transitional process, which entails both a reevaluation of the existing mode of thinking and the construction of a more adequate mode. 9

STUDY TWO

The treatment had a significant effect on the subjects' willingness to accept cultural practices with no ethical implications both in the country of origin and in Canada. While this trend was encouraging, an examination of the ethical sub-scales showed that subjects, after the treatment, were more willing to accept unethical cultural practices in Canada. These results suggest that the treatment created disequilibrium within the subjects' values system whereby they could not distinguish cultural practices with ethical implications from those without. In future studies, this distinction must be clarified. A further study should also examine long range effects on subjects. It may be that cognitive reorganization needs to take place and an immediate post-test may not show change.

APPENDIX A
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. Read it, then turn to the next page.

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. On the next page 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?

PART A. (SAMPLE)

On the left hand side of the page check one of the spaces by each question that could be considered.

GREAT importance
MUCH importance
SOME importance
LITTLE importance
NO importance

- | | | | | | |
|-------------------------------------|-----|-------------------------------------|-----|-------------------------------------|--|
| ___ | ___ | ___ | ___ | <input checked="" type="checkbox"/> | 1. Whether the car dealer was in the same block as where Frank lives. |
| <input checked="" type="checkbox"/> | ___ | ___ | ___ | ___ | 2. Would a <u>used</u> car be more economical in the long run than a <u>new</u> car. |
| ___ | ___ | <input checked="" type="checkbox"/> | ___ | ___ | 3. Whether the color was green, Frank's favorite color. |
| ___ | ___ | ___ | ___ | <input checked="" type="checkbox"/> | 4. Whether the cubic inch displacement was at least 200. |
| <input checked="" type="checkbox"/> | ___ | ___ | ___ | ___ | 5. Would a large, roomy car be better than a compact car. |
| ___ | ___ | ___ | ___ | <input checked="" type="checkbox"/> | 6. Whether the front connibilies were differential. |

PART B. (SAMPLE)

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.

Most important	<u>5</u>
Second most important	<u>2</u>
Third most important	<u>3</u>
Fourth most important	<u>1</u>

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

GREAT importance
MUCH importance
SOME importance
LITTLE importance
NO importance

HEINZ STORY

On the left hand side of the page check one of the spaces by each question to indicate its importance.

- | | | | | | |
|-----|-----|-----|-----|-----|--|
| ___ | ___ | ___ | ___ | ___ | 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 _____

GREAT importance
MUCH importance
SOME importance
LITTLE importance
NO importance

ESCAPED PRISONER

- | | | | | | |
|-----|-----|-----|-----|-----|---|
| ___ | ___ | ___ | ___ | ___ | 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 system? |
| ___ | ___ | ___ | ___ | ___ | 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 _____

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

GREAT importance
MUCH importance
SOME importance
LITTLE importance
NO importance

DOCTOR

- | | | | | | |
|---|---|---|---|---|---|
| — | — | — | — | — | 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 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 _____

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)

- Should give the lady an overdose that will make her die
- Can't decide
- Should not give the overdose

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

GREAT importance
 MUCH importance
 SOME importance
 LITTLE importance
 NO importance

WEBSTER

- | | | | | | |
|-----|-----|-----|-----|-----|--|
| ___ | ___ | ___ | ___ | ___ | 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 to 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 _____

APPENDIX B

CULTURAL-ETHICAL RELATIVISM SCALE

Ethical and Cultural Relativism

1. In the highlands of Bavaria, after a death in the family, the corpse was laid out in a room in the house. Corpse cakes were prepared in a dough that had been left to rise on the dead body. The funeral guests ate these cakes so that the virtues and advantages of the departed might be preserved in the living kinspeople.
2. The Old Order Mennonites do not participate in commercial entertainment; neither do they own radios, telephones, automobiles, or electric appliances.
3. If a man from the island of Ifugaos sees another person stealing one of his neighbour's possessions, he will neither prevent the theft nor inform the owner, but will demand from the thief a payment representing part of the value of the stolen goods.
4. In numerous societies of the South Pacific, parents arrange marriage of their children to strengthen bonds between families.
5. The Bathonga of South Africa divide food based on age and rank. Thus the older people would get the last and least desirable portion of the food.
6. In some Arab countries, if someone avoids breathing in another's face during a conversation, it is interpreted as an expression of shame. Feeling another's breath on one's face is a sign of friendship and interest to each other.
7. To the Navajo, colours are given a value. Therefore, blue is more valued than red. When exchanging gifts, then, color would be a significant consideration.
8. Among the Zuni, women can divorce their husbands simply by setting his gear outside the door. The husband has no alternative but to accept the decision.
9. The Baija of Central India use a digging stick to cultivate their lands. The earth is seen as generous and kind; thus the stick is felt to be the only appropriate tool to "gently" bring forth fruit for them.
10. In the Pueblo of New Mexico, age (order of birth) determines prestige, status, respect, and deference.
11. Toda women dress their hair with ghee, a type of butter made from buffalo milk.

12. In some Arab countries, the use of the left hand at meal time is seen as very offensive and vulgar. The left hand is often considered to be the toilet or bathroom hand.
13. The Zuni Indians of New Mexico try to inhibit the trait of aggressiveness. However, it is not considered bad form for one woman to blacken the eye of her rival for the affections of her husband. It is unacceptable for the male to involve himself in such behaviour.
14. In Pakistan, a man can get rid of an aging wife very simply. All he has to do is say, "I divorce thee" three times. The wife has nothing to say about it.
15. If a Semai does an injury to another person in a dream, he must give that person a gift in some way equal to the misdeed. If a person in a dream hurts the dreamer, he must be told and is obliged to give the dreamer a gift.
16. In the Dakar airport in Senegal people of the moslem religion can be seen setting out their prayer rugs and praying toward Mecca.
17. In traditional Comanche society, upon the death of a person all effects of his (or her) personal usage are destroyed.
18. The Trobriand Islanders of Melanesia are divided according to the rank of the various clans in the society. A person of rank must always be in such a position that his head is higher than that of a person of lesser rank. For example, when a person of high rank is standing, commoners must bend low.
19. Panthans of Pakistan, expect that women will not appear in public and will submit meekly to the control of fathers, brothers, or husbands. Men are responsible for women, therefore, any disgrace is automatically transferred to the man.
20. Bonda women of India wear earrings from the tops of their ears as well as from the ear lobes.
21. The Andaman Islanders requires that a married man must not have any direct dealings with the wife of a man younger than himself. If any communication is required, it must be done through a third party.
22. The Raj Gonds, a tribal population of Peninsular India, operate a strict social system--on hierarchy of clans. On marriage, a woman joins her husband's clan; if she is widowed, she is expected to marry a man of the same clan.
23. When communicating, many Arabs feel that one important behaviour is to stare intensely in the other person's eyes. To look away during the conversation would be insulting.

24. On an island in the South Pacific, a son will kill his father while he is still healthy and strong so that the father can go into the next life healthy and strong.
25. People from the island of Ifugaos settle land disputes by wrestling. Success depends on which side can marshal the greatest number of kinsmen.
26. The Kalingos, from the island of Luzon, look upon injuries (and killing) within their own society as very serious, but injuries inflicted on outsiders are seen with an attitude of indifference.
27. A Bushwoman carries her child on a cape fold filled with nuts.
28. To the Lua of northern Thailand the tattoo is the symbol of manhood.
29. In Nigeria, women of the Yacuba tribe often reveal their breasts in public and nurse their babies.
30. In some areas of Southern Italy, when a man sees a beautiful woman, he pulls his right ear lobe with his right thumb and forefinger.
31. The Hutterite Assembly which decides on important issues involving the colony, consists of all baptized male members--in effect, all men twenty years or older. Women colony members do not participate in the decision making.
32. Ashanti men cannot demand help from their own sons, cannot discipline their sons, or cannot discuss their marriage plans. The right to discipline and guiding the son is totally the privilege of the mother.
33. In Burma and Iran, it is not uncommon for good friends of the same sex to hold hands as they walk down the street.
34. In the highly competitive Dobu society, the successful man is one who has deceived and manipulated others for personal gain. Success can be measured by the amount of possessions one has achieved through deception.
35. Among many Eskimo groups such as the Netsilik, very old people are simply abandoned by their sons when they become a burden to their families. Without support, the old die very quickly.
36. The Amish are opposed to any graven images and thus their religious beliefs prohibit their being photographed.
37. The Chetris of Nepal operate under a rigid caste system which regulates the members' lives in every possible situation. Members at each caste level are not free to take up any type of work that interests him. Thus a man of high caste may engage in farming but none of the crafts such as pottery, iron-work, or cotton weaving.

38. When a young Bushman and his bride are to be married, the folk gather from all around to join in the wedding feast. In the midst of the meal, the groom seizes the bride. This is a signal for all her relatives to grab their debbles (a pointed gardening tool) and set to beating him. A minor battle royal takes place among the guests while the groom receives his drubbing. If he can hold the girl, success in marriage is assured.
39. Among the Kpelle of West Africa, everyone must belong to a fraternity known as the "porro" before they can marry, join other clubs, or hold positions of responsibility.
40. Some cultures in Central America point by protruding the lower lip in the desired direction. Any use of the hand for pointing would be seen as offensive.
41. Indians in the headwater region of the Xingu River lock hands with one another in a wrestling bout as part of the end of a period of mourning for the dead.
42. The Tiv of Nigeria will not come to the aid of a stranger, even though his life may be in danger.

Answer Sheet

The custom should be allowed to
continue in the foreign country.

Groups already in Canada
should be allowed to
practice the custom.

	Agree	Can't Decide	Disagree		Agree	Can't Decide	Disagree
1.	_____	_____	_____		_____	_____	_____
2.	_____	_____	_____		_____	_____	_____
3.	_____	_____	_____		_____	_____	_____
4.	_____	_____	_____		_____	_____	_____
5.	_____	_____	_____		_____	_____	_____
6.	_____	_____	_____		_____	_____	_____
7.	_____	_____	_____		_____	_____	_____
8.	_____	_____	_____		_____	_____	_____
9.	_____	_____	_____		_____	_____	_____
10.	_____	_____	_____		_____	_____	_____
11.	_____	_____	_____		_____	_____	_____
12.	_____	_____	_____		_____	_____	_____
13.	_____	_____	_____		_____	_____	_____
14.	_____	_____	_____		_____	_____	_____
15.	_____	_____	_____		_____	_____	_____
16.	_____	_____	_____		_____	_____	_____
17.	_____	_____	_____		_____	_____	_____
18.	_____	_____	_____		_____	_____	_____
19.	_____	_____	_____		_____	_____	_____
20.	_____	_____	_____		_____	_____	_____
21.	_____	_____	_____		_____	_____	_____
22.	_____	_____	_____		_____	_____	_____

Answer Sheet
Page 2

The custom should be allowed to
continue in the foreign country.

Groups already in Canada
should be allowed to
practice the custom.

	Agree	Can't Decide	Disagree		Agree	Can't Decide	Disagree
23.	_____	_____	_____		_____	_____	_____
24.	_____	_____	_____		_____	_____	_____
25.	_____	_____	_____		_____	_____	_____
26.	_____	_____	_____		_____	_____	_____
27.	_____	_____	_____		_____	_____	_____
28.	_____	_____	_____		_____	_____	_____
29.	_____	_____	_____		_____	_____	_____
30.	_____	_____	_____		_____	_____	_____
31.	_____	_____	_____		_____	_____	_____
32.	_____	_____	_____		_____	_____	_____
33.	_____	_____	_____		_____	_____	_____
34.	_____	_____	_____		_____	_____	_____
35.	_____	_____	_____		_____	_____	_____
36.	_____	_____	_____		_____	_____	_____
37.	_____	_____	_____		_____	_____	_____
38.	_____	_____	_____		_____	_____	_____
39.	_____	_____	_____		_____	_____	_____
40.	_____	_____	_____		_____	_____	_____
41.	_____	_____	_____		_____	_____	_____
42.	_____	_____	_____		_____	_____	_____

FOOTNOTES

¹United Nations. Human Rights: A Compilation of International Instruments of the United Nations. (New York: United Nations Publications, 1973), p. 1.

²Barnsley, John H. The Social Reality of Ethics: The Comparative Analysis of Moral Codes. (London: Routledge and Kegan Paul Ltd., 1972), p. 323.

³Sumner, W.G. "Folkways." Classic Philosophical Questions. 2d ed., ed. Gould, James A. (Columbus, Ohio: Charles E. Merrill Publishing Company, 1975), p. 86.

⁴Kohlberg, Lawrence. "From Is to Ought: How to Commit the Naturalistic Fallacy and Get Away with It in the Study of Moral Development." Cognitive Development and Epistemology. (New York: Academic Press, 1971, p. 178.

⁵Ibid., p.165.

⁶Gert, Bernard. The Moral Rules. (New York: Harper and Row, 1973), p. 62.

⁷Ibid., p. 86.

⁸Ibid., p. 141.

⁹Turiel, Elliot. "The Development of Social Concepts: Mores, Customs, and Conventions." Moral Development: Current Theory and Research. ed. da Palma, D. and Foley, J. (Hillside, New Jersey: Lawrence Erlbaum, 1975), p. 8.

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