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Ethical Decision Making and the Code of Ethics of
the Canadian Psychological Association

by

Joanne P. Goodwin

Submitted in partial fulfillment of the requirements
for the degree of Doctor of Philosophy

at

Dalhousie University
Halifax, Nova Scotia
September, 1994

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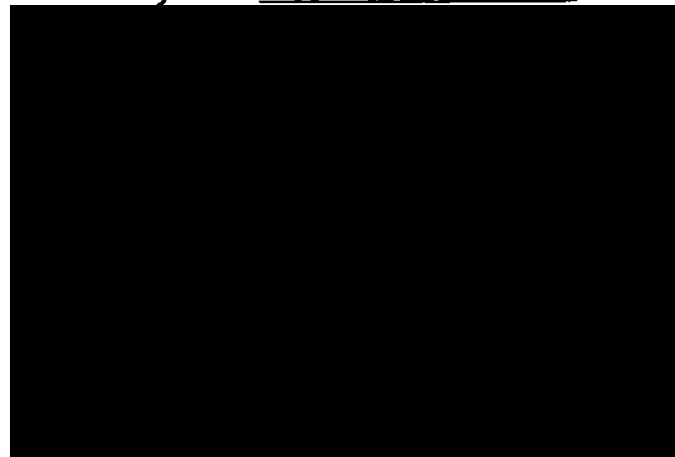
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by Joanne Patricia Goodwin

in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

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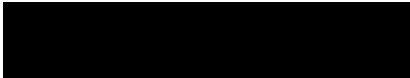
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Abstract

The Code of Ethics of the Canadian Psychological Association is based on four ethical principles that are ranked in a hierarchy of importance. The code states that when the principles conflict, decisions should be made based on their relative rank order. It is also suggested that the code incorporates sophisticated forms of moral reasoning, defined according to Kohlberg's (1981) theory of moral development. Two studies were conducted to test the hypotheses that, 1) participants would make choices consistent with the ranking of principles recommended in the code and that, 2) more sophisticated moral reasoning would be associated with making choices consistent with the code. In the first study 99 undergraduate students completed two questionnaires: one presenting dilemmas in which the code's principles are in conflict; the other assessing three dimensions of moral reasoning. Results were ambiguous regarding the first hypothesis and there was weak support for the second. In the second study, 30 undergraduate psychology students completed the moral reasoning measure and an expanded version of the ethical dilemma questionnaire. Results indicated that participants made choices in a statistically significant pattern of decreasing frequency that was consistent with the ranking. There was no relationship between making such choices and moral reasoning measures. Results are discussed with regard to aspects of training in professional ethics.

Ethical Decision Making and the Code of Ethics of the
Canadian Psychological Association

Traditionally codes of ethics for psychologists have consisted of lists of rules that describe and codify expected ethical behaviour. There is rarely any attempt to apply a consistent moral theory in developing these rules. The Canadian Psychological Association broke with that tradition when it produced its Code of Ethics for Psychologists in 1986, revised in 1991. The stated objectives of the creators of the code were, among other things, to produce a document that was internally consistent, reflected explicit moral principles, and included guidelines for decision making (Sinclair, Poizner, Gilmour-Barret & Randall, 1987). To attempt to meet these objectives, the code makers went beyond the usual practice of basing the code on a survey of members' practices and/or opinions. They identified four fundamental ethical themes, or principles, and structured the code around them. To simplify decision making, principles were ranked in order of the relative weight they should be given when they are in conflict. As well, the code writers incorporated Kohlberg's (1976) theory of moral reasoning in the development of the code. The code calls for an advanced form of moral reasoning - a level assumed to be necessary for consistent application of moral principles.

Although the Canadian code has received positive

evaluation in various settings (e.g., Eberlein, 1988; O'Neill, 1990; Pettifor, 1988), it is not known whether persons obliged to use the code would normally give the principles their recommended weight. Nor is it known whether the ordering of principles is, in fact, related to Kohlberg's moral theory. Both issues might be important for professional training.

This dissertation investigates the code's ranking of principles in two ways. First, the correspondence between the ranking and the choices made by pre-professional students is examined. Second, measures based on Kohlberg's theory of moral reasoning are used to see if there is a relationship between the tendency to agree with the code's ranking of principles and the use of sophisticated forms of moral thinking.

To clarify the goals of this research I shall review the development and characteristics of the Canadian Code of Ethics for Psychologists, and, second, Kohlberg's theory of moral development.

The Canadian Code of Ethics for Psychologists

Until 1977, the CPA routinely adopted each revision of the American Psychological Association (APA) codes of ethics almost without alteration. The APA Code of Ethics, throughout all its revisions from the adoption of the first code in 1953, has been based on an empirical and inductive approach in formulating guidelines: principles are derived

from psychologists' experiences in resolving ethical problems (APA, 1982).

The CPA did not accept the 1977 version of the APA code and decided to develop its own (Sinclair et al., 1987). Dissatisfaction with the adoption of APA codes had grown over time but the decision, made in 1979, was provoked specifically by American revision of restrictions on advertising to conform with U.S. law. The emphasis on the commercial aspects of the profession was an approach that the Canadian organization did not accept (Sinclair, 1993).

A first step taken in the development of a Canadian code of ethics was a thorough analysis of the 1977 APA code by the CPA Committee on Ethics. The committee used international and interdisciplinary ethics literature as a frame of reference. Four general goals of the ethical codes adopted by professional organizations were identified:

- 1) To help establish the group as a profession;
- 2) To act as a support and guide to individual professionals;
- 3) To help meet the responsibilities of being a profession;
- 4) To provide a statement of moral principle that helps the individual professional to resolve ethical dilemmas (Sinclair et al., 1987, pp. 1-2).

Sinclair et al. (1987) explained the first goal of ethical codes by, first, pointing out that the word

"profession" implies "...a public declaration of commitment to goals or values that include, but go beyond, the members or the body of knowledge." (p. 2). Members of professions must not only demonstrate competence in their field, but must also be willing to behave in accordance with expectations that are usually outlined in the professions' codes of ethics. Professional societies usually have the power to remove members who fail to adhere to their code. According to Sinclair et al., the APA's code of ethics was developed at a point when concerns about ethical issues in applied psychology were being voiced with increasing frequency. They stated that "there is little question that...[creation of the first APA code in 1953]...helped to establish psychology as a profession in North America and that Canadian psychology benefitted from its adoption of the APA code" (p.2).

Codes of ethics are also expected to act as a support or guide to professionals, which is the second goal cited above. Sinclair et al. pointed out that ethics codes can support individual psychologists in situations when their professional principles are in conflict with goals of organizations. For example, when an employer's goals are in conflict with respecting confidentiality, the psychologist's position is reinforced by the weight and authority of the profession through a formal code of ethics.

The third general goal of ethical codes is to help meet

the responsibilities of being a profession. Sinclair et al. stated that our society has definite expectations of professions. They are expected to "...demonstrate that they are effectively training and regulating their members and assuring at least a minimum level of practice" (p. 3). Codes of ethics are helpful to professional regulatory bodies or committees that influence behaviour and have the power to disenfranchise practicing professionals. New members of professions are often tested on their knowledge of the code of ethics; in North American psychology there is "considerable evidence", according to Sinclair et al., that knowledge about the code is used as a screening device for admission of new psychologists to the profession.

The final goal states that ethical codes should provide a statement of general principles. According to Sinclair et al., general principles are made clear when the reasoning underlying statements in codes is explicit. A clear statement of principles is necessary for code-users to generalize from the code to situations they encounter, and to enhance the possibility that principles will be applied consistently.

In the context of these goals, the CPA committee found the existing code wanting in three of the four areas. The committee accepted that the development of a formal code of ethics helped to establish psychology as a profession in North America. But the ability of the code to act as a guide

to individual professionals was thought to be deficient in that it didn't address issues relevant to forms of psychological practice (such as community psychology) that did not fall within the single client/practitioner model. Further, the code did not provide guidance when professional responsibilities were in conflict. With regard to the third goal, the CPA committee considered that the APA code had limited value as an educational device for use in training new psychologists. The code didn't follow a consistent conceptual framework: statements sometimes reflected principles, sometimes simply areas of practice. Principles and related values were often implied, rather than explicitly stated. These difficulties also relate to the fourth goal: need for a statement of moral principle upon which professionals can base decisions. The lack of a general ethical framework, and the failure to describe the reasoning underlying statements, produced a code that was not easily generalizable to situations other than those explicitly outlined. Sinclair et al. (1987) provided the following example, citing the APA code:

Safeguarding information about an individual that has been obtained by the psychologist in the course of his teaching, practice, or investigation is a primary obligation of the psychologist. Such information is not communicated to others unless certain important conditions are met (APA, 1977; CPA, 1988).

Sinclair et al. pointed out that decision making based on this statement would be facilitated if the underlying values, "in this case ... the individual's right to privacy and self-determination and the right of others to protection from avoidable harm" (1987, p. 5) were identified. Decision making when there is conflict between these rights would be enhanced "if it were stated that these are the rights that have to be balanced and respected ... Guidelines might suggest giving more weight to one right over another" making it possible to "apply such reasoning to situations not covered by the code" (Sinclair et al., 1987, p.5).

Given these perceived shortcomings, the CPA committee produced a code much different from the American model, though many of the rules of conduct are the same. The Canadian code has an underlying structure based on four fundamental ethical principles. The principles were derived from a study conducted by CPA's Committee on Ethics in which 59 Canadian psychologists responded to a questionnaire consisting of several hypothetical ethical dilemmas and probe questions. The questions were designed to explore the reasoning underlying decisions, and to evoke basic principles. The four principles upon which the code is based are the principles that appeared most consistently in respondents' decision making (Sinclair et al., 1987). In the code, the principles are explicitly defined in four Values Statements, each followed by a number of specific standards.

Although it is expected that all relevant principles be incorporated and balanced in selecting a course of action, the principles are rank-ordered according to the relative weight each should be accorded when they conflict. The four principles are ordered as follows:

I. Respect for the Dignity of Persons

II. Responsible Caring

III. Integrity in Relationships

IV. Responsibility to Society

Evaluation of ethical behaviour can first be assessed by reviewing each of the four principles and their underlying values. When issues are not easily resolved, a detailed review of alternatives, based on Tymchuk's (1982) model, is encouraged with the outline of a seven-step decision making process:

1. Identification of ethically relevant issues and practices.
2. Development of alternative courses of action.
3. Analysis of likely short-term, ongoing, and long-term risks and benefits of each course of action on the individual(s)/groups(s) involved or likely to be affected (e.g., client, client's family or employees, employing institution, colleagues, profession, society, self).
4. Choice of course of action after conscientious application of existing principles, values and

standards.

5. Action, with a commitment to assume responsibility for the consequences of the action.

6. Evaluation of the course of action.

7. Assumption of responsibility for consequences of action, including correction of negative consequences if any, or re-engaging in decision-making process if the ethical issue is not resolved (CPA, 1988, p. 14).

The most distinctive feature of the code, in contrast with the APA code, is its emphasis on ethical decision making as more than simply learning a set of rules. The code is viewed as an instrument that allows psychologists to apply a set of coherent principles to the decision making process (CPA, 1991). The code user must think through the ethical dilemma, as opposed simply to citing a codified rule. The four broad principles or themes foster the process; they are not difficult to remember and, most importantly, are assumed to be easily generalizable across situations. Decision making based on the APA code, in contrast, requires the user to remember lists of rules categorized by content areas, in which the same issues are repeated throughout various areas.

One of the most important aspects of the code's format in terms of decision making is the rank ordering of principles. The code states,

All four principles are to be taken into account and

balanced in ethical decision making. However, there are circumstances in which ethical principles will conflict and it will not be possible to give each principle equal weight. The complexity of ethical conflicts precludes a firm ordering of the principles. However, the four principles have been ordered according to the weight each generally should be given when they conflict (CPA, 1991, p. v).

Principle I - Respect for the Dignity of Persons - is accorded the highest weight, "except in circumstances in which there is a clear and imminent danger to the physical safety of any individual" (p. v). Principle II - Responsible Caring - is given the second highest weight, and should be "carried out only in ways that respect the dignity of persons" (p. v). Principle III - Integrity in Relationships - should generally be assigned the third highest weight. Although integrity is expected of psychologists in all situations, "in rare circumstances, values such as openness and straightforwardness may need to be subordinated to the values contained in the Principles of Respect for the Dignity of Persons and Responsible Caring" (p. v). Finally, Principle IV - Responsibility to Society - receives the lowest weight if it is in conflict with the other principles.

The committee does not provide a principled argument for this ranking of principles. Instead, it appears that

the committee relied on Kohlberg's theory of moral reasoning (1976, 1981) and attempted to link its ordering of principles with Kohlberg's moral stages. They incorporated Kohlberg's theory in their critique of the APA code, and as part of the rationale describing the need to structure the CPA code on clearly articulated principles. This perspective had previously been used in critiques of other codes of ethics (e.g., an analysis of the Canadian Medical Association Code of Ethics discussed in de Vries, 1976). Given the emphasis of Kohlberg's theory, the CPA group may have felt that the rank order they chose reflects advanced moral reasoning.

Three approaches to Kohlberg's theory will be discussed shortly; each of the three was used in the present research. The CPA group, however, concentrated on the original formulation of the theory which involved a developmental stage approach to moral reasoning. Briefly, Kohlberg initially suggested that moral reasoning evolves through two stages at each of three levels, which reflect different perspectives of the relationship between the self and the rules and expectations of society:

From this point of view, Level I is a preconventional person, for whom rules and social expectations are something external to the self; Level II is a conventional person, in whom the self is identified with or has internalized the rules and expectations of

others, especially those of authorities; and Level III is a postconventional person, who has differentiated his self from the rules and expectations of others and defines his values in terms of self-chosen principles (Kohlberg, 1976, p.33).

The ability to apply moral principles consistently was assumed by the CPA group, and by Kohlberg, to be possible only at the third and most advanced level. When the APA code was examined from this perspective, the committee noted that although many statements resembled Level Three reasoning, the absence of elaboration that explicitly related principles to underlying values left much of the code open to less advanced levels of interpretation. The format of the Canadian code was therefore intended to ensure that underlying values are clear and not easily misinterpreted: the underlying principles are the central feature of the code.

A question that has yet to be investigated is the extent to which the ranking of code principles is consistent with the way in which people tend to resolve moral conflicts anyway. Reese and Fremouw (1984) point out that ethical values can be considered from a descriptive or from a prescriptive point of view. A descriptive approach focuses on the way in which people actually make ethical choices, while a prescriptive approach focuses on what people are supposed to do according to some ethical system. Further,

Reese and Fremouw divide prescriptive values into two categories: those that are exhorted and exhibited and those that are exhorted and ignored.

The present study is concerned with the tendency of people to solve conflicts in the manner set forth in the CPA Code of Ethics. If people intuitively make the sorts of choices advocated in the CPA ranking, then ethical training would be relatively easy. It could be argued, of course, that the code would be unnecessary since it prescribes what people tend to do without a code. There are two responses to that argument. One is that the code would still be useful for those people who do not, for whatever reason, tend to make the choice that is intuitively appealing to the majority. The other is that codes serve functions other than guiding behaviour; they tend to protect professionals from litigants who have an interest in arguing that the professional should have made a different choice.

On the other hand, people may tend to make choices different from those specified in the CPA ranking. If this is the case, ethical training would be more difficult, more complex, and would require more argument for the rationale underlying the ordering of principles. Failure to provide such argument in a convincing manner would lead to a situation in which, to use the words of Reese and Fremouw, the code is extolled and exhorted but ignored.

The way in which the framers of the CPA code related

their work to Kohlberg's theory of moral development suggests that they intended that their ordering of principles be intuitively appealing, at least to those at relatively advanced stages of moral development. That leaves unexplored the question of the empirical relationship between Kohlberg's theory of moral development and the way in which people order ethical principles when they make ethical decisions. That is one of the questions to be addressed in this research. In the following section, Kohlberg's theory and its various manifestations will be discussed.

Kohlberg's Theory of Moral Reasoning

There are currently three different approaches used to assess moral reasoning as Kohlberg defined it. One is a developmental theory based on a Piagetian stage model, while the other two, moral orientations and moral judgment types, are not stage theories. The latter two have recently begun to receive more attention (e.g., Gilligan & Attanucci, 1988; Walker, 1986). It has been suggested that "The power and popularity of Kohlberg's elegant stage conception of moral judgment should not be allowed to obscure the need to look more closely at a number of dimensions....The measure of distinctive orientations of moral judgment...would seem to deserve careful attention in the future" (Pratt, Golding, & Hunter, 1983, pp. 286-287).

Developmental stages are based on the structure or form

of responses to moral dilemmas, that is, the way individuals approach the problem rather than the actual moral choice. In contrast, moral orientations and judgment types are concerned more with the content of responses; that is, what individuals say about the problem. The following discussion will examine and contrast basic aspects of Kohlberg's theory - the definition of developmental stages, and the non-sequential orientations and judgment types - in some detail, to see what would be involved in the claim that the CPA (or any other) Code of Ethics is based on Kohlberg's theory.

A. Moral Development Stages

As mentioned earlier, Kohlberg (1963) proposed that the development of moral thinking could be conceptualized according to three broad developmental levels - Level I, (Preconventional); Level II, (Conventional); and Level III, (Postconventional or 'Principled'). These were further defined with two stages at each level: Level I comprised stages 1 and 2; Level II comprised stages 3 and 4; Level III comprised stages 5 and 6. A description of the characteristics of each stage is outlined in Table 1.

Central to the developmental version of Kohlberg's theory are the claims that: 1) acquisition of stages occurs in an invariant sequence that is universal, without regression or stage skipping; 2) each stage represents a logically cohesive structure that should be manifested

Table 1.

Kohlberg's (1981) Stages of Moral Development

Stage	Definition of What is Right
1: Punishment and Obedience	Avoidance of punishment and physical damage to property or persons; literal obedience to authority.
2: Instrumental Purpose and Exchange	Following rules when it serves personal interest to do so; pursuing own interests and allowing others to do likewise; cooperation based simple and equal exchange.
3: Mutual Interpersonal Expectations Conformity	Concern for shared expectations and feelings takes primacy over individual desires; living up to role expectations; being perceived as good.
4: Social System Maintenance	Maintaining welfare of society and social order; fulfilling one's duty; obeying the law except when it conflicts with specific social duties; contributing to society.
5: Individual Rights and Social Contract	Right is defined by mutual standards upheld by society; awareness that some rights are relative to the group, and others are nonrelative (e.g, life) and must be upheld regardless of majority opinion or society.
6: Universal Ethical Principles	Acting in accordance with self-accepted logically consistent principles; when these are in conflict with societal laws, one acts according to principle; principles are abstract universal principles of justice (e.g., respect for the dignity of human beings individual persons).

Note. Transition stages are also distinguished (e.g., Stage 3(4)).

consistently, regardless of testing materials or situation; and 3) stages reflect a hierarchy of increasingly complex

and sophisticated forms of reasoning, which is progressively more differentiated and integrated.¹

In this developmental formulation of Kohlberg's theory, moral stages are evaluated according to the form of moral reasoning. According to Kohlberg (1984), content is irrelevant in evaluation of moral stage; any moral position can be justified at each stage. Kohlberg's classic Heinz dilemma, for example, presents a conflict between values of life and law - Heinz's wife is dying of a disease and the drug that might save her is too expensive for him to buy. Heinz's attempts to borrow the money or to negotiate with the druggist, who is charging ten times what the drug cost to make, meet with no success. The question presented to participants is: What should Heinz do - steal or not steal? A Stage 3 argument might say Heinz should steal to save his wife's life because "if he loves her, he should help her" or alternatively "If she really loves him she wouldn't ask him to break the law and ruin his life for her" (Gibbs & Widaman, 1982, pp.62-63). Both of these arguments reflect aspects of typical Stage 3 reasoning, based on an understanding of interpersonal relationships and emphasizing

¹ Differentiation is defined as, "the number of perspectives or amount of information that can be processed (from initially oneself, to primary others, to society, and then beyond society), and integration refers to the development of complex connections among these differentiated perspectives (right is initially defined by one's own interests, whereas later, right is defined by universal principles applicable to every perspective)" (De Vries & Walker, 1986, p. 510).

relationship-based mutualities.

Kohlberg's original (1963) stage definitions were modified on the basis of longitudinal research (reviewed in Kohlberg, 1984). According to the current definitions, most adult research participants are assessed at Level II (Stages 3 and 4). Level III (Stages 5 and 6) is attained by only a small minority of adults (Colby & Kohlberg, 1987). The range of stages has therefore been reduced; Stage 5 is not distinguished from Stage 6 in research. Except as a theoretical construct, Stage 6 has been eliminated because of its virtual absence in Kohlberg's longitudinal data (Colby, Kohlberg, Gibbs, & Lieberman, 1983).

Gibbs and Widaman (1982) suggested that both Stages 5 and 6 may be best expressed as theory-defining levels of moral reasoning, because they do not meet Piagetian stage status criteria of an invariant, step-wise developmental sequence. They stated that it makes no sense to "characterize the use of ethical philosophy as a higher natural developmental stage, any more than it would make sense to characterize the use of a systematic philosophy of language or mathematics as a higher natural stage in language or mathematics" (p. 41).

B. Moral Orientations

There has been increasing interest in moral orientations as opposed to stages. Orientations refer to the perspectives or decision-making strategies used to resolve

ethical dilemmas. They focus on the content of moral reasoning. Any moral orientation can appear at any stage of development. Walker (1989), for example, found that unlike moral stages, orientations remained stable and showed no evidence of development in a longitudinal study.

Kohlberg's theory of morality is based on the notion that a justice-as-fairness strategy in decision making represents the ideal type of moral thinking. Kohlberg acknowledged, however, that other perspectives can be applied effectively in the resolution of moral dilemmas. Drawing on theories of moral philosophy, he outlined four primary moral orientations, which reflect four types of decisional strategies:

1. Normative order: Orientation to prescribed rules and roles of the social or moral order. The basic considerations in decision making center on the element of rules.
2. Utility consequences: Orientation to the good or bad welfare consequences of action in the situation for others and/or the self.
3. Justice or fairness: Orientation to relations of liberty, equality, reciprocity, and contract between persons.
4. Ideal self [or Perfectionistic]: Orientation to an image of actor as a good self, or as someone with conscience, and to the self's motives or virtue

(relatively independent of approval of others)

(Kohlberg, 1984, p. 183).

Kohlberg said that these orientations parallel broad philosophical approaches to morality: an emphasis on the concept of rule is found in Kant (1785/1948) and Piaget (1965); J.S. Mill (1861/1957) and Dewey (in Dewey & Tufts, 1932) associated morality with the consideration of welfare consequences to others; Rawls (1971) associated morality with justice or fairness.

Kohlberg (1984) is similar to Rawls in giving a central role to justice, and to equating justice with fairness. Justice considerations are implicit in each of Kohlberg's four orientations. (The elements of these orientations are shown in Table 2). Kohlberg based his theory of moral development on an assumption that justice as fairness was the best perspective from which to define the moral domain.

Kohlberg had several reasons for deciding that Fairness had primacy among orientations. When he undertook to create an instrument measuring moral development, a focus on reasoning about justice appeared fruitful because it was a "cognitive factor most amenable to structural development stage analysis insofar as it would clearly provide reasoning material where structuring...operations... could be seen" (1984, pp.304-305). Consequently, the focus was on dilemmas dealing with deontological justice: questions of conflicting rights and/or distribution of scarce resources.

Table 2

Elements Used in Reasoning Within Each Orientation

 Normative Orientation

1. Obeying (consulting) person or deity. Should obey, get consent (should consult, persuade).
 2. Blaming (approving). Should be blamed for, disapproved (should be approved).
 3. Retributing (exonerating). Should retribute against (should exonerate).
 4. Having a right (having no right).
 5. Having a duty (having no duty).
-

 Utilitarian Orientation

1. Good reputation (bad reputation).
 2. Seeking reward (avoiding punishment).
 3. Good individual consequences (bad individual consequences).
 4. Good group consequences (bad group consequences).
-

 Fairness or Justice Orientation

1. Balancing perspectives or role-taking.
 2. Reciprocity or positive desert.
 3. Maintaining equity and procedural fairness.
 4. Maintaining social contract or freely agreeing
-

 Perfectionistic or Ideal Orientation

1. Upholding character.
 2. Upholding self-respect.
 3. Serving social ideal or harmony.
 4. Serving human dignity and autonomy.
-

Note. Adapted from Kohlberg, 1984, p. 309

Justice also allowed the focus to be narrowed to universalizable issues, those that express prescriptive ("ought") perspectives rather than broad situational issues. As well, Kohlberg was attempting to arrive at conceptions that were universal on a cultural and ethical level; a focus on morality as justice, regardless of culturally specific issues, was assumed to facilitate identification of the core of values shared by all. Finally, Kohlberg felt that interpersonal interactions are structured around justice concerns, and suggested that justice "operations", such as reciprocity, could be identified, comparable to the logical operations of nonmoral cognitive development.

Kohlberg (1985) defined his stages of moral development in terms of four types of justice; these are, more or less, the same elements that make up the Fairness orientation. Distributive justice is concerned with describing the way assets are distributed in terms of merit (reciprocity), equity and equality. Commutative justice is concerned with voluntary agreement, contract, and exchange. Corrective justice involves compensation, restitution, and retribution. Finally, Procedural justice requires that one ask the questions, "Would you judge this action fair if you were in the other person's shoes?" and "Would you judge this action right if everyone were to do it?" (1985, p.490), to decide whether judgments meet validity checks of reversibility and universalizability, respectively. These justice concerns are

mirrored in the elements that define the Fairness orientation, shown in Table 2.

Despite the focus on justice alone, Kohlberg acknowledged in a somewhat oblique manner that other conceptions of morality may be considered.

To imply that justice is the first virtue of a person or of a society, as did Kant and Plato, is a more controversial normative claim that is not required for establishing the validity of our measure and theory of justice development. It seems to us, however, that morally valid forms of caring and community presuppose prior conditions and judgments of justice. (1984, p.305).

Kohlberg felt that whatever perspective one may choose to examine in moral reasoning, justice must remain a central feature. This view underlies his claim that justice is implicit in orientations other than Fairness. As well, it is the source of disagreement with Kohlberg's former graduate student, Carol Gilligan (1977). She and others (e.g., Mussen & Eisenberg-Berg, 1977) suggest that focusing on justice alone is not adequate, particularly regarding the issue of gender differences. Kohlberg (1984) agreed that other perspectives, such as Gilligan's caring orientation, can be considered valid constructs, but maintained that these define "soft" stages of development, involving prosocial concerns and ideals of life, and as such are superfluous to

moral development theory.

Kohlberg paid particular attention to the contrast between Utilitarianism and Fairness orientations, which parallel the distinction between opposing philosophical positions in classical ethics. At one point (1981) he suggested that both may be exhibited in mature moral reasoning, despite his longstanding contention that Fairness represented the most advanced and balanced approach. The utilitarian orientation represents a teleological approach: the consequences of acts are considered central, and morality rests on maximizing an externally defined good. In contrast, the fairness orientation reflects a deontological theory of decision making, in which mutual rights and duties are emphasized that are not determined by outcome or cost/benefit ratios (Frankena, 1973). For example, a teleological argument might suggest that lying can be justified if it serves to provide a benefit which offsets the cost. A deontological approach would hold that lying is unacceptable because deception involves a violation of voluntary agreement and mutual rights.

Gilligan (1977) has made a similar distinction focusing on justice versus caring orientations. Whereas the justice approach orients the decision maker toward rights issues (deontological), the caring approach orients to issues of concern about others' welfare (teleological). This distinction has been interpreted (Walker, 1989) as

paralleling Kohlberg's orientations collapsed into two groups: Gilligan's justice orientation is equated with normative and fairness approaches, and the caring orientation is equated with the utilitarian and perfectionistic approaches.

Although it is generally agreed that orientations provide nonredundant information and are conceptually distinct from developmental stages, there is some evidence suggesting that these two variables are not orthogonal. Walker (1989) concluded that lower stage reasoning "is more likely to entail normative and utilitarian concerns, whereas higher-stage reasoning orients to a greater extent on fairness and perfectionism", based on a two-year longitudinal study with a sample of 233 participants, ranging in age from 5 to 63. This conclusion is consistent with some studies (e.g., Nisan & Kohlberg, 1982; Tietjen & Walker, 1985), but not with others (Pratt, Golding & Hunter, 1983; de Vries & Walker, 1986).

One aspect of moral orientation theory that remains unresolved is the suggestion that moral orientations represent decision-making strategies that are systematically and consistently used by individuals (Kohlberg, 1976; Nisan & Kohlberg, 1982; Pratt et al., 1983). Walker (1986) found, however, that modal orientations accounted for only 40.2% of reasoning (with a chance choice between four options of 25%) in a sample of 62 adults. This

frequency does not seem high enough to support the characterization of modal orientations as either consistent or systematically used strategies.

In another study de Vries and Walker (1986) had individuals argue both sides of the capital punishment issue. A utilitarian orientation was evident in arguments supporting capital punishment while normative or perfectionistic orientations were evident in arguments against capital punishment. The authors speculated that orientations may be more a function of the situation or issue than a reflection of individual cognitive style. Although one can theoretically argue for both sides of a moral dilemma using any orientation, some orientations are probably more easily associated with different moral stands than others (e.g., a utilitarian concern with the greatest good for the greatest number lends itself to supporting capital punishment).

C. Moral Judgment Types

Moral judgment types are related to orientations and, like them, are based on the content rather than the structure of responses. Participants' responses can be classified as representing either type A or type B reasoning. The type A approach is characterized by definition of situations in terms of rules, and judgment is based on "existing social arrangements" (Rest, 1983, p. 610). The type B orientation focuses more on fairness, and

has a more universal perspective. Type B individuals perceive that there exists a hierarchy among moral values. Some intrinsically moral values, such as life and conscience, are perceived to have primacy over other extrinsic values, such as norms of property, law and authority (Kohlberg, 1984). In response to the Heinz dilemma, for example, type A individuals base their decisions on the depth or strength of the relationship, and point out the legal repercussions of stealing a drug. Type B individuals regard the responsibility to save the life of a dying person as a universal imperative, regardless of the need to steal a drug, or the quality or form of relationship with the dying person.

The elements used to discriminate between A and B moral judgment types are similar to those that define moral orientations. In some work on judgment types, these elements were expressly used (Tappan, Kohlberg, Schrader, Higgins, Armon, & Lei, 1987). The Normative and Utilitarian orientations, which generally entail a descriptive, pragmatic approach, defined Type A. The Fairness and Perfectionistic orientations defined Type B.

Moral orientations and moral judgment types are not currently considered synonymous however. Although some research (e.g., Nisan & Kohlberg, 1982) explicitly related orientations to the A/B distinction, recent work has tended to focus on either orientation or judgment type, without

reference to the other construct. This differentiation can perhaps be understood best through consideration of the scoring methods used for each construct. Individuals are classified as Type B if they pass Type B criteria on two out of three moral justification modalities; otherwise they are considered Type A. In contrast, moral orientations are assessed through analysis of all judgments obtained in moral reasoning protocols in terms of the types of elements used to explain moral judgments. Elements are classified according to orientation; moral orientation scores express the percentage of reasoning reflecting each orientation. In summary, the A/B moral judgment classification yields a very broad measure of general judgment style, and is intended primarily to identify the presence of Type B, or moral autonomy. Moral orientations, in contrast, provide a more differentiated measure of moral reasoning style.

Kohlberg (1984) admitted that the "concept and measure of heteronomous [A] and autonomous [B] types are methodologically fairly rough", and that "the scoring algorithm for assignment of overall Type A or Type Bhas been somewhat arbitrary" (pp. 681-682). More recently de Vries and Walker (1986) suggested that "conceptualization of the [A/B] types is, at present, in flux" (p. 510). In fact, the scoring method to classify A/B judgment types has gone through several revisions over the years, although the underlying definitions remain the same (Tappan et al.,

1987).

Kohlberg and the Code

Drafters of the CPA Code mandated a specific ranking of their four broad principles. This ranking is intended to guide decision makers when they find themselves in a dilemma where principles are in conflict. The ranking is supposed to be related to Kohlberg's theory of moral development, but the drafters of the code have not published a detailed analysis supporting the connection. The possibility that the code's ranking is in any way associated with Kohlberg's theory beyond a theoretical similarity has not received any attention in either the ethics or moral development literature. Nevertheless the following analysis suggests that it would be reasonable to hypothesize such a connection.

When the principles are examined in terms of their relationship to moral reasoning constructs there is a correspondence (albeit a rough one) between the sophistication of moral reasoning (moral stage levels) and the relative importance accorded that principle. Principle I is defined according to abstract universal principles; Principles II, III and IV are more concrete and rule oriented. (The Values Statements that define each of the Principles discuss a number of issues; the following descriptions present only the general content and tone of the statements).

Principle I, Respect for the Dignity of Persons, corresponds to the form and content of the most advanced of Kohlberg's categories. It explicitly calls upon moral rights, defined as "fundamental and inalienable human rights which may not be fully protected by existing laws and statutes" (p. 18). These include respect for the dignity of persons (i.e., the individual should not be treated as a means to an end, but a person or an end in him/herself), the right to privacy, self-determination, and autonomy, and the concept of equal justice (e.g., non-discrimination and equal access to treatment). This list of rights parallels Kohlberg's Stage 6 reasoning in defining what is right (see Table 1); decisions are based on universal ethical principles rather than societal laws. This kind of reasoning contains elements found in both the Fairness and Perfectionistic orientations. Fairness emphasizes the maintenance of equity, reciprocity, and procedural fairness; Perfectionism emphasizes human dignity and autonomy. It also corresponds with Type B judgments, in which intrinsically moral values are given priority over extrinsic values (e.g, life over law).

Principle II, Responsible Caring, emphasizes the well-being rather than the rights of persons. It specifies a proactive approach to ensure that psychologists work to benefit others and do no harm. Although the principle of informed consent is related to the individual's right to

self-determination and thus to Principle I, it is here emphasized as a means to ensure that the welfare of the client is protected. Principle II stresses the need to consider possible outcomes through analysis of potential risks and benefits. This reflects a utilitarian orientation.

Principle III, Integrity in Relationships, outlines the psychologist's responsibility to meet role expectations that include, "fairness, impartiality, straightforwardness; avoidance of misrepresentation; avoidance of conflicts of interest; and the provision of accurate information" (CPA, 1988, p. 46). It is pointed out that failure to meet these requirements undermines professional relationships and the profession as a whole; psychologists must follow the guidelines and requirements provided by the professional community. The list of role expectations include several characteristics such as fairness that, broadly interpreted, reflect Principle I's list of moral rights. But the strictures that follow roughly parallel Kohlberg's Stage 4: right is defined by fulfilling one's agreed upon duties, and contributing to the group or society as a whole. Finally, the requirement that psychologists be guided by professional requirements and guidelines can be interpreted as reflecting a normative orientation. Elements of the perfectionistic orientation are also present.

Principle IV, Responsibility to Society, focuses on the role of psychology within the context of society, in

particular the expectation that it will contribute to scientific knowledge. Psychologists are expected to respect existing social structures and customs in their communities in most circumstances, and to contribute to the general welfare of society. It is also incumbent upon them to ensure that psychological knowledge is not misused by others. This principle, similar to Principle III, reflects reasoning that resembles Kohlberg's Stage 4, and suggests primarily a normative orientation.

In summary, if a decision for action is based on Principle I, the decision probably reflects fundamental human rights values and the most sophisticated of Kohlberg's forms of reasoning; if a decision is based on Principle II, the underlying values reflect concern for human well-being, as well as a more utilitarian focus; if a decision is based on Principles III or IV, a Stage 4 and a normative orientation is implied.

Kohlberg's constructs also may interact with another aspect of ethical decision making: the degree of difficulty individuals perceive in attempting to resolve ethical dilemmas. Although this variable has not yet been addressed in the moral reasoning literature, it is reasonable to hypothesize the existence of a relationship on the basis of moral development theory. At the less advanced stages of moral development, actions are defined as morally right if they conform with rules and allow one to avoid punishment

(Stages 1 and 2), and if they allow the individual to appear to be good (Stage 3). The normative orientation focuses on a similar, rule-following perspective, emphasizing maintenance of the status quo. This is consistent with the Type A approach as well. Resolving ethical dilemmas in this light is relatively simple: one must identify the most salient rule and apply it. This may be perceived as a somewhat straightforward task. As moral reasoning ability develops, becoming increasingly differentiated and integrated, the process of resolving ethical dilemmas becomes correspondingly more complex. Rather than simply applying rules, the individual balances several principles and conflicting elements to reach a decision. Such reasoning is also reflected in type B thinking and the fairness orientation (elements of this orientation include balancing perspectives or role-taking, and maintaining equity). This process, requiring the recognition and evaluation of multiple perspectives, may be perceived as a relatively more difficult undertaking in the sense that there is an awareness of the need to work through the dilemma. If so, participants faced with competing moral principles in vignettes may be more likely to report that the task is difficult if they have a more developed moral reasoning perspective.

Study 1

This study investigated 1) whether the order of principles recommended in the code has utility in terms of correspondence with choices people make when the principles conflict, and 2) whether the code's priorities are related to sophisticated forms of moral reasoning as defined by Kohlberg. The first question was intended to provide empirical evidence regarding the relationship between the code's ranking of principles and the way in which pre-professionals make decisions. Whether they do or do not tend to resolve dilemmas in ways consistent with the code's ranking of principles should have implications for training in professional ethics. Training should be easier if the code's ordering of principles is related to the way pre-professionals naturally make ethical choices. To this end, participants were asked to make decisions in response to a series of vignettes that embody conflicts between the code's principles. Regarding the second aspect of the study, the above analysis indicates that the ranking of principles may be related to moral reasoning ability. Support for this claim would be provided by showing that persons higher in moral development resolve dilemmas by giving principles the same weight as that specified in the CPA code. Moral stage, orientation and judgment measures provided indices of the moral thinking of participants, and these scores were compared with responses to vignettes. As well, moral

reasoning variables were compared with subjective judgments regarding the perceived difficulty of resolving ethical dilemmas.

A secondary aspect of the study focused on moral reasoning theory itself, in particular the definition of moral orientation - whether it can be considered to represent a relatively consistent cognitive style as suggested by Kohlberg (1981). Data were also expected to provide information regarding the disputed utility of the moral judgment type (A/B) variable.

Hypotheses

The following hypotheses were proposed:

1. Participants would tend to make choices that correspond to the order of principles recommended in the code.
2. Moral reasoning variables would be associated with frequency of resolving dilemmas consistent with the order presented in the code. That is, a Fairness or Perfectionistic orientation, Type B tendency, and being at a higher moral stage, would be associated with the tendency to use principles in the given order.
3. The degree of perceived difficulty in judging vignettes would be associated with level of moral reasoning, orientation and judgment type. Specifically, responses showing a relatively high degree of difficulty would be associated with higher moral development stage scores, use of the fairness orientation, and classification as Type B.

Exploratory Question

The frequency with which participants used specific moral orientations to explain decisions was evaluated to determine whether systematic and consistent individual orientation preferences were evident. As noted earlier, Walker (1986) found that 40% of participants' responses reflected their modal orientation and therefore questioned whether it is appropriate to classify individuals according to orientation. Modal orientations were therefore examined in this study for a comparison with Walker's results.

Method

Participants

One hundred university students were asked to take part in the study; 40 were honours students in psychology, 30 were members of a pre-medical society and 30 were pre-law students. Students at this preprofessional level of education were chosen because they were unlikely to be familiar with the CPA Code of Ethics for Psychologists. They were chosen from different areas of study to increase the probable variability of responses. All psychology and pre-med students attended Acadia University. Pre-law students were drawn from political science classes at Acadia and Saint Mary's Universities. A total of 99 completed questionnaires were obtained; one participant did not finish the task. Participants ranged in age from 17 to 47 (mean age = 21.7 years) and there were more females (n=70) than males

(n=29). The gender ratio was similar in the pre-med (27 female, 3 male) and the psychology groups (33 female, 7 male), and reversed in the pre-law group (10 female, 19 male). The age ranges between sexes and within each group were similar, although the pre-med sample tended to be younger (mean age = 20.2 years) than the other two groups (psychology mean age = 22.5; pre-law mean age = 22.3).

Just over half the participants (n=54) indicated that they had taken courses in which the topic of ethics was addressed. There were significant differences between groups, in terms of reported ethical training, $\chi^2(2, N=99) = 34.35, p < .001$. The majority of psychology students (35 of 40) indicated they had covered ethics, as did 12 of the 29 pre-law students and only 7 of the 30 pre-med students. The ethics training backgrounds of the psychology students, based on the undergraduate curriculum at Acadia University, would have involved some minimal exposure to the CPA code in a core course.

Materials

A. Psychology Ethics Questionnaire (PEQ)

The questionnaire designed to assess participants' judgments regarding the hierarchy of principles outlined in the CPA Code of Ethics contains vignettes describing situations in which two principles are in conflict. Six vignettes present each of the four principles in conflict with one other in all possible combinations. All vignettes

involve dilemmas encountered in the practice of psychology, some in applied situations, and others in research settings. The vignettes were drawn from the CPA Code of Ethics Companion Manual (1988) and from other material, including descriptions of published research studies. Each vignette describes a dilemma and the psychologist's resolution of the dilemma. Two versions of each vignette are balanced across the questionnaires: the dilemma presentations in each of the vignettes are identical, but resolutions are either consistent with the ordering of principles, or not. Order of presentation also varies across questionnaires.

Seven faculty members of Acadia University's Psychology department participated in a pre-test of the PEQ. The pilot test questionnaire was composed of two parts. Part One presented all vignettes with both resolutions; participants were asked to indicate which choice of action they considered to be ethically correct, and then to explain the decision. Part Two asked participants to re-examine the vignettes, indicate which decision would be consistent with the CPA Code of Ethics, and which principles, if any, were in conflict in each vignette. Respondents generally agreed that the vignettes did reflect the specific principles that were intended. Based on the pilot test, the vignettes were modified, either clarifying points that were unclear, or placing greater emphasis on certain elements to create more balanced dilemmas.

The PEQ (Appendix A) is composed of the revised vignettes. Scoring was based on responses to the question, "In your opinion, is the psychologist's decision ethical or unethical?". One point was allotted if respondents indicated that the decision was ethical, on vignettes that provided a resolution consistent with the code's hierarchy of principles; or unethical, on vignettes that provide a resolution that is not consistent with the hierarchy. Each questionnaire was given a Congruence score ranging from 0 to 6, in which 0 indicated that none of the choices made were congruent with the hierarchy of principles, and 6 indicated that all choices were congruent with the hierarchy. Space was provided for explanations about why a particular decision was made. Participants were also asked to indicate the degree of difficulty in reaching each decision using a 10-point scale.

Appended to the PEQ were questions regarding participants' gender and age, as well as a question asking if they had ever studied ethics as part of a university course. Finally there was an offer to inform participants about the outcome of the study.

B. Moral Reasoning Assessment

The Sociomoral Reflection Measure (SRM; Gibbs & Widaman, 1982) was used to evaluate moral orientations, developmental stages, and judgment types (see Appendix B). The SRM provides a simplified and group administrable

equivalent to Kohlberg's Moral Judgment Interview (MJl) and it "unabashedly rides piggyback on the parent [MJl] Standard Issue manual" (Gibbs & Widaman, 1982, pp. xii-xiii). The moral dilemmas presented in the SRM were derived from Kohlberg's MJl. They are followed by a series of probe questions. Classification according to stages parallels the MJl, with the exception that, whereas five of Kohlberg's stages are categorized in the MJl, the SRM assigns numerical values to the first four stages only. Reasoning at Kohlberg's Stage 5 level is classified as a theoretical-principles (TP) orientation. This reflects the view that this "theory defining" level of discourse, "entails formal philosophy and therefore goes beyond the realm of spontaneous, cross-culturally generic structures which constitute the normal referent for 'stage' in the Piagetian sense" (Gibbs, Widaman & Colby, 1982, p.900).

Consistent with Kohlberg's MJl, the questions that follow descriptions of ethical dilemmas in the SRM reflect eight norms (Affiliation, Life, Law and Property, Legal Justice, Conscience, Family Affiliation, Contract, and Property). Scoring is accomplished by comparing participants' responses with a range of possible responses, organized according to each of the norms. The SRM reference manual categorizes responses according to developmental level, based on the form of reasoning, or criterion justifications (CJs) used. Fairly close matches are

generally found between participants' responses and the CJs outlined in the manual. This is because, although the CJs represent deductive constructs based on Kohlberg's moral stages, they are also empirically derived, the product of analyses of extensive longitudinal and cross-sectional data in Kohlberg's studies (Gibbs & Widaman, 1982).

A self-training procedure is outlined in the manual. It is completed in three phases and requires approximately 30 hours of study. The manual also provides 13 sample protocols, verbatim samples drawn from the SRM development studies (Gibbs, Widaman & Colby, 1982), along with annotated answer keys, to test the degree of adequacy attained by scorers as part of the self-training procedure.

Analysis of responses yields two types of overall ratings. The Moral Maturity Score is an index based on a scale ranging from 100 (pure Stage 1) to 400 (Pure Stage 4). The Global Stage Score is a less differentiated measure, indicating pure, and major and minor transition stages, and is derived from the Moral Maturity index (ratings of 100-125 = Stage 1; 126-149 = Transition Stage 1(2); 150-174 = Transition Stage 2(1); 175-225 = Stage 2; 226-249 = Transition Stage 2(3); 250-274 = Transition Stage 3(2); 275-325 = Stage 3; 326-349 = Transition Stage 3(4); Transition Stage 350-374 = 4(3); 375-400 = Stage 4).

Psychometric evaluation of the SRM has established acceptable reliability with test-retest and parallel

methods. In studies conducted with samples of Grade Seven, Grade Ten, and college students, Global Stage Score test-retest reliabilities ranged from 94-100% agreement; and parallel form, 92-95% agreement. Inter-rater reliability, comparing highly trained individuals involved in construction of the SRM with self-trained student raters, was generally acceptable. Criteria outlining minimal standards for acceptable interrater reliability are provided (Gibbs et al., 1982). The SRM has satisfactory internal consistency. Covariation among norm ratings was assessed in terms of Cronbach's coefficient alpha; two samples yielded alphas of .96 and .85 (comparable to an average alpha of .94 reported for the MJJ).

Concurrent validity was evaluated in relation to the MJJ (Gibbs, et al., 1982); modal stage agreement between the SRM and MJJ was 75.4%, and all discrepancies were within one stage. Construct validity was assessed by examining covariation between the SRM and relevant variables; significant correlations were found between the SRM and age ($r=.65$), grade ($r=.89$), and socio-economic status ($r=.37$). Moral maturity scores were not associated with gender. Finally, it has been demonstrated that the SRM discriminates between samples of delinquent and non-delinquent adolescents.

Moral orientation scores (Normative, Utilitarian, Fairness, Perfectionistic) were derived from SRM responses.

Orientation scores are based on elements in the same responses, or criterion justifications, which are used to score moral stages. Elements are defined as the principles, reasons or concerns upon which decisions or values are based (these are shown in Table 2). Orientation scores are expressed as percentages of criterion justifications that reflect elements of each orientation. Moral orientation scoring has generally been limited in application to Kohlberg's MJI data - although de Vries and Walker's (1986) analysis of moral orientations in student essays is one exception. Previous research has yielded interrater reliabilities of $r = .82$ (de Vries & Walker, 1986), and $r = .76$ (Tietjen & Walker, 1985).

The SRM also makes possible the assessment of moral judgment types. According to Kohlberg's (1984) description, at least two out of three moral justification modalities must be apparent in a protocol to classify it as type B. The three modalities are balancing, moral autonomy, and fundamental valuing. Balancing is apparent when justifications appeal to considerations of others' perspectives, or role-taking; moral autonomy is indicated when there is reference to one's integrity, conscience, or values; and fundamental valuing is indicated when justifications refer to the priority of basic moral values (e.g., life is more important than property, or life is "precious"). (Note that balancing describes an element of

the Fairness orientation, moral autonomy describes an element of the Perfectionistic orientation, and fundamental valuing would usually be considered Perfectionistic reasoning as well). Each of these criteria are identified in the criterion justification samples in the SRM scoring manual. A protocol is classified as type B if there is evidence of reasoning resembling at least two of the three modalities; otherwise it is classified as type A. Although reliability data are not available for SRM-based data, assessment of the same constructs with the MJI yielded test-retest reliability of 95% in a longitudinal sample, and interrater reliability averaged 85% (Colby & Kohlberg, 1987).

Procedure

Students were asked, while attending classes or meetings, to participate in the study. The purpose of the research was explained briefly, and students were informed that they would be paid \$10 for their participation, that completing the questionnaires would take approximately one hour, and that they would be informed of the study's outcome if they wished. Students were then given a date, time and location where they could participate in the study.

As participants arrived at the research room they were handed the two questionnaires, a pencil, and an Information Letter and Consent Form (Appendix C). The questionnaires were presented in balanced order (half the participants

completed the PEQ first, half completed the SRM first). They were asked to read and sign the Information Letter before proceeding with the rest of the material, and they were asked to complete the questionnaires in the order they received them. When questionnaires were handed in, participants were asked if they would like feedback about the study's results. Those who were interested wrote their names and addresses on a separate address list.

Of the 100 individuals who attended the data gathering sessions, 95 indicated they would be interested in receiving feedback. A letter (Appendix D) explaining the purpose and results of the study was mailed to them.

Scoring was conducted independently by two trained raters who were blind to participants' scores on other measures. When scoring was completed, inter-rater reliability was calculated. In the few cases where there was a large discrepancy between raters, the responses in question were discussed, and an agreement was reached regarding the score to be recorded.

Results

Results are presented in the following order. In section I the first hypothesis, that participants would agree with the ranking of principles, is explored with a review of the PEQ scores and the interrelationships between them. Next, the relationships between PEQ scores and participant variables (group, age, gender, reported ethics

training) are discussed. In section II, the second hypothesis is addressed. To clarify the variables involved, scores on the Sociomoral Reflection Measure (SRM) and the relationships between them are reviewed first. These include the Moral Maturity scores (on a scale ranging from 100 to 400), Moral Judgment Types (A and B), and Moral Orientations (percentage of responses reflecting the four orientations). Following that, the relationships between SRM and PEQ responses are examined to see if, as the hypothesis states, moral reasoning variables are associated with the tendency to agree with the ranking of principles. Associations between moral reasoning variables and participant variables are then reviewed. In section III, the third hypothesis regarding the relationship between the perceived difficulty of resolving vignettes on the PEQ and moral reasoning variables is examined. Finally, in section IV, exploratory questions regarding moral reasoning measures are addressed.

Statistical Analyses

Variables

A conservative approach was taken in the choice of statistical tests, usually involving non-parametric analyses. Non-parametric statistics were appropriate for analysis of the cumulative frequencies of choices between principles for each of the 6 vignettes on the PEQ; these were nominal classifications because each response fell into one of two discrete categories. The PEQ yielded Conguence

scores that were treated as an interval variable because, these scores were not normally distributed and thus did not meet the assumptions required to conduct parametric tests. Difficulty scores on the PEQ, in which participants indicated how difficult a decision was on a 10-point scale, constituted an ordinal variable; non-parametric techniques were appropriate for comparisons of Difficulty scores with other variables.

Non-parametric tests were also appropriate for most analyses of SRM variables. The Moral Maturity index scores were on an interval scale, and Global Stage Scores were nominal classifications. Moral Judgment Types were also nominal categories. Moral Orientation scores were the only exception; Orientation scores reflected percentages and constituted a ratio variable.

Participants variables were either ratio (e.g., age) or nominal variables (e.g., group, gender, ethics training).

Tests

For PEQ results, frequency of choices supporting one principle over another were analyzed using the Binomial Test (Seigel & Castellan, 1988) that compared the frequency of dichotomous responses and determined whether the frequencies were significantly different. Tests comparing Congruence scores with all participant variables required non-parametric tests. For example, to test for association between age (a ratio variable) and Congruence scores, a

Spearman correlation coefficient was used (Seigel & Castellan, 1988). Other non-parametric tests were used, such as the Kruskal-Wallis one-way analysis of variance, depending on the level of measurement (i.e., nominal, ordinal or interval variables) and the number of samples (one-, two-, or k-sample cases).

Parametric tests were used when dependent variable scores were ratio variables. For example, testing to see whether there were differences between Dominance groups (defined on page 49) in their use of moral orientations was done using an ANOVA. A harmonic mean analysis was used to compensate for differences in group sizes.

I. Hypothesis 1: Psychology Ethics Questionnaire (PEQ) Scores

In five of the six vignettes respondents tended to choose actions consistent with the ranking of principles outlined in the CPA code; three of these results were statistically significant. A significant proportion of respondents favoured actions inconsistent with the code in the vignette presenting a conflict between Principles 2 and 3. Table 3 shows the number of participants who chose one principle over another in the six vignettes. (Variation of n's across choices is due to non-responses).

Table 3.

Number of Respondents Choosing One Principle Over Another

Choice	Principles in Conflict					
	1vs2	1vs3	1vs4	2vs3	2vs4	3vs4
Principle (1) over	63	(1) 82	(1) 54	(2) 29	(2) 66	(3) 51
Principle (2)	36	(3) 16	(4) 45	(3) 70	(4) 32	(4) 44
$n =$	99*	98**	99	99**	98**	95

Note. Vignettes are labelled such that 1vs2 indicates Principle 1 versus Principle 2 and so forth. Bracketed numbers indicate principles.

* Binomial Test indicates 2-tailed $p < .05$.

** Binomial Test indicates 2-tailed $p < .005$.

To determine whether participants tended to favour a particular principle over others, Dominance categories were created. Individuals classified as Principle 1 Dominant were those who consistently gave priority to Principle 1 of the code in each relevant vignette (vignettes covering Principles 1vs2, 1vs3, and 1vs4). Principle 2 Dominant classified those participants who consistently favoured Principle 2 in each relevant vignette, and so forth. The majority of the sample fell into one of the four Dominance categories, shown in Table 4.

Table 4.

Number of Participants in Dominance Classifications

Dominant Principle	Frequency
1	35
2	9
3	6
4	10
No dominance	39

Psychology Ethics Variables and Participant Variables

A Congruence score was calculated for each participant indicating the number of responses to the six vignettes that were consistent with the ordering of principles outlined in the code of ethics. There was a significant difference between groups in Congruence scores (Kruskal-Wallis Oneway ANOVA, corrected for ties, $\chi^2 = 10.75$, $p < .01$). Multiple comparisons indicated that the psychology group mean rank (61.1) was significantly greater than both the pre-law (44.1) and pre-med (41.0) mean ranks, and that pre-law and pre-med did not differ significantly from each other. There was no relationship between Congruence scores and either gender, age, or reported ethics training.

II. Scores on the Sociomoral Reflection Measure

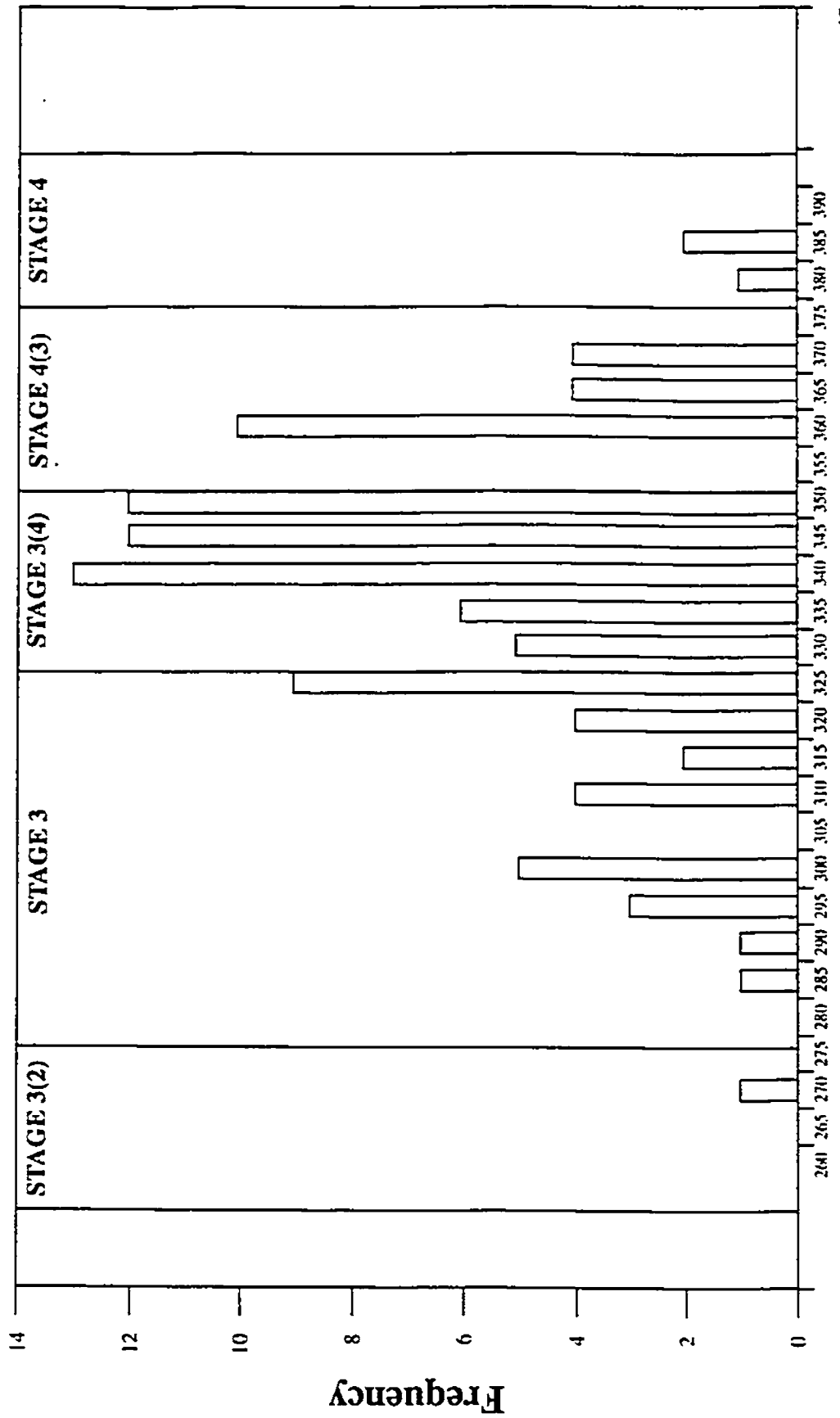
A. Moral Maturity Scores

The Sociomoral Reflection Measures (SRM) were scored independently by two raters. Inter-rater reliability on Moral Maturity scores was acceptable according to criteria outlined in the SRM manual. There was 100% agreement between raters for stage scores within a one-stage interval, as required by the criteria of Gibbs and Widaman. Agreement within adjacent stage categories was 99% (minimum required = 88%). (Each stage is divided into three categories: e.g., Stage 2(3), Stage 3(2), Stage 3, Stage 3(4), Stage 4(3), Stage 4). Inter-rater agreement on exact Global Stage was 64%, and on exact Modal Stage was 78% (minimum required according to SRM manual is 50% and 67% respectively). The mean discrepancy between raters' Moral Maturity scores (with a possible range between 100 to 400) was 9.6 points, which was smaller than the maximum acceptable discrepancy of 25 points.

Moral Maturity scores for the entire sample ranged from 267 to 381, with a mean score of 335.5, and a median score of 338.0. These scores are equivalent to a Global Stage range of Stage 3(2) to Stage 4. Moral Maturity scores were approximately normally distributed, as indicated in Figure 1.

The range of developmental levels exhibited by participants is similar to results in other research

FIGURE 1. Distribution of Moral Maturity Scores



Moral Maturity Scores

focusing on adult samples. The range found in the present study (Global Stage 3(2) to Global Stage 4) is consistent with Walker's (1986) investigation of adult moral development (with an age range of 23 to 84 years), which also found a Stage 3(2) to Stage 4 range.

B. Moral Judgment Types

Moral judgment types (A and B) were scored according to criteria established by Gibbs and Widaman (1982). Inter-rater reliability in classification of types was 94% agreement. Of the 99 participants, 31 were Type A and 68 were Type B. Individuals classified as Type B had significantly higher Moral Maturity scores than Type A individuals (Wilcoxon-Mann-Whitney Test, $W=1260$, $p < .05$). When the same data were compared using Global Stage categorization of the Moral Maturity scores the difference was also significant. To allow high enough expected frequencies per cell, stages were collapsed into three groups, where the first group comprised the one individual in Stage 3(2) and all Stage 3 participants, the second group represented Stage 3(4) participants, and the third group, Stage 4(3) and Stage 4 participants. The proportion of participants classified as Types A and B differed significantly across Global Stage categories; $\chi^2(2, N=99)=6.28$, $p < .05$. Table 5 shows the distribution of Types A and B across Global categories. The most advanced category, composed of Stages 4 and 4(3), had proportionately

more Type B participants.

Table 5.

Distribution of Respondents Broken Down by Global Stage
and Moral Judgment Types

Type	Global Stage		
	3(2) and 3	3(4)	4(3) and 4
A	15	9	7
B	16	26	26

C. Moral Orientations

Questionnaire responses were assessed to determine the moral orientations participants used to explain their point of view. Inter-rater reliability in scoring orientations was acceptable, and similar to the reliability reported in other studies (de Vries & Walker, 1986; Tietjen & Walker, 1985). The mean discrepancy between raters in assessing percentages of orientation use was: Normative orientation, 5.4%; Utilitarian, 4.9%; Fairness, 8.1%; and Perfectionistic, 5.6%. Inter-rater reliability for all four orientations was $r = .85$.

Overall, the Perfectionistic and Fairness orientations dominated; the mean percentage of responses reflecting Perfectionistic and Fairness reasoning were 35.4% and 34.5%, respectively. The Normative orientation accounted for 15.9%,

and the Utilitarian for 14.3%, of participants' responses.

Individuals who used Normative reasoning often also displayed lower levels of sociomoral development: Normative orientation use was negatively related to Moral Maturity scores ($r_s = -.35$, $p < .001$). This relationship also appeared when percentage of Normative reasoning was compared across Global Stage categories, $F(2,96) = 3.17$, $p < .05$. Again, because of the differences in numbers of respondents in each stage category, Global Stages were collapsed into three groups. A Scheffé test indicated that Global stages 3(2) and 3 combined used significantly more (mean = 19.27%) Normative reasoning than Global Stages 4 and 4(3) combined (mean = 11.62%). None of the other orientations were significantly related to Moral Maturity scores.

Hypothesis 2: Relationships Between Moral Reasoning and Psychology Ethics Variables

The second hypothesis predicted that moral reasoning variables would be associated with the tendency to give responses consistent with the code's ranking of principles. Moral judgment (Type A or B) and moral development (Moral Maturity and Global Stage scores) were not related to choices on the vignettes. There was a relationship between moral orientation and the tendency to make ethical choices consistent with the ranking. There was a significant positive Spearman correlation ($r_s = .29$, $p < .01$) between Congruence scores and the use of the Fairness orientation.

That is, individuals who chose responses consistent with the code most frequently also tended to use a higher percentage of Fairness orientation justifications in response to the SRM questionnaire. To determine whether this was in any way affected by responses to the vignette in which significantly more participants disagreed than agreed with the ranking, Congruence scores were modified so that the 2vs3 vignette was eliminated (maximum score = 5). The correlation between Fairness orientation frequency and Congruence remained ($r_s = .25, p < .05$). Percentages reflecting use of the other three orientations were negatively correlated with Congruence scores, in both the original and modified forms.

Further clarification of this issue is provided by examining the Dominance variable, which identifies consistent preferences for the code's principles, in relation to moral reasoning variables. Participants classified as Principle 1 Dominant, those who supported the Principle espousing Respect for the Dignity of Persons consistently, also used significantly more Fairness orientation statements than others. There was a significant difference in the use of the Fairness orientation between Dominance groups, $F(3,56)=3.11, p<.05$.² (Among Principle 1 Dominant participants, mean Fairness use was 40.5%; for

² This test must be interpreted with caution. A harmonic mean analysis was used, with a cell size of 9.84. However, due to the large discrepancy in numbers across groups, the harmonic mean procedure may be considered not to correct fully for unequal cell size (Bruning & Kintz, 1977).

Principle 2 Dominant, mean = 37.5%; Principle 3 Dominant, mean = 29.17%; and Principle 4 Dominant, mean = 25.21%). There were no significant differences in use of the other orientations between Dominance groups.

Relationship of SRM Variables to Participant Variables

Moral Maturity scores, broken down by group and gender variables, are shown in Table 6. Neither age nor reported ethics training were related to Moral Maturity scores.

Table 6.

Moral Maturity Scores for Groups Broken Down by Gender and Groups

Gender	Group			Total
	Pre-Med	Psychology	Pre-Law	
Male <u>n</u> =	359.67 3	330.00 7	343.95 19	342.21 29
Female <u>n</u> =	326.37 27	334.64 33	343.50 10	332.71 70
Group means	329.70	333.83	343.79	

Neither Global Stages nor Moral Judgment Types (A or B) were related to any participant variables. The only relationship between orientation use and participant variables, was a significant negative correlation ($r = -.22$, $p < .05$) between the use of Utilitarian reasoning and age. Younger participants tended to adopt Utilitarian

perspectives more frequently than older participants.

Section III. Perceived Difficulty

The third hypothesis stated that the degree of perceived difficulty would be associated with moral orientations, moral judgment types, and levels of moral reasoning. A higher degree of perceived difficulty was expected to be associated with more advanced or sophisticated moral reasoning measures: Fairness or Perfectionistic orientations, Type B classification, and higher Moral Maturity scores. Participants indicated on a 10-point scale how hard it was for them to make a decision in response to each of the six vignettes on the PEQ. These scores were averaged, yielding a Perceived Difficulty score for 95 of the 99 participants; four individuals did not respond to all the difficulty rankings. The median Perceived Difficulty score was a rank of 4.33 on the 10-point scale.

Of the SRM moral reasoning measures, only the Fairness moral orientation was related to degree of difficulty ($r_s = .22, p < .05$). Those who used Fairness reasoning more frequently reported more difficulty making choices on the vignettes.

Perceived difficulty in responding to vignettes was also examined in relation to PEQ Congruence scores. Difficulty scores were not related to Congruence scores; that is, the tendency to find vignettes difficult was not related to whether participants' conclusions were congruent

with the code. Table 7 shows which dilemmas were considered most difficult, as well as the mean and median difficulty scores accorded each vignette.

Table 7.

Percentage of Sample Ranking Vignettes as the Most Difficult to Solve and Difficulty Scores

Vignette	Percentage	Mean Scores	Median Scores
1vs2	15	4.24	4.0
1vs3	5	3.40	3.0
1vs4	10	3.85	3.0
2vs3	14	4.33	4.0
2vs4	21	4.68	4.0
3vs4	18	4.76	5.0

Note. Difficulty scores are based on a 10-point Likert-type scale.

Perceived difficulty was also examined in relation to participant variables. The perceived difficulty of decision making about the vignettes varied significantly across the three groups (Kruskal-Wallis One-Way ANOVA, $H = 7.97$, $p < .05$); the pre-law group (mean rank = 35.3) found decision making easier than the pre-med (mean rank = 53.4) and psychology (mean rank = 52.83) groups. Perceived Difficulty was not related to age, gender, or reported ethics training.

Section IV. Exploratory Question

One of the exploratory aspects of the study was to examine the frequency with which participants use specific moral orientations to explain their decisions, to determine whether consistent orientation preferences were evident. Modal orientations accounted for a mean of 47% of participants' responses. The number of participants displaying different modal orientations were as follows: Perfectionistic, 49 participants; Fairness, 31 participants; Normative, 6 participants; Utilitarian, 1 participant. Twelve participants had mixed profiles, in which two orientations appeared with equal frequency.

Summary of Results

Hypothesis 1. The PEQ results did not produce clear evidence in support of the ranking of the CPA code based on decisions made by participants. In terms of the stated hypothesis, the results were ambiguous. The majority of participants chose the principle recommended in the code in five of the six vignettes; in three of these the differences in distribution were significantly weighted in favour of the code's hierarchy. Most participants (n=73) displayed a pattern of preferring one principle above others; the largest subset of participants (n=35) favoured Principle 1, Respect for the Dignity of Persons, which is also consistent with the code's hierarchy. But when participants were classified according to principle dominance, the results suggest that Principle 1

to principle dominance, the results suggest that Principle 1 may dominate over all others with no particular pattern of preference obvious among subordinate principles. This question was examined further in Study 2.

Hypothesis 2. Results did not provide strong support for the assumption of those who drafted the Code, that the ranking of principles would be related to Kohlberg's ideas about morality. One of three ways in which Kohlberg's theory was applied, however, - the measurement of moral orientation - indicated a correlation between use of the Fairness orientation and making choices consistent with the code's ranking of principles choices. The other two approaches, Moral Maturity and Moral Judgment Type, were not related to code-consistent choices.

Hypothesis 3. Individuals who found vignettes more difficult to resolve also tended to use more reasoning reflecting a Fairness orientation more frequently. This is consistent with the idea that the process of attempting to balance multiple perspectives, characteristic of Fairness reasoning, would be perceived as more difficult than adopting other decision making strategies.

Exploratory Question

Moral orientation frequencies accounted for less than half, on average, of participants' responses explaining their decisions on the SRM. This finding is similar to other research (Walker, 1986) and suggests that orientations

cannot be considered to represent preferred, or consistently applied, perspectives.

Participant Variables

Psychology students gave responses consistent with the code more often than pre-law or pre-med students. Pre-law students indicated that they found the vignettes easier to resolve than did the others.

Discussion: Study 1

The first hypothesis, which stated that participants would make choices consistent with the ranking of principles, was supported only in a limited sense; participants tended to give more weight to Principle 1 than to other principles. The relative preference given other principles did not follow a clear pattern. It could not be determined whether the code's four principles were chosen in the ranked order recommended in the code, or whether Principle 1 was predominant over the others with no differences among subordinate principles.

Although the code was theoretically grounded on Kohlberg's moral reasoning work, tests of the second hypothesis which examined the relationship between the ranking of principles and moral reasoning measures found only a weak association. It involved just one of the three measures and the correlation was not strong: those who used the Fairness moral orientation frequently were more likely than others to make ethical choices consistent with the

ranking of principles.

The weak association between orientation use and the code-based measure may be explained in light of the pattern of moral orientation use. One of the objectives of this research was to provide data regarding Kohlberg's (1984) proposal that moral orientations can be defined as representing global frameworks, or preferred decision making strategies, which individuals use when resolving ethical problems. The question was whether individuals use one orientation with enough consistency to consider it a preferred strategy. Participants had mean modal orientation levels of 47%: the orientations they used most frequently appeared in less than half their responses. This is similar to Walker's (1986) finding that modal orientations account for an average of 40% of responses. These results lend support to Walker's view, based on the relatively low frequency of modal responses, that the tendency to rely on a particular orientation is seriously diluted by context.

Participant Variables

There was a general absence of association between participant variables (age, reported ethics training, gender, and preprofessional group) and moral reasoning or code-based measures. The absence of gender differences on moral reasoning measures is consistent with many studies (e.g., Snarey, 1985) that have failed to find such differences. This is, then, one of a growing list of studies

that fails to support Gilligan's (1977) contention that females show less use than males of justice (fairness) reasoning. Orientation use was broken down along the lines suggested by Walker (1989) and others, who noted that Kohlberg's Fairness and Normative orientations parallel Gilligan's justice orientation, and the Perfectionistic and Utilitarian orientations parallel Gilligan's caring orientation. There were no significant differences between genders in use of these two orientation groupings, although - contrary to expectations - males tended to use caring reasoning more than females.

Finally, the absence of a relationship between reported ethics training and other variables may be due to the imprecision of the ethics training question: 'Have you ever studied ethics as part of a course?' This question is so broad that it is not clear what constituted ethics training for participants. It also may be the case, however, that whatever counts as ethics training at this level is somewhat superficial.

Lack of a theoretical framework regarding two findings makes constructive discussion difficult: 1) Pre-law students reported lower levels of perceived difficulty in resolving PEQ dilemmas; and 2) psychology students gave responses consistent with the hierarchy of principles more frequently than the other groups. As was noted previously, the psychology student sample would have had some minimal

exposure to the CPA code in one core course at Acadia University. Some of them also may have been exposed to the code, in a similarly brief fashion, in other psychology courses. Educational histories were not obtained from students so that variation in code exposure is not known. This is a weakness in the current study. Nevertheless it is clear that the code is not covered in depth at the undergraduate level and it would be difficult to argue that the differences in code-consistent responses between groups is a direct consequence of psychology students' previous exposure to the code.

Age was related to moral reasoning; older participants were less likely to use utilitarian reasoning than younger participants. This finding is consistent with Walker's (1989) results, in a study that examined moral reasoning in a sample of 233 participants (ages 5 to 63). Walker found significant age trends, in which normative and utilitarian reasoning were most evident in childhood and declined with age, whereas Fairness and Perfectionistic reasoning increased with age.

Moral Reasoning Measures

Relationships Among Measures of Moral Reasoning

The relationships among moral reasoning measures (Moral Maturity Scores, Moral Judgment Types, and Moral Orientations) were examined. The inter-relationships found were congruent with results of previous research.

Participants with lower levels of moral development (Moral Maturity Scores) had a greater tendency to explain decisions using Normative orientation statements than did others; they relied more on rules and absolute statements about what is right and wrong to justify their decisions. Similarly, moral judgment measures indicated that individuals classified as Type A were likely to have lower moral development scores, and were more likely to use Normative reasoning. This is consistent with some studies (e.g., Walker, 1989; Nisan & Kohlberg, 1982) suggesting that assessment of moral development is not restricted to formal criteria but overlaps to some extent with content issues. Since this overlap has usually indicated that Fairness and Perfectionistic reasoning is related to assessment at higher levels of moral development, some critics (e.g., Emler, 1983) have charged that Kohlberg's technique is biased toward a liberal ideology. On the other hand, it has been pointed out that the "development of higher moral stages would hardly be of much consequence unless it could be argued that it produces judgments and behaviors that differ from those of lower stages" (De Vries & Walker, 1986, p. 509).

Study 2

Study 2 was conducted to test two models or patterns that might explain PEQ results in Study 1. As discussed above, Principle 1 was chosen more often than the other principles and the relative preference given to other principles did not follow a clear pattern. The question remained whether the code's four principles were chosen in the ranked order outlined in the code (CPA Pattern), or Principle 1 was predominant over the others with no differences among subordinate principles (Dichotomous Pattern). The ambiguity of results from Study 1 may have been due to the limited scope of the PEQ. Each of the six conflicts between principles was represented in only one vignette. This meant that for each conflict participants received one nominal score, providing limited information regarding the tendency to choose one principle over another. Further, the restricted representation of conflicts made generalizability of the findings questionable. Each of the CPA's four principles encompass a range of ethical issues that may have varying importance for respondents; for instance, Principle 1 includes discrimination, violation of privacy, freedom of consent and so on.

In Study 2 an expanded version of the PEQ (PEQ-2) was created, in which four vignettes were presented for each of the six conflicts. A within subjects design, with each participant responding to all variations of conflicts,

provided data to test the two patterns. The CPA Pattern could be tested on three levels of precision, each supporting the code's ranking. First, the pattern would be supported if - at the level of specific conflicts - there was a significant tendency for participants to choose Principle 1 over 2, 3, and 4, 2 over 3 and 4, and 3 over 4, throughout the four variations of conflict presentations. Second, the pattern would be supported if participants chose Principle 1 over all other principles most frequently, Principle 2 over all other principles at the next level of frequency, Principle 3 over all others at the next level of frequency, and Principle 4 over all others at the lowest frequency. Finally, the most rigorous test of ranked series responding would involve step wise differences in predominance of one principle over another in which, for example, the predominance of Principle 1 over 4 would be greater than that of Principle 1 over 3 and so forth. The Dichotomous Pattern would be supported if findings were limited to a pattern of Principle 1 dominance; that is, if Principle 1 were chosen significantly more often in all conflicts in which it was presented, and there were no reliable dominant-subordinate relationships between other principles in conflict.

The expanded version of the questionnaire also presented a greater range of issues within each principle than the original, making conflicts between any two

principles less context bound, and giving results more generality. Because there were four variations of each conflict between principles, it was possible to test the reliability of participants' tendencies to rank one principle over another. A high degree of consistency would suggest that choices were dictated by an adherence to specific principles regardless of the idiosyncratic features of the vignettes. Conversely, a low degree of consistency would suggest that responses were more influenced by context.

The moral reasoning measure (SRM) was also administered in Study 2, to see whether the findings regarding moral orientation and agreement with the code in Study 1 were maintained when principles were represented in a variety of contexts in the expanded PEQ-2. Modal orientation frequencies were also calculated to see if a level of preferred orientation use similar to that in Study 1 would be observed.

Support for either the CPA Pattern or the Dichotomous Pattern would have implications for the assumptions underlying the CPA Code of Ethics. Support for the CPA Pattern would indicate that the code's recommended decision-making procedures are consistent with the way in which pre-professional psychology students usually sort out dilemmas. On the other hand, support for the Dichotomous Pattern would indicate that students do not ordinarily order Principles 2,

3 and 4 in the way the code recommends.

Finally, measuring the consistency of principle choice among participants in this study would provide data regarding the tendency of individuals not specifically trained in the use of the code to generalize across contexts. This is related to the expectation that the four principles can be generalized easily from one context to another, a key assumption underlying the code's structure. Such information could be useful in structuring ethics training courses, in terms of the amount of emphasis placed on generalization of principles.

Method

Participants

Participants were 30 undergraduate psychology students in the honours program at Acadia University. They ranged in age from 18 to 23 years (mean age = 20.6 years); 25 were female and 5 male. Nineteen participants indicated they had covered ethics in university courses.

Materials

The PEQ-2 (Appendix E) was composed of 24 vignettes with four vignettes presenting each of the six possible conflicts between principles. Five of the vignettes are the same as those used in the original PEQ; the problematic 2vs3 vignette was replaced³ and 19 new vignettes were written.

³ It became clear in the analysis of Study 1 data that the 2vs3 vignette was not always interpreted by respondents as it was intended. It was also the only vignette in which a

Using four vignettes gave the opportunity to sample different issues under each principle, rather than just one issue as in Study 1. Principle 1 now covered privacy, autonomy, informed consent, and discrimination, whereas in Study 1 it was represented solely by an informed-consent vignette. Principle 2 covered the need to offset or correct harm, and variations of working to maximize benefit or minimize harm in addition to the issue of promoting the well-being of persons, or "general caring" covered in Study 1. Principle 3 covered conflict of interest and honouring contracts in Study 1, and now was represented by other aspects of the need for straightforwardness (e.g., accurate representation of actions), withholding of information, temporary deception, accuracy, and the need to take responsibility for the professional activities of employees. Principle 4 covered the responsibility to contribute, through research, to psychological knowledge, and the responsibility to work to benefit the community in Study 1. In the PEQ-2 it covered a variety of aspects of contributing to psychological research, engaging in beneficial activities on a community/societal level, and respect for community culture.

The vignettes were created through a series of pilot tests. Undergraduate psychology students were asked to read

significant number of respondents disagreed with the recommended ranking.

the vignettes and indicate which of two concluding options (each emphasizing one of the principles in conflict) they considered to be the most ethical resolution. They were asked to explain what issues influenced their decision, whether they could see any reason why someone might choose the other option, and what that reason might be. Appendix F is a sample of one of the pilot questionnaires. This was a more thorough pilot than was conducted in construction of the first PEQ, when participants were not asked to indicate what reasons might lead someone to make a choice different from their own. Based on responses to the questions above, vignettes were modified and re-piloted until it appeared that respondents interpreted the dilemmas as intended: they recognized the intended conflict; there were no inadvertent issues present in the vignettes; and the vignettes embodied two principles so there was "pull" in both directions, thus creating a conflict to be resolved by the participant.

Except for the question regarding confidence levels, the format of the PEQ-2 is the same as the PEQ in terms of presentation of vignettes and the questions that follow. In administration of the PEQ-2, as in the original, two versions of each vignette were balanced across questionnaires: the dilemmas are identical but the conclusions were either consistent or inconsistent with the ordering of principles. Order of vignette presentation also varied across the questionnaires. The scoring procedure was

the same as described earlier for the PEQ. In this case, however, Congruence scores could range from 0 to 24. Two additional scores were recorded in which responses were broken down in different ways. Consistency Scores were the total number of congruent responses to each set of four vignettes. For example, if a participant opted for Principle 1 over Principle 2 on three of the four 1vs2 vignettes, a Consistency Score of 3 was recorded for 1vs2, and so forth. Overall Principle Scores recorded the number of times a participant chose a given principle, with all conflicts in which the principle appeared collapsed. Overall Principle 3 Scores, for example, reflected the number of choices favouring Principle 3 in all 12 vignettes containing Principle 3: 4 versions each of 1vs3, 2vs3, and 3vs4.

The PEQ-2 asked participants to indicate how confident they were that they had made the best decision about each vignette by circling a number ranging from 1 (very confident) to 7 (not at all confident). This question was posed in a positive form (How confident are you..), rather than the negative version of the question used in the original PEQ (How difficult...). As in the original PEQ, the new questionnaire asked respondents whether they had ever studied ethics as part of course work, and to indicate their gender and age.

The Sociomoral Reflection Questionnaire (SRM), also administered in Study 2, was described earlier.

Procedure

The procedures used in recruitment, data collection and scoring are described in Study 1. In this case, however, potential participants were informed they would be paid \$12.00 for their participation, and that completion of the questionnaires would take between one and two hours. All participants indicated an interest in receiving feedback when the results were known. The debriefing letter mailed to participants is shown in Appendix G.

Results

Data were examined to see if there was evidence to support the CPA Pattern, with responses corresponding with the rank order recommended in the code, or the Dichotomous Pattern, in which Principle 1 is predominant over others with no differences among subordinate principles. The CPA Pattern was examined in terms of the three levels of precision discussed earlier.

Statistical Analyses

Variables

Variables in Study 2 were the same as those in Study 1 with the exception of scores derived from the PEQ-2. Congruence scores had a greater range in Study 2 (0 to 24). Consistency scores on the PEQ indicated the number of congruent and non-congruent responses made within each set of vignettes for each participant. These constituted nominal, within-subjects variables.

Tests

The Cochran Q test was used to determine whether there were significant differences in choices of one principle over another based on Consistency scores. This test is appropriate when there are k -related samples, and when the question is whether it is likely that such samples could have come from the same population (Siegel & Castellan, 1988).

Confidence scores constituted ordinal, within-subjects variables. The Friedman two-way ANOVA was used to test whether there were significant differences in confidence ratings within sets of vignettes. The Friedman ANOVA tests the probability that samples could have come from the same sample with respect to mean rankings (Siegel & Castellan, 1988).

The Page Test for Ordered Alternatives (Page, 1963; Siegel & Castellan, 1988) was used to test whether ordering of principles was consistent with the CPA Pattern. at the second level of precision; that is, the alternative hypothesis stated that choosing one principle over another would be ordered in magnitude in a specific sequence. Use of the Page Test is recommended when the researcher can specify the expected order of magnitude (Siegel & Castellan, 1988). The Page Test is appropriate to determine whether data are consistent with the ranking of principles, such that frequency of choice should be Principle 1 > Principle 2 >

Principle 3 > Principle 4. To conduct the test, Overall Principle scores were ranked on an ordinal scale for each participant.

Tests of the CPA Pattern

Table 8 shows the number of participants who chose one principle over another in each of the six conflicts between principles, in four different vignettes per conflict. Participants generally made choices that were consistent with the code's ordering of principles. Nevertheless as the table indicates, for five of the six conflicts there was one vignette in which participants favoured the subordinate principle. (e.g., Principle 1 versus Principle 2, Vignette C).

Table 9 shows the cumulative and mean numbers of participants who chose one principle over another. The cumulative ratio represents all responses to all four vignettes collapsed for each conflict. Cumulative data show some support for the first level of the CPA Pattern. The ratios reflecting the number of choices favouring one principle versus another were compared using the Binomial Test; significantly more participants chose responses consistent with the code in three conflicts: 2vs3, 1vs4, and 3vs4.⁴

⁴ It should be noted that each participant made four choices for each conflict. Although a binomial test is often used with such data, and many authorities (e.g., Siegel & Castellan, 1988) do not consider such non-independence a problem, it would be prudent to treat results from a binomial

Table 8.

Number of Participants Choosing One Principle Over Another
With Four Vignettes Representing Each Conflict

Principle over Principle	Principles in Conflict					
	1 ---	1 ---	1 ---	2 ---	2 ---	3 ---
	2	3	4	3	4	4
Vignette A	18 --	28 --	23 --	17 --	17 --	24 --
	12	1	7	3	13	6
Vignette B	15 --	21 --	17 --	21 --	9 --	23 --
	15	8	13	9	21	7
Vignette C	10 --	12 --	23 --	7 --	20 --	19 --
	20	18	7	23	9	11
Vignette D	18 --	20 --	15 --	22 --	17 --	13 --
	11	8	15	7	13	17

Note: Some n's are less than 30 due to non-responses.

The CPA Pattern was supported when it was tested at the second level of precision. It states that Principle 1 should be chosen over all principles with the greatest frequency, Principle 2 should be chosen over all other principles (including Principle 1) at the next level of frequency, and so on. Figure 2 shows the cumulative number of choices made

test in these circumstances with some caution.

Table 9.

Cumulative and Mean Numbers Of Respondents Choosing One Principle Over Another

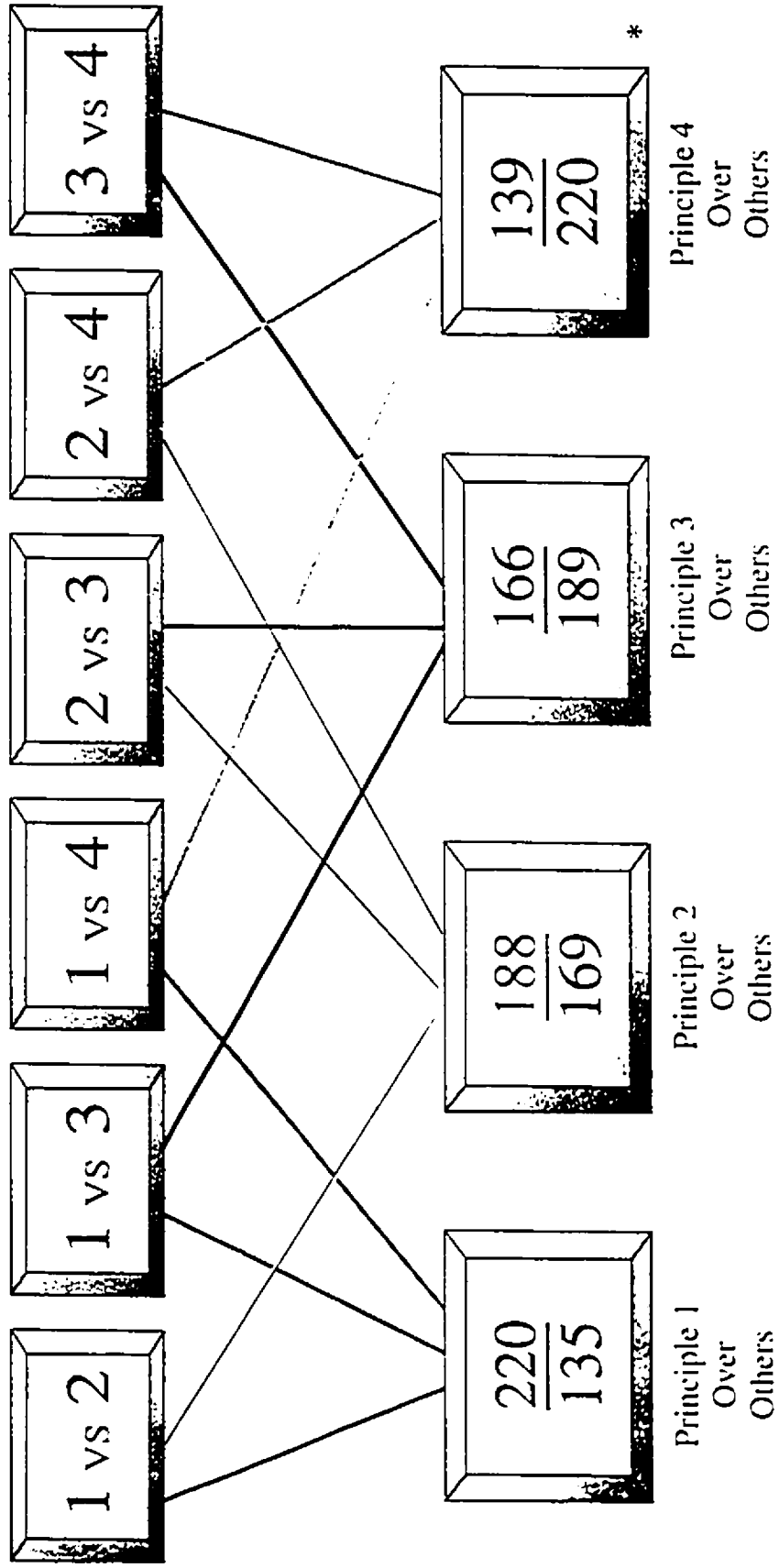
Principle -- over -- Principle	Principles in Conflict					
	1 ---	1 ---	1 ---	2 ---	2 ---	3 ---
	2	3	4	3	4	4
Cumulative	61 --	81 --	78 --	67 --	63 --	79 --
	58	35*	42*	52	56	41*
Mean	15.3 ----	20.3 ----	19.5 ----	16.8 ----	15.8 ----	19.8 ----
	14.5	8.8	10.5	13.0	14.0	10.3
Difference between means	0.8	11.5	9.0	3.8	1.8	9.5

* Binomial test indicates 2-tailed probability $p < .001$.

in this regard. The Page Test for Ordered Alternatives was used (Page, 1963) to test the hypothesis that within-subjects ranking of principles (Overall Principle Scores were ranked) would be ordered in magnitude as described above. The result was significant, $L = 811$, $p < .001$, indicating that participants chose principles 1 through 4 with a significant pattern of decreasing frequency. Multiple comparisons (Seigel & Castellan, 1988) indicated significant differences between median ranks of principles for 1 contrasted with 3, 1 contrasted with 4, and 3 contrasted with 4 (Critical difference = 23.94, $p = .05$).

FIGURE 2. Cumulative number of choices with four variations of each conflict

PRINCIPLES IN CONFLICT



*Variation in Totals Due to Non-Responses

The third, and most rigorous, aspect of the CPA Pattern was not supported. Differences in mean frequencies of principle choices, shown at the bottom of Table 9, indicate that a ranked relative weighting of each principle with every other principle is not present. If the data conformed to the code's exact ranking, the difference between 1 versus 2 would be less than the difference between 1 versus 3, which would be less than the difference between 1 versus 4, and so forth.

The reliability of participants' tendencies to rank one principle over another was examined. For each conflict, responses to the sets of four vignettes were matched within subjects and tested to see if participants tended to respond differently within the set. Significant differences were found in all conflict sets except Principle 1 versus Principle 2. That is, in 1 versus 2 participants tended to remain consistent in their answers to the four vignettes, favouring either 1 or 2. In all other conflicts, participants showed a significant tendency to switch between principles as they responded to each vignette in the set, a pattern that suggests that the context in which conflicts were presented affected the choices made. (For 1vs3, Cochran $Q = 21.73$, $p < .001$; for 1vs4, Cochran $Q = 9.0$, $p < .05$; for 2vs3, Cochran $Q = 23.2$, $p < .001$; for 2vs4, Cochran $Q = 9.4$, $p < .05$; for 3vs4, Cochran $Q = 11.9$, $p < .05$).

Participants were asked to indicate how confident they

were in their decision regarding each vignette. On the confidence scale which ranged from 1 (very confident) to 7 (not at all confident), the median rank was 3, and the modal rank was 2. Confidence levels varied significantly within two of the six sets of vignettes. There were significant differences in confidence ratings across 1vs3 vignettes (Friedman Two-Way ANOVA, $\chi^2=12.0$, $p < .05$), and across 3vs4 vignettes (Friedman Two-Way ANOVA, $\chi^2=11.0$, $p < .05$). These differences reinforce the suggestion that, despite the similarity of vignettes in terms of abstract principles, the specific content of vignettes affected responses.

Neither gender nor reported ethics training were related to PEQ results.

Moral Orientations

Inter-rater reliability in scoring the four orientations was $r = .90$. Table 10 shows percentages of moral orientation use.

Table 10.

Percentages of Moral Orientation Use

	Normative	Utilitarian	Fairness	Perfectionistic
Sample Means	14.1	10.6	36.4	40.0
Range	0 - 29	0 - 29	14 - 70	14 - 67

These figures are similar to percentages found in Study 1. Consistent with Study 1, the average modal orientation use

was 47%. Unlike the first study, however, participants' modal orientations were limited to either Fairness (n=16), or Perfectionistic (n=11) reasoning; no participants used Utilitarian or Normative reasoning most often. Three participants had mixed modal orientations, using Fairness and Perfectionistic reasoning with equal frequency.

Moral orientation was not related to either the tendency to make code-congruent decisions on the PEQ-2, or confidence levels about decisions.

Discussion

Both studies examined the hypothesis that pre-professional university students would make choices on ethical dilemmas that were consistent with the ranking of principles recommended in the CPA code. The studies also hypothesized that individuals with sophisticated levels of moral reasoning ability, as defined by Kohlberg, would tend to rank the principles in the recommended order. The results of both studies provided support for the first hypothesis, but there was little, if any, support for the second hypothesis (i.e., relating moral reasoning to principle ordering). In the following discussion, the lack of relationship between moral reasoning and the ordering of principles will be discussed first. Then the main finding of the two studies will be discussed: that pre-professionals tended to make judgments about ethical dilemmas in a manner consistent with the CPA Code of Ethics.

Moral Reasoning as a Foundation for the CPA Code

As described earlier, the drafters of the CPA code attempted to ground the code on Kohlberg's theory of moral reasoning. They used Kohlberg's theory in their critiques of the American code and used it as part of their rationale for structuring the code on clearly articulated principles. They may have felt that the particular order in which they ranked the four principles reflected Kohlberg's definition of advanced moral reasoning. Choosing Respect for the Dignity

of Persons over the other three principles, for example, is consistent with Kohlberg's justice-based theory of morality.

Results from both studies provide little support for the notion that there is any relationship between moral reasoning, as defined by Kohlberg, and the tendency to rank principles in the prescribed order. The hypothesized relationship was supported only weakly in Study 1, with an association between the CPA ranking and just one of the four orientations (Fairness). In Study 2 there was no relationship between the two variables. Since the questionnaire used in that study contained multiple vignettes representing each conflict, while the Study 1 questionnaire had only one vignette per conflict, the association found in Study 1 could have been an artifact of the particular vignettes used.⁵

An Alternative Foundation for the CPA Code

Preprofessional students generally agreed with the CPA ordering of principles, but contrary to the assumptions of the code's creators, this tendency cannot be explained with

⁵ A minor related point involved the relationship between perceived difficulty and moral reasoning variables, which also showed different results in the two studies. The results of Study 1 indicated that participants who reported greater difficulty in making decisions about ethical dilemmas also tended to use more Fairness orientation reasoning. In Study 2 reported confidence levels were not associated with moral reasoning variables. Differences in results may be due to the rewording of the question, or to other methodological differences, such as the fact that in Study 2 participants responded to four times as many ethical dilemmas as in Study 1.

reference to Kohlberg's moral reasoning theory. Consequently, the support for the ranking is without a theoretically-based interpretation. Ronald Dworkin's (1977) descriptions of theories of morality may provide an alternative approach.

Dworkin noted that, "In a well-formed theory some consistent set of [goals, rights and duties], internally ranked or weighted, will be taken as fundamental or ultimate within the theory", and that the theory will "take some overriding goal, or some set of...rights...as fundamental, and show other goals, rights, and duties as subordinate and derivative" (p. 171). Dworkin suggested that theories are usually based on goals or needs, or on rights, or on duties. Theories based on goals or needs are grounded on a fundamental goal, such as general welfare; theories based on rights are grounded on a fundamental right, such as the right to liberty; theories based on duties are grounded on a fundamental duty, such as the duty to obey some higher authority. Although different theories may share many features in common, they differ in terms of the relative weight they give certain tenets in the sense of deciding which goal, right, or duty is derivative of which. Dworkin points out, for example, that "there is a difference between the idea that you have a duty not to lie to me because I have a right not to be lied to, and the idea that I have a right that you not lie to me because you have a duty not to

tell lies" (p. 171).

The CPA code's four principles can be categorized as reflecting these aspects of Dworkin's typology. Principle I, Respect for the Dignity of Persons, emphasizes individual rights. Within the code, Respect for the Dignity of Persons is described with emphasis on a number of "moral rights", including the right to privacy, self-determination, and equal justice. It is expanded with a list of ethical standards, which define and broaden the scope of what is meant by moral rights. The standards include non-discrimination, informed consent, freedom of consent, acknowledging vulnerabilities (particularly regarding informed consent), privacy, and confidentiality.

Principle II, Responsible Caring, is goal or need-oriented on the level of the individual. The central tenet is the need to promote the welfare of those receiving service. Standards set forth the most effective means of achieving this goal, emphasizing the need for analyses of potential risks and benefits, and that psychologists must act only if benefits outweigh risks and act to offset harm should it occur.

Principle III, Integrity in Relationships, emphasizes the duty psychologists have, as members of the profession, to act with integrity. The focus on duty is apparent in the standards that outline the need for accuracy, honesty and straightforwardness in representation of credentials,

maintenance of competence, upholding agreements and contracts, and avoidance of conflict of interest. Psychologists are instructed to become familiar with the rules and regulations that guide their profession and to abide by them.

Principle IV, Responsibility to Society is, like Principle II, a goal or need-oriented statement. This principle emphasizes goals at the community or societal level, rather than the individual level as in Principle II. Standards list responsibilities to contribute to society through the development of knowledge, working to benefit social structures, having an understanding and respect for societal mores and customs, and through consideration of the needs and problems of a society in research and service activities.

In each of Principles II, III and IV, it is emphasized that the recommended values and standards must be enacted only in ways that promote the higher ranked principle(s). For example, the duty to be completely straightforward and honest with clients should be qualified by the need to avoid doing harm and to respect the dignity of the client.

The results of both of the present studies suggest that respondents found the rights-based ranking to be intuitively appealing. They agreed that rights, embodied in Principle I, are fundamental when there is conflict between rights and needs (either individual or societal), and rights and

duties. Study 2's results showed that participants ranked the three subordinate principles in the recommended order. They put the needs of the individual (Principle 2) ahead of the professional duties (Principle 3), and both had priority over the needs of society (Principle 4).

It may be that this concurrence of opinion between the code's creators and samples of preprofessional students is attributable to the societal zeitgeist. An emphasis on human rights issues has become commonplace in the news media. Reflecting this societal concern, the academic and scientific communities have become increasingly concerned with rights issues, generating a large literature focusing on informed consent and autonomy demands in research involving human subjects (e.g., Baumrind, 1985; Ceci, Peters, & Plotkin, 1985; Crowhurst & Dobson, 1993; Seiber, 1983).

One limitation to interpretation of these results is that Study 2 participants were psychology students, and approximately 2/3 of them indicated that they had covered ethics in university courses. This implies that they probably had some exposure to the CPA Code of Ethics. The introduction of the code in undergraduate settings is usually relatively cursory and does not involve the sort of extended analyses found in graduate ethics courses aimed at developing awareness of applications of ethical codes in professional situations. Rather, in most cases

undergraduates are simply familiarized with the four principles and the standards that follow. Whether the ranking of principles is given emphasis in undergraduate courses probably depends on the individual instructor. It should be noted that, in both studies, there were no systematic differences in responses to the ethics questionnaires between those participants who reported having covered ethics in a course and those who did not. However, to the extent that participants' awareness of the code biased their responses to the questionnaire, the present results should be interpreted with caution.

The Importance of Context in Ethical Decision Making

One finding in this research was the importance of context in creating exceptions to the pattern. In both studies there were some dilemmas in which the majority of the sample favoured the subordinate principle, and in Study 2 participants did not consistently support one principle over another within sets of conflicts. Instead, they were inclined to switch from one principle to another within sets of vignettes depending on the specific dilemmas.

The variation and lack of consistency described above seems to be a function of context: every dilemma involved a different scenario and different combinations of issues. This aspect of research into ethics in science has been noted by Reese and Fremouw (1984) who pointed out that despite having comprehensive ethical standards in

psychology, dilemmas arise because there are always exceptions and areas requiring judgment.

The need to consider context is apparent in attempts to assess possible reasons why a majority of participants did not agree with the ranking in five of the 24 vignettes. For example, in the four vignettes that describe conflicts between principles 2 and 4, all involved conflicts between promotion of the welfare of clients and promotion of the welfare of the larger community (unidentified others). The vignette in which more participants favoured Principle 4 described a situation in which the client was a disturbed adolescent in a training school who had begun to make long-awaited progress in therapy. The client tells the psychologist during therapy that a group of training school boys have plans to escape and have acquired various weapons to do so. Respondents were required to choose between the need to protect and promote the welfare of the client by doing nothing, and the need to promote the welfare of the local community by reporting the planned escape. Participants may have chosen to protect the community rather than the client in this case because this was the only dilemma that contained an element of possible physical violence (against the community). Alternatively, favouring protection of the community might have been a function of the client's characteristics since he is described as disturbed and having previously committed an offense; he

might have been seen in a less-than-sympathetic light.

Examination of the set of principle 2 versus 3 vignettes suggests similar possibilities. Each of the four vignettes involves aspects of promotion of client welfare pitted against maintaining integrity in one form or another. The anomalous vignette required respondents to choose between ensuring that no harm be done to research participants by not fully explaining the nature of the research, versus the requirement that they be fully and accurately debriefed. The individuals needing protection here were research participants, rather than clients in therapy as in other vignettes.

The contextual influence was also apparent in significant differences in reported confidence levels. These occurred within two sets of vignettes describing conflicts between the same two principles. Although on an abstract level the same underlying principles were conflicted, participants responded differentially based on the specific scenarios and issues involved.

Moral Reasoning and Moral Action

Beyond the contextualist concern described above, another concern in moral reasoning and ethics research is that hypothetical dilemmas and moral judgments cannot necessarily be assumed to predict moral actions. There is an acknowledged difficulty (e.g., Emler, 1983) in generalizing from what people say they do to what they actually do, and

from abstract dilemmas to reality. The question of whether participants would follow through and act on their decisions in reality can be answered differently depending on which area of moral cognition/action literature one chooses to read.

In a review of the literature about the relationship between moral judgment and moral action, Blasi (1983) noted that empirical research in this area has been unsystematic, and is very difficult to interpret, because of a lack of a consistent conceptual framework. To a large extent, this is because the literature has been written by authors from different schools of thought. Blasi suggested that there are two competing perspectives used in this area of research: 1) cognitive theories, particularly cognitive developmentalism, and; 2) behaviorally-oriented approaches, such as learning theories, social psychology, and some types of psychoanalytic theories. Blasi noted that the two approaches "...are not simply different psychological accounts of the same phenomena, but disagree in the way moral phenomena should be described and identified" (p.180, 1983). The following is a brief outline of the differences between the two approaches.

Definition of terms, particularly what is meant by cognition, is the major point of disagreement between theories. According to Blasi, cognitive theories understand cognition mainly as structures of knowledge and suggest that

it plays a determining role in action. Cognition involves deciding which actions are morally relevant and moral cognition "genuinely motivates" people to act according to their moral reasoning and judgment. The cognitive approach is reflected in the common sense view that moral thought and moral action are functionally related to each other. This idea is accepted despite the fact that the focus of theory and research has been, by and large, only on moral reasoning.

In the second approach, rather than cognition the main focus is on personality traits or characteristics, and the likelihood of predicting a behaviour on the basis of such a characteristic. Traits or expressed attitudes (e.g., such as altruism, or the tendency to refrain from cheating), are usually assumed to generalize across situations. There is broad agreement among this group of theorists on three points. 1) Each person has habits, traits or "generalized action tendencies" that may lead to behaviour labeled as moral. 2) Different and sometimes conflicting action tendencies may be elicited in certain conditions. The action chosen depends on the relative strength of the tendencies (and can be predicted if one knows antecedent factors and how they interact). 3) The role of cognitive processes is to mediate the pull of tendencies, but may not necessarily motivate moral action. It may be unrelated to moral action, or simply provide a rationalization for the action already

taken.

For these theorists, behaving in a way that is inconsistent with one's moral reasoning or judgment is not only possible (in contrast with the cognitive approach) but can be predicted if one can account for all the variables involved and their interactions. From this perspective, it is impossible to make any predictions regarding the likelihood that participants in the present study would actually act in accordance with their ethical decisions on questionnaires, in part because measures were not taken of all the factors that could contribute to action choices.

Consistency between the Code and Ethical Judgment

The central observation that can be made on the basis of the present results is that people - even people with little or no training in the application of the code or with the ethical problems faced by professionals - tended to make decisions about professional psychology dilemmas in the way the code prescribes. The meaningfulness of this observation is tempered by points outlined earlier: First, that decisions are clearly affected by the specific context of the dilemmas; the ease with which people can generalize and decide to apply the ranking varies with each situation. Second, that in view of the current state of the literature on the relationship between moral cognition and moral action, it is not clear that responses to paper and pencil tests necessarily would translate into actions.

On the positive side, however, the present studies sampled decisions about the sorts of dilemmas that arise fairly frequently in the practice of professional psychology. It is fair to assume that they capture the flavour of the kind of situations in which practicing psychologists might, or possibly should, turn to the code for assistance in decision making. Because the principles were presented in conflict across a range of situations, as was the case in Study 2, one can be reasonably confident that people do tend to order the principles as the CPA wants them to. To the extent that this is a valid conclusion, it may inform graduate-level ethics training approaches.

In a number of Canadian universities, graduate training in ethics often takes the form of presenting students with ethical dilemmas about situations one encounters in professional psychology (this approach is recommended in Eberlein, 1988). The decision making model outlined in the CPA's (1988) Companion Manual to the Code of Ethics is generally used to help students formulate a strategy to work through the dilemmas and arrive at a plan of action. However, it is not clear how much emphasis is given to the code's ranking of principles. In terms of this kind of training, the present results suggest that the ranking reflects a set of values-in-use that students would agree with and probably follow with little need for persuasion. In short, they do not go against the grain.

Finding general agreement with the code should not be interpreted to suggest that the ranking does not require emphasis in training situations. Common sense suggests, and the results of these studies confirm, that there will always be some individuals who tend to order the principles in other ways. Further, even those who tend to agree with the ranking are affected by contextual variables. To present the ranking in ethics training situations, it may be useful to introduce the topic in terms of a rights-based approach to ethical decision making. Training people to adopt a rights-based perspective would require, for instance, emphasis of the client's right to self-determination over what the professional thinks is best for the client. Such an approach may seem somewhat like indoctrination, running counter to much university-level science training which is aimed at encouraging critical thinking and avoiding value judgments as such. Nevertheless, in ethics training for professional psychologists, one purpose is to teach students the expectations of their professional organizations. In the case of the CPA, a rights-based approach is recommended, and the expectation appears to be that Canadian psychologists adopt a primarily rights-based perspective when they are confronted with ethical dilemmas.

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Appendix A

Psychology Ethics Questionnaire

Please read the vignettes carefully and answer the questions which follow.

1. A psychologist is attempting to decide whether to undertake a research project designed to evaluate the quality of services provided by a number of telephone crisis lines. Although crisis lines are known to handle a great many calls from individuals needing counselling, little is known about how well volunteer staff deal with them. Staff are unpaid volunteers and, although well-intentioned and concerned, possess varying degrees of training and competence. Recently there have been disturbing reports about the way volunteers handle calls.

The study would involve having experimenters pose as clients; they would telephone the crisis lines and role-play various types of distress. The calls would be taped and the therapeutic effectiveness of responses given by volunteers later analyzed. Crisis line personnel would not be aware that the research was being conducted. The psychologist recognizes that this method is questionable; telephone volunteers would be deceived with false calls and would not be aware they were tape recorded. However, this method appears to be the only way to obtain a valid and accurate assessment of the volunteers' performance giving advice to the distressed and vulnerable people who call the service. Results could provide information about whether there is a need for training of crisis line volunteers. Although the research question is an important one, the psychologist decides that the deception is not justified, and decides not to go ahead with the study.

In your opinion, is the psychologist's decision ethical or unethical? (Circle one)

ethical

unethical

Please explain why:

How difficult was it for you to reach this decision? (Please circle the appropriate number).

easy										difficult
1	2	3	4	5	6	7	8	9	10	

2. A psychologist represents her agency on a committee which places troubled children in residential settings. At a committee meeting, a representative from another agency presents the situation of a fifteen year old boy who is presently in an emergency holding centre. He has a long history of problems, but nothing has ever been done for him. Everyone on the committee agrees that the boy is in need of residential placement. Only two alternatives are available. The first is an established adolescent program which has a four month waiting list. This would mean keeping the boy in a holding centre with no treatment services. The second alternative involves the psychologist's agency. While not having an established residential program for adolescents, her agency has occasionally accepted adolescent clients and been quite effective in treating them.

Nevertheless the psychologist's agency believes there is a desperate need for a formal program for adolescents, and has sent several requests to government for funding of such a program. So far the government has refused, telling the agency, in effect, "you seem to be able to do the job now". The agency has recently submitted another request for funding, and has indicated to government that it will no longer deal with adolescents until a formal program is funded. It strongly discourages admitting adolescents during the period (about three to six months) that it will take government officials to decide on the proposal.

While recognizing the child's need, the psychologist decides not to admit him, knowing that admitting him would jeopardize the availability of treatment resources for others in the future.

In your opinion, is the psychologist's decision ethical or unethical? (Please circle one).

ethical

unethical

Please explain why:

How hard was it for you to reach this decision? (Please circle the appropriate number).

easy
difficult
 1 2 3 4 5 6 7 8 9 10

3. A psychologist works in a school board in which there is a policy that parents must give informed consent before results of a psychological assessment can be discussed with school staff or a report on the results can be placed in the child's file. The psychologist performs an assessment on a child who had been experiencing learning problems since beginning school, and the results indicate that the child needs special resource help in basic skill areas. The results are discussed with the parents. They express disbelief and state that they have no faith in psychological tests. They feel that the results could cause their child to be unfairly labelled by the school, and refuse to give consent to have the assessment discussed with school staff. The psychologist tries to explain the potential benefits of special resource help and to negotiate a partial sharing of information; the child would be provided with a more successful program if the teacher were given at least some of the information. The parents adamantly refuse to give consent and walk out of the interview. Despite the parents' refusal to give consent, the psychologist decides that the teacher should be provided with some of the assessment results anyway, and proceeds to share some of the information with the child's teacher.

In your opinion, is the psychologist's decision ethical or unethical? (Please circle one).

ethical

unethical

Please explain why:

How hard was it for you to reach this decision? (Please

he supervises the case work of some child care workers. Part of his role as supervisor means that he assesses the abilities of the child care workers, and his evaluations influence the workers' professional advancement. One of the workers he supervises asks him if he would provide personal therapy for her. There are no other psychologists in the area who could provide therapy. This presents the psychologist with a problem. He realizes that providing therapy while acting in a supervisory capacity will create a conflict of interest situation: it may be very difficult to separate the two roles (therapist and supervisor) properly. At the same time, he feels that if he is careful to keep the therapy confidential and to make clear which role he is in, his knowledge of the worker's employment situation puts him in a special position to deal the her problems. The psychologist decides he cannot provide therapy as requested.

In your opinion, is the psychologist's decision ethical or unethical? (Please circle one).

ethical

unethical

Please explain why:

How hard was it for you to reach this decision? (Please circle the appropriate number).

easy								difficult	
1	2	3	4	5	6	7	8	9	10

6. A psychologist had a one-year contract to evaluate clients for an employment agency. In the course of interviews and testing, clients revealed a good deal about themselves and their problems. The psychologist's reports, however, only included information related to employment prospects, possible avenues for training, and other material relevant to the agency's purposes. At the end of the contract, the employment agency demanded that the psychologist forward to the agency all notes and other raw

Please circle your gender:

Male

Female

Age: _____

Thank you very much for participating in this research! If you are interested in receiving information about the outcome of the study, the researcher will take your name and address down after you hand in the questionnaires. When all the data is collected and analyzed, a summary of the study's findings will be mailed to you.

Appendix B

SOCIAL REFLECTION QUESTIONNAIRE

Instructions

In this booklet are two social problems with questions for you to answer. We are asking the questions not just to find out your opinions about what should be done in the problems, but also to understand why you have those opinions. Please answer all the questions, especially the "why" questions. Feel free to use the backs of the pages to finish writing your answers if you need more space.

PROBLEM ONE

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 wanted people to pay ten times what the drug cost him to make.

The sick woman's husband, John, went to everyone he knew to borrow the money, but he could only get together about half of what the druggist wanted. John told the druggist that his wife was dying and asked him to sell it cheaper or to let him pay later. But the druggist said, "No. I discovered the drug, and I'm going to make money from it." So the only way John could get the drug would be to break into the druggist's store and steal the drug.

John has a problem. He should help his wife and save her life. But, on the other hand, the only way he could get the drug she needs would be to break the law by stealing the drug.

What should John do?

should steal / should not steal / can't decide (circle one)

Why?

Let's change things about the problem and see if you still have the opinion you circled above (should steal, should not steal, can't decide). Also, we want to find out about the things you think are important in this and other problems, especially why you think those things are important. Please try to help us understand you thinking by writing as much as you can to explain your opinions - even if you have to write out your explanation more than once. Don't just write "same as before". If you can explain better or use different words to show what you mean, that helps us even more. Please answer all the questions below, especially the "why" questions.

1. What if John's wife asks him to steal the drug for her? Should John:

steal / not steal / can't decide (circle one)

1a. How important is it for a husband to do what his wife asks, to save her by stealing, even when he isn't sure whether that's the best thing to do?

very important / important / not important (circle one)

1b. WHY is that very important/important/not important (whichever one you circled)?

2. What if John doesn't love his wife? Should John:

steal / not steal / can't decide (circle one)

2a. How important is it for a husband to steal to save his wife, even if he doesn't love her?

very important / important / not important (circle one)

2b. WHY is that very important/important/not important (whichever one you circled)?

3. What if the person dying isn't John's wife but instead is a friend (and the friend can get no one else to help)?
Should John:

steal / not steal / can't decide (circle one)

3a. How important is it to do everything you can, even break the law, to save the life of a friend?

very important / important / not important (circle one)

3b. WHY is that very important/important/ not important (whichever one you circled)?

4a. What about for a stranger? How important is it to do everything you can, even break the law, to save the life of a stranger?

very important / important / not important (circle one)

4b. WHY is that very important/important/ not important (whichever one you circled)?

5. What if the druggist just wants John to pay what the drug cost to make, and John can't even pay that? Should John:

steal / not steal / can't decide (circle one)

5a. How important is for people not to take things that belong to other people?

very important / important / not important (circle one)

5b. WHY is that very important/important/not important (whichever one you circled)?

6a. How important is it for people to obey the law?

very important / important / not important (circle one)

6b. WHY is that very important/important/not important (whichever one you circled)?

7. What if John does steal the drug? His wife does get better, but in the meantime, the police take John and bring him to court. Should the judge:

jail John / let John go free / can't decide (circle one)

7a. How important is it for judges to go easy on people like John?

very important / important / not important (circle one)

7b. WHY is that very important/important/not important (whichever one you circled)?

8. What if John tells the judge that he only did what his conscience told him to? Should the judge:

jail John / let John go free / can't decide (circle one)

8a. How important is it for judges to go easy on lawbreakers who have acted out of conscience?

very important / important / not important (circle one)

8b. WHY is that very important/important/not important (whichever one you circled)?

9. What if John's wife never had cancer? What if she was only a little sick, and John stole the drug to help her get well a little sooner? Should the judge:

jail John / let John go free / can't decide (circle one)

9a. How important is it for judges to send people who break the law to jail?

very important / important / not important (circle one)

9b. WHY is that very important/important/not important (whichever one you circled)?

PROBLEM TWO

Joe is a fourteen-year-old boy who wanted to go to camp very much. His father promised him he could go if he saved up the money for it himself. So Joe worked hard at his paper route and saved up the \$40. it cost to go to camp and a little more besides. But just before camp was going to start, his father changed his mind. Some of Joe's father's friends decided to go on a special fishing trip, and his father was short of the money it would cost. So he told Joe to give him the money Joe had saved from the paper route. Joe doesn't want to give up going to camp, so he thinks of refusing to give his father the money.

Joe has a problem. Joe's father promised Joe he could go to camp if he earned and saved up the money. But, on the other hand, the only way Joe could go would be by disobeying and not helping his father.

What should Joe do?

should refuse / should not refuse / can't decide (circle one)

Why?

Let's change things about the problem and see if you still have the opinion you circled above (should refuse, should not refuse, can't decide). Also, we want to find out about the things you think are important in this and other problems, and especially why you think those things are important. Please try to help us understand your thinking by writing as much as you can to explain your opinions - even if you have to write out your explanations more than once. Don't just write "same as before". If you can explain better or use different words to show what you mean, that's even better. Please answer all the questions below, especially the "why" questions.

1. What if Joe hadn't earned the money? What if the father had simply given the money to Joe and promised Joe could use it to go to camp - but now the father wants the money back for the fishing trip? Should Joe:

refuse / not refuse / can't decide (circle one)

1a. How important is it for parents to keep their promises about letting their children keep money - even when their children never earned the money?

very important / important / not important (circle one)

1b. WHY is that very important/ important/ not important (whichever one you circled)?

2a. What about keeping a promise to a friend? How important is it to keep a promise, if you can, to a friend?

very important/ important / not important (circle one)

2b. WHY is that very important/important/not important (whichever one you circled)?

3a. What about to anyone? How important is it to keep a promise, if you can, even to someone you hardly know?

very important / important / not important (circle one)

3b. WHY is that very important/important/not important (whichever one you circled)?

4. What if Joe's father hadn't told Joe to give him the money but had just asked Joe if he would lend the money? Should Joe:

refuse / not refuse / can't decide (circle one)

4a. How important is it for children to help their parents, even when their parents have broken a promise?

very important / important / not important (circle one)

4b. WHY is that very important/important/not important (whichever one you circled)?

5. What if Joe did earn the money, but Joe's father did not promise that Joe could keep the money?

Should Joe:

refuse / not refuse / can't decide (circle one)

5a. How important is it for parents to let their children keep earned money - even when the children were not promised they could keep the money?

very important / important / not important (circle one)

5b. WHY is that very important/important/not important (whichever one you circled)?

6. What if the father needs the money not to go on a fishing trip but instead to pay for food for the family? Should Joe:

refuse / not refuse / can't decide (circle one)

6a. How important is it for children to help their parents - even when it means that the children won't get to do something they want to do?

very important / important / not important (circle one)

6b. WHY is that very important/important/not important (whichever one you circled)?

Appendix C

Informed Consent

Before you take part in this study, it is essential that you understand the nature of your participation, and give your consent to participate. Please be aware of the following points:

- You are free to withdraw from the study at any time.
- If you do not wish to answer any particular question in the questionnaires, you are under no obligation to do so.
- Your responses to the questionnaires are entirely confidential.
- If you wish to find out more about this study and who is doing it, or if you have any comments, please contact the Psychology Department, Dalhousie University.

Please read the accompanying Information Letter. When you have done so, detach this form from the questionnaire packet and hand it in separately. Your responses on the questionnaires will be anonymous.

I have read this material and agree to participate in the study.

(Signature)

Information Letter

I am conducting a study to assess the relationship between moral reasoning and the choices people make trying to resolve ethical dilemmas in the field of psychology. Two questionnaires are enclosed for this purpose. Completing the questionnaires will take approximately 45-50 minutes. [For Study 2, the approximate time to complete the questionnaire was cited as 1 1/2 hours].

Your participation in this study is anonymous. Please do not write your name on the questionnaires.

When the study is complete I will forward information to you about the outcome if you are interested in receiving it. To allow me to contact you I will ask you to write you name and address on a separate sheet of paper when you return the questionnaires.

This study is being performed as part of a doctoral dissertation research project at Dalhousie University. I am a PhD student in the Psychology department, and am working under the supervision of Dr. Patrick O'Neill.

Thank you for you participation.

Joanne Goodwin

Appendix D

Debriefing Letter Study 1

Dear Research Participant;

You will recall that last spring you completed two rather lengthy questionnaires as a participant in a research project dealing with ethics. I apologize for the delay in forwarding the results you requested.

The following is a description of the purpose of the study and its outcome. These are not personalized results; since your responses were anonymous I do not know your particular scores. Instead, they describe how all participants scored.

Purpose:

This research investigated the relationship between moral reasoning and the choices people make trying to resolve ethical dilemmas in the field of psychology. Specifically, the study examined one of the elements of the Canadian Code of Ethics for Psychologists. This is a relatively new code and it is constructed differently than most. It revolves around four basic ethical principles which are ranked in order of importance:

I. Respect for the Dignity of Persons, II. Responsible Caring, III. Integrity in Relationships, IV. Responsibility to Society. When a psychologist is confronted with a problem in which two of these principles conflict with each other, he or she should make a decision based on the relative importance placed on the principles. That is, when principles I and II conflict, the psychologist should, according to the Code, decide in favour of Principle I.

That was the essence of the Psychology Ethics questionnaire you completed. Dilemmas were presented and you were asked to indicate whether you felt the psychologists' actions were ethical or unethical. Each of the dilemmas represented a conflict between two of the Code's principles.

The other questionnaire measured your "sociomoral development", based on Lawrence Kohlberg's theories of moral

development. This was included in the study because the creators of the Code of Ethics for Psychologists suggested their code was consistent with advanced levels of moral reasoning. It was therefore hypothesized that people who have advanced moral reasoning ability should make decisions (on the dilemmas in the other questionnaire) which are consistent with the Code. The Sociomoral Reflection Questionnaire provided three measures: 1) moral orientation (whether you use decision making strategies based on ideas of justice, utilitarianism, perfectionism, or rule-following normative beliefs); 2) moral development (described in stages); and 3) moral judgment types (basically, pragmatic rule-following types, or more independent, idealistic types).

Sample

One hundred university students were asked to participate: 40 psychology students, 30 pre-med students, and 30 pre-law students. One pre-law student did not complete the questionnaires, so a total of 99 responses were received.

Results

- 1) Results suggest that the ranking of principles has validity in the sense that participants tended to agree with it. On all but one of the dilemmas the majority answered as recommended in the Code. This means, for example, that when people chose between Principles I and II, most chose I. An example of this kind of conflict would be having to choose between maintaining informed consent (I), and providing services for a client (II).
- 2) Psychology students gave answers consistent with the Code more often than others.
- 3) Pre-law students indicated that they found the dilemmas easier to resolve than the other two groups.
- 4) Older students agreed with the Code more often than younger students.
- 5) Sociomoral development scores ranged from a relatively unsophisticated stage to the highest level.
- 6) People who used a Normative orientation frequently (that is, they simply applied rules when solving problems) tended to have lower moral development scores than others.
- 7) There were no differences between groups or between sexes in moral development scores.
- 8) People who reported having had ethics training did not differ in their answers from those without ethics training.
- 9) The major result of this study was that moral reasoning was related to the way people resolved the psychology ethics dilemmas. People who used a Fairness orientation more often also tended to give answers consistent with the code. The

Fairness orientation represents a decision making strategy in which people try to balance both sides of an argument, and adopt different perspectives, before making a decision.

This is a very general overview of the study's results. If you wish to have more detailed information, or would like me to explain anything described here, please feel free to contact me.

Thanks again for your participation!

Joanne Goodwin,
Psychology Dept.
Dalhousie University
Halifax, N.S.
B3H 4J1

Appendix E

Sample of Psychology Ethics Questionnaire - 2

1. A psychologist works in a school board in which there is a policy that parents must give informed consent before results of a psychological assessment can be discussed with school staff or a report on the results can be placed in the child's file. The psychologist performs an assessment on a child who had been experiencing learning problems since beginning school, and the results indicate that the child needs special help in basic skill areas. The results are discussed with the parents. They express disbelief and state that they have no faith in psychological tests. They feel that the results could cause their child to be unfairly labelled by the school, and refuse to give consent to have the assessment discussed with school staff. The psychologist tries to explain the potential benefits of special resource help and to negotiate a partial sharing of information; the child would be provided with a more successful program if the teacher were given at least some of the information. The parents adamantly refuse to give consent and walk out of the interview. Despite the parents' refusal to give consent, the psychologist decides that the teacher should be provided with some of the assessment results anyway, and proceeds to share some of the information.

In your opinion, is the psychologist's decision ethical or unethical? (Circle one).

ethical

unethical

Why?

How confident are you that this is the best decision?
(Please circle the appropriate number).

1	2	3	4	5	6	7
very confident						not at all confident

2. A white psychologist takes a job as Director of Community Services on an Native Reserve. One other psychologist, a young native woman who grew up on the reserve, is his only employee. Everyone involved sees her presence as a positive event for the community. The Director discovers, however,

that she is not actually a psychologist. She does not have the educational background to qualify, and is therefore misrepresenting herself. When the Director points this out, she suggests that her qualifications are irrelevant. She says that because she does not try to do therapy and is only involved in program planning she is not hurting anyone. She then refuses to discuss the issue further. The Director must decide what to do. He has a responsibility to report the situation to the Band Council and to the provincial psychological association, since the "psychologist" is not willing to change her professional title. He decides to report the misrepresentation.

In your opinion is the Director's decision ethical or unethical?

ethical

unethical

Why?

How confident are you that this is the best decision?

1	2	3	4	5	6	7
very						not at all
confident						confident

3. Two psychologists are conducting a series of weekly group therapy sessions with female teens who are victims of sexual abuse. All group members had disclosed the abuse to authorities and most had already been involved with legal proceedings. During the first group session all girls agreed upon rules for the group. Primary among these was confidentiality. Nothing which was said in the group could be discussed outside the group by any members including the psychologists. This rule was necessary to ensure a sense of security and trust within the group.

During one session a 16 year old member talked about abuse she had suffered from a second perpetrator. She had not previously discussed this incident with anyone.

The psychologists had to decide how to handle the information. The girl was very unstable emotionally, and had already undergone a very traumatic experience in court. The psychologists felt she was not able to deal with the consequences of informing legal authorities about the abuse at the time. Also, they did not wish to undermine the group by breaking the rule of confidentiality. (Because the girl

was 16, the psychologists were not legally bound to report the abuse.) Nevertheless, they recognized they had a responsibility to the general public. The perpetrator has not been charged or apprehended, and may have been abusing other children in the community. The psychologists eventually decided they should not inform the authorities about the new case.

In your opinion, is the psychologists' decision ethical or unethical?

ethical

unethical

Why?

How confident are you that this is the best decision?

1	2	3	4	5	6	7
very						not at all
confident						confident

4. A professor is teaching a course which is graded based on essay and multiple choice format exams. One of the students has English as a second language. The student and her sponsor in her native country have signed statements indicating that her English language competence is adequate for university work. The student is a creative thinker and appears to be an unusually good student - perhaps good enough to continue in graduate work. The student wishes to do so, but to enter the graduate program she requires marks of at least B+. She has earned a B- in the professor's course. The professor feels this is a result of the student's difficulty with English and is considering upgrading the mark to B+, believing she will improve her English as she proceed through the graduate program. The professor is concerned, however, that upgrading the mark on such grounds would be contrary to university guidelines.

The professor must weigh concern for the welfare of the student - who has worked hard and seems to have the ability and interest to continue on to graduate school - versus a responsibility to be impartial and accurate in marking, and to uphold the university's guidelines. The professor eventually decides to give the student a B-

In your opinion, is the professor's decision ethical or unethical?

ethical

unethical

Why?

How confident are you that this is the best decision?

1	2	3	4	5	6	7
very						not at all
confident						confident

5. A psychologist and his assistant did research investigating the reactions of onlookers who observed a young man's forceful attempts to force a disinterested and protesting young woman to go for a ride. They staged the event in a movie theatre. Study participants were not told the real purpose of the research, but instead were asked to rate some films. Some of the participants intervened to help the young woman, and some did not. But all were upset by the young man's behaviour and concerned about the woman's welfare. When they learned later that the entire incident was staged so others could observe their reactions, they were upset. The psychologist doing the research and his assistant debriefed the participants. Nevertheless, the participants complained to a psychology ethics committee. The committee weighed the facts: The research had some social significance. However, the participants had not been allowed to give informed consent to take part in the study, since the researchers misrepresented the study. Many of them remained upset about the research for an extended period of time as a result - they felt that both their right to make an informed decision and their personal autonomy had been violated. The committee decided not to take action against the research psychologist because the research had some social significance and outweighed the participants' concerns about informed consent and personal autonomy.

In your opinion is the committee's decision ethical or unethical?

ethical

unethical

Why?

How confident are you that this is the best decision?

1	2	3	4	5	6	7
very						not at all
confident						confident

6. A psychologist had a one-year contract to evaluate clients for an employment agency. In the course of interviews and testing, clients revealed a good deal about themselves and their problems. The psychologist's reports, however, only included information related to employment prospects, possible avenues for training, and other material relevant to the agency's purposes. At the end of the contract, the employment agency demanded that the psychologist forward to the agency all notes and other raw data on all clients. The psychologist indicated she would first have to contact clients and ask for permission to release the material. The agency disagreed and stated that the psychologist should fulfil the terms of the contract. They pointed out that all of the materials were their property and they had recently hired a psychologist who would be in charge of all of the information. The psychologist decided to honour the contractual obligation and turned the files over to the agency.

In your opinion, is the psychologist's decision ethical or unethical?

ethical

unethical

Why?

How confident are you that this is the best decision?

1	2	3	4	5	6	7
very						not at all
confident						confident

7. A psychologist is seeing a teenage client in therapy. Because the client is 17 she is old enough to consent to treatment, despite her parents' wishes that she not attend therapy. The client tells the psychologist that she was sexually abused by a family member. She is no longer exposed to the abusive situation because she no longer lives at home. The psychologist is aware that there are other children still living at home and wonders if they are being abused. The psychologist asks the client for permission to

discuss this possibility with others and have the situation investigated. The client refuses, and expresses a strong desire that the confidentiality of therapeutic sessions be maintained.

The psychologist has some responsibility to ensure that vulnerable individuals are not harmed although there is no legal requirement to report because the client herself is over 16. Also there is no definite information that others in the family are being abused. But the psychologist wonders if an investigation should be launched. The psychologist also has a responsibility, however, to maintain the confidentiality of the client, who does not want this information revealed. The psychologist decides to maintain confidentiality and not to investigate the possibility that others are being abused.

In your opinion, is the psychologist's decision ethical or unethical?

ethical

unethical

Why?

How confident are you that this is the best decision?

1	2	3	4	5	6	7
very						not at all
confident						confident

8. A psychologist is asked by a young man for information about the results of his recent psychological assessment done at the request of Worker's Compensation. He is a highly intelligent young man who had an accident a year ago in which he suffered a head injury. He derives much of his sense of self-esteem from his intellectual ability; he spends a lot of his time reading and takes university courses. Lately he has become very depressed and has been assessed as a suicide risk. One of the factors contributing to his distress is his worry that the injury has caused his mental capability to deteriorate. The test results show a definite decline in his intellectual ability. The psychologist has a problem: on the one hand she would prefer to present the complete results. On the other hand, she is concerned that the information could increase the client's distress and the likelihood of his suicide. The psychologist

decides she should not present the complete results because of her concern about his current condition.

In your opinion, is the psychologist's decision ethical or unethical?

ethical

unethical

Why?

How confident are you that this is the best decision?

1	2	3	4	5	6	7
very						not at all
confident						confident

9. A psychologist is attempting to decide whether to undertake a research project designed to evaluate the quality of services provided by a number of telephone crisis lines. Although crisis lines are known to handle a great many calls from individuals needing counselling, little is known about how well volunteer staff deal with them. Staff are unpaid volunteers and, although well-intentioned and concerned, possess varying degrees of training and competence.

The study would involve having experimenters pose as clients; they would telephone the crisis lines and role-play various types of distress. The calls would be taped and the therapeutic effectiveness of responses given by volunteers later analyzed. Crisis line personnel would not be aware that the research was being conducted. The psychologist recognizes that this method is questionable; telephone volunteers would be deceived with false calls and would not be aware they were tape recorded. However, this method appears to be the only way to obtain a valid and accurate assessment of the volunteers' performance giving advice to the people who call the service. Results could provide information about whether there is a need for training of crisis line volunteers. The research question is an important one, and the psychologist decides that the deception is justified. The study is undertaken as planned.

In your opinion, is the psychologist's decision ethical or unethical?

ethical

unethical

Why?

How confident are you that this is the best decision?

1	2	3	4	5	6	7
very confident					not at all confident	

10. A psychologist employed in a training school for young offenders sees individual adolescents in therapy. During a therapy session an adolescent boy confides that some other boys on his unit have devised a plan to escape. It has taken several months for a trusting relationship to develop between the psychologist and the boy, who has an extremely troubled history. The psychologist sees this sharing of information as the result of development of trust. The group of boys who intend to escape have obtained and hidden some tools to serve as weapons, and the psychologist is aware that many of them have a history of violence: they would be destructive and dangerous to the local community if they were to escape as a group. Although worried about the potential consequences of escape, the psychologist is also concerned about the welfare of his client in therapy: reporting the plans will jeopardize the relationship he has established with the boy and could result in retaliation against the boy by the others on his unit. The psychologist decides to report the planned escape.

In your opinion, is the psychologist's decision ethical or unethical?

ethical

unethical

Why?

How confident are you that this is the best decision?

1	2	3	4	5	6	7
---	---	---	---	---	---	---

very
confident

not at all
confident

11. A supervising psychologist at a community mental health centre sees a psychology intern out on a date with one of the intern's former therapy patients. Later, he discusses the situation with the intern. The intern says that although the two became attracted to one another during therapy, they only began seeing each other after therapy terminated. The former patient is no longer being seen professionally by anyone at the centre. The supervising psychologist knows the intern to be honest and straightforward, and he believes his story. Nevertheless, he is concerned about the appearance of conflict of interest. But the intern argues that both he and the former patient are adults and have the right to determine what to do with their own lives, including whether or not to date each other. To restrict this right, the intern says, would be undercutting the notion that former patients have the capacity to make their own decisions. The supervisor does nothing further.

In your opinion, is the supervisor's decision ethical or unethical?

ethical

unethical

Why?

How confident are you that this is the best decision?

1	2	3	4	5	6	7
very						not at all
confident						confident

12. A psychologist (who specializes in research on the development of motor patterns in hamsters) attends a public meeting in her community. The meeting is about getting funding for an education program for illiterate adults. This is one aspect of a larger local campaign aimed at trying to curb the growing numbers of unemployed and unskilled workers in the area. The meeting is also attended by a number of provincial government officials who have the capacity to grant funding - provided the community spokespeople are successful in convincing them of the need. Near the end of the meeting the government officials are still wavering but

seem interested. A couple of people at the meeting notice the psychologist. They suggest that since she is a psychologist she might have something to say about illiteracy and its relationship to unemployment which would help persuade the officials of the need for the program. A number of other people also begin to ask for her assistance.

The psychologist feels that if the program were in place it would be highly beneficial for the community, and that if this information were to come from an "expert" like a psychologist it would probably convince the officials. On the other hand, the psychologist is not an expert in this field (having worked almost exclusively with animals like hamsters) and would be misrepresenting herself if she were to give that impression. The psychologist decides to speak up and indicates that she is a psychologist, knowing this will carry more weight.

In your opinion, is the psychologist's decision ethical or unethical?

ethical

unethical

Why?

How confident are you that this is the best decision?

1	2	3	4	5	6	7
very						not at all
confident						confident

13. A woman who participates in group therapy on a regular basis has announced to the group that she intends to give all her savings to an evangelical minister. The group responded by agreeing that - even if they don't agree with her decision - she has the right to make her own decisions and do what she chooses. The psychologist is concerned about the impact this would have on the woman's life, that it would do her considerable harm eventually. The psychologist wonders whether she should have a private meeting with the woman to try and persuade her not to proceed with her plan. The psychologist is not sure she should do this, however, because it would show a lack of respect for the woman's autonomy: the psychologist realizes she should not interfere with her right to make her own decisions. The psychologist decides to meet with the woman in an effort to persuade her to change her mind.

In your opinion, is the psychologist's decision ethical or unethical?

ethical

unethical

Why?

How confident are you that this is the best decision?

1	2	3	4	5	6	7
very						not at all
confident						confident

14. A military psychologist agreed to conduct research studying the effectiveness of various behaviours in combat situations. The psychologist finds - accidentally - that there is only one duty which is difficult for females to perform. This was not something the psychologist had been asked to investigate by the military. The psychologist knows that his supervisors really want to find reasons why women could not function effectively. The training program will not be open to women at all if the psychologist provides the military with the information. The psychologist has two alternatives. He can provide a full report to his superiors and let them handle the information as they see fit. Or - he can ignore the information (which no one else knows about), advancing the cause of nondiscrimination in the military. The psychologist decides to provide a full report to the military, including information about female personnel.

In your opinion, is the psychologist's decision ethical or unethical?

ethical

unethical

Why?

How confident are you that this is the best decision?

1	2	3	4	5	6	7
very						not at all
confident						confident

15. A psychologist represents her agency on a committee

which places troubled children in residential settings. At a committee meeting, a representative from another agency presents the situation of a fifteen year old boy who is presently in an emergency holding centre. He has a long history of problems, but nothing has ever been done for him. Everyone on the committee agrees that the boy is in need of residential placement. Only two alternatives are available. The first is an established adolescent program which has a four month waiting list. This would mean keeping the boy in a holding centre with no treatment services. The second alternative involves the psychologist's agency. While not having an established residential program for adolescents, her agency has occasionally accepted adolescent clients and been quite effective in treating them.

Nevertheless the psychologist's agency believes there is a desperate need for a formal program for adolescents, and has sent several requests to government for funding of such a program. So far the government has refused, telling the agency, in effect, "you seem to be able to do the job now". The agency has recently submitted another request for funding, and has indicated to government that it will no longer deal with adolescents until a formal program is funded. It strongly discourages admitting adolescents during the period (about three to six months) that it will take government officials to decide on the proposal. Despite recognizing that admitting the child will jeopardize the availability of treatment resources for others in the future, the psychologist recognizes his need and decides to admit him.

In your opinion, is the psychologist's decision ethical or unethical?

ethical

unethical

Why?

How confident are you that this is the best decision?

1	2	3	4	5	6	7
very						not at all
confident						confident

16. A psychologist wishes to do a study examining gender issues and helpfulness. To do this he plans to have male and

female assistants telephone people (chosen at random out of the phone book) after midnight. The callers will say they have just had a car accident. They will say they are so confused they dialled the wrong number and have no more change left. The callers will then ask the people who answer the phone to call a number to reach their spouse and relay the message for help. Another assistant will wait for calls at the phone number, recording the number of calls and the gender of the callers. The psychologist wonders about the ethics of the study since the people called will not know they are part of a study, and cannot give informed consent or be debriefed. On the other hand, he thinks it would be a good contribution to psychological knowledge to find and publish the results. The psychologist decides not to conduct the study.

In your opinion, is the psychologist's decision ethical or unethical?

ethical

unethical

Why?

How confident are you that this is the best decision?

1	2	3	4	5	6	7
very						not at all
confident						confident

17. A research psychologist conducts a study examining the relationship between family birth order and intelligence. She does not explain the purpose of the study to the participants before testing them. The means that to meet ethical research guidelines she should debrief participants - explain her hypothesis and how she tested it - at the end of the study. She is not sure she should do this however. Her hypothesis was that people who are the younger children of large families would have lower I.Q.s than older children and people from small families. This information could have a negative effect on the people in her study who happen to be younger members of large families. She wonders if she should debrief participants, consistent with ethical guidelines - or not debrief them to ensure she does no harm. The psychologist decides not to debrief participants.

In your opinion, is the psychologist's decision ethical or unethical?

ethical

unethical

Why?

How confident are you that this is the best decision?

1	2	3	4	5	6	7
very						not at all
confident						confident

18. The federal government is planning to close a large, aging prison for women located in central Canada. It is to be replaced by a number of smaller prisons around the country. A psychologist is hired by a small town to study the effect the prison would have on the local community. The community wants the prison to be located in their town; it would provide local employment and contribute to community growth. The psychologist's job is essentially to outline the changes that could be expected if the prison were located there. The psychologist realizes after some research that the prison might be more beneficial economically if it were located in a large urban area rather than in the town for which he works. The psychologist wonders if he should publicize his opinion, or if he should respect the agreement he made with the town which hired him, and limit his report to the prison's impact on the local community. The psychologist decides to release the information, supporting the prison's location in a large urban centre.

In your opinion, is the psychologist's decision ethical or unethical?

ethical

unethical

Why?

How confident are you that this is the best decision?

1	2	3	4	5	6	7
very						not at all

confident

confident

19. A couple - both of whom are mentally retarded - are expecting a baby. They live independently in their own apartment and, with occasional supervision, generally manage quite well. It is not clear, however, how competent they would be as parents. Simply managing their own lives appears to be quite challenging for them presently. The psychologist who works with them is concerned about the welfare of the child. There is no service available which would provide supervision of the couple's care of the child. The psychologist's job requires that he decide whether or not to recommend that the child be removed from the parents at birth. The psychologist has to choose between protecting the welfare of the child and respecting the autonomy of the parents - their right to have a chance to care for the child. The psychologist decides not to recommend that the baby be removed from the parents when it is born.

In your opinion, is the psychologist's decision ethical or unethical?

ethical

unethical

Why?

How confident are you that this is the best decision?

1	2	3	4	5	6	7
very						not at all
confident						confident.

20. A clinical psychologist is approached by a radio station and asked to become the host of an open-line show. The weekly show would focus on a particular theme, and allow for dialogue with members of the public who call in.

The psychologist believes that the show could be a good opportunity to provide the general public with education about mental health and current information about the areas chosen. However, the psychologist is also aware that it is possible members of the public may misinterpret issues because of the general nature of the discussions and time limitations. There is a risk of advice being taken too personally, causing harm to some listeners. After some consideration, the psychologist decides to host the show.

In your opinion, is the psychologist's decision ethical or unethical?

ethical

unethical

Why?

How confident are you that this is the best decision?

1	2	3	4	5	6	7
very						not at all
confident						confident

21. A psychologist in private practice agrees to see a self-referred client. In the first interview, the psychologist decides that he is capable of providing appropriate treatment for the client's stated problems, and they reach an agreement about treatment objectives. In the second interview, the client confides that he has been seeing his family physician for assistance, that he is taking anti-depressant medication prescribed by this physician, and he is also receiving supportive psychotherapy from him every two weeks. The client asks the psychologist to refrain from contacting the physician, saying that the physician prefers that he not see a psychologist. When the psychologist suggests the client either change physicians or consider going to a different therapist, the client refuses; he like his doctor and he wants the psychologist as a therapist.

There is no reason to think that contact between the psychologist and the physician would help the client in this case, because of the physician's strong views. Nevertheless the psychologist feels an obligation to contact the physician if only to maintain mutual professional respect. But the client is absolutely opposed. The psychologist has already agreed to treat the client and does not want to inform the physician without the client's consent. The psychologist decides not to contact the physician.

In your opinion, is the psychologist's decision ethical or unethical?

ethical

unethical

Why?

so that they can continue with their education. The Council is restricted by a tight budget, and isn't sure it can afford the program, but nevertheless recognizes there is a real need for one. To determine the approximate amount of money required yearly, the Council requests the psychologist to provide the names of the unwed mothers and if possible, the fathers, to assess whether any financial contributions can be expected from the families. Without this information, Council feels it cannot proceed with consideration of the proposal. The psychologist was not aware that this would be the case when she was doing the survey. To give this information to Council would compromise the privacy and confidentiality of the mothers. If the psychologist were to return to the mothers and ask for consent to divulge their names they would feel pressure (because of financial need) to consent to being identified. On the other hand, a great many unmarried teenage mothers have not managed to complete their education because of financial pressure. If this program were in place it would provide help for many other young mothers in the future. The psychologist decides not to provide the information to Council.

In your opinion, is the psychologist's decision ethical or unethical?

ethical

unethical

Why?

How confident are you that this is the best decision?

1	2	3	4	5	6	7
very						not at all
confident						confident

24. A psychologist has agreed to do therapy with a family of four. The couple has two daughters aged sixteen and fourteen. The father entered into therapy only under the condition that there be a contract stating that all information received by the therapist from any one person in the family be revealed to everyone else. The therapist agrees, given that the family will always be seen together, and the other members of the family consent to the terms of

the contract. The main problem is focused on the problems of the sixteen year old. The father believes she needs strict supervision, and that the mother has been overindulgent with her. This has caused problems between the couple which are now affecting the fourteen year old. During the course of therapy, the fourteen year old finds out that her sister is pregnant and has arranged to have an abortion. She is worried this may be revealed accidentally in therapy, and that if this happened her father would disown her sister. She therefore telephones the psychologist and relays this information.

The psychologist has a responsibility to maintain the contract which the family agreed to at the beginning of therapy, and to be straightforward and honest in his dealings with the family. But the psychologist is also concerned about the welfare of the daughters, particularly the sixteen year old. There is good reason to believe that if the information were revealed it would do more harm than good at the present time. The psychologist decides to abide by the contract made with the family and reveal the information, despite concerns about the daughters.

In your opinion, is the psycholgist's decision ethical or unethical?

ethical

unethical

Why?

How confident are you that this is the best decision?

1	2	3	4	5	6	7
very						not at all
confident						confident

Have you studied ethics as part of course work?

Yes No

Please circle your gender:

Male Female

Age: _____

Thank you very much for participating in this research! If you are interested in receiving information about the outcome of the study, you may write your name and address on a list after you hand in the questionnaires. When the study is complete, a summary of the results will be mailed to you.

Appendix F

Sample of Pilot Questionnaire for the Psychology Ethics Questionnaire - 2

A psychologist works in a school board in which there is a policy that parents must give informed consent before results of a psychological assessment can be discussed with school staff or a report on the results can be placed in the child's file. The psychologist performs an assessment on a child who had been experiencing learning problems since beginning school, and the results indicate that the child needs special help in basic skill areas. The results are discussed with the parents. They express disbelief and state that they have no faith in psychological tests. They feel that the results could cause their child to be unfairly labelled by the school, and refuse to give consent to have the assessment discussed with school staff. The psychologist tries to explain the potential benefits of special resource help and to negotiate a partial sharing of information; the child would be provided with a more successful program if the teacher were given at least some of the information. The parents adamantly refuse to give consent and walk out of the interview.

Please circle A or B, indicating which conclusion you feel is the most ethical response.

A. Despite the parents' refusal to give consent, the psychologist decides that the teacher should be provided with some of the assessment results anyway, and proceeds to share some of the information.

B. The psychologist decides that it is not possible to disclose any information to the child's teacher because the parents did not give consent.

How confident are you that this is the best decision?

1	2	3	4	5	6	7
very						not at all
confident						confident

What influenced your decision? (What were the issues involved?)

Can you see any reasons why someone might choose the other response? If so, what are the reasons?

A psychologist who is employed by the government belongs to a local citizens committee interested in improving local environmental concerns. The community, 175 km distant from a large urban centre, has been selected by the government for the location of a garbage incinerator which will serve a large region of the province. The committee wishes the psychologist to use his professional expertise and knowledge of government organization to lead a public protest against the government decision. The conditions of the psychologist's employment require that he maintain public confidence in the integrity of the public service and at no time offer any public criticism of his employer - the government.

Please circle A or B, indicating which conclusion you feel is the most ethical response.

A. Although he disagrees with the government's plans for the incinerator and wishes to help the committee, he decides he cannot do as they ask.

B. Despite this he decides he will help the committee because he disagrees with the government's plans.

How confident are you that this is the best decision?

1	2	3	4	5	6	7
very						not at all
confident						confident

What influenced your decision? (What were the issues involved?)

Can you think of any reasons why someone might choose the other response? If so, what are the reasons?

A psychologist is asked by a client for information about the results of his recent psychological assessment. The client is a highly intelligent young man who has been suffering from schizophrenia for a number of years. He derives much of his sense of self-esteem from his intellectual ability; he spends a lot of his time reading and takes university courses. Lately he has become very depressed and admits that he thinks about suicide often. One of the factors contributing to his distress is his worry that the schizophrenia is causing his mental capability to deteriorate. The test results show a definite decline in his intellectual ability compared with previous tests. The psychologist has a problem: on the one hand professional integrity demands that she present the results accurately and honestly, On the other hand, she is concerned that the information could increase the client's distress and the likelihood of his suicide.

Please circle A or B, indicating which conclusion you feel is the most ethical response.

A. The psychologist decides she should present the complete results, despite her concern about his current condition.

B. The psychologist decides she should not present the complete results because of her concern about his current condition.

How confident are you that this is the best decision?

1	2	3	4	5	6	7
very						not at all
confident						confident

What influenced your decision? (What were the issues involved?)

Can you see any reasons why someone might choose the other response? If so, what are the reasons?

A psychologist has done a needs survey for unwed mothers who become pregnant while still attending school. Town Council is considering a proposal, in collaboration with the school system, to provide financial assistance for mothers so that they can continue with their education. The Council is restricted by a tight budget, and isn't sure it can afford the program, but nevertheless recognizes there is a real need for one. To determine the approximate amount of money required yearly, the Council requests the psychologist to provide the names of the unwed mothers and if possible, the fathers, to assess whether any financial contributions can be expected from the families. Without this information, Council feels it cannot proceed with consideration of the proposal. The psychologist was not aware that this would be the case when she was doing the survey. To give this information to Council would compromise the privacy and confidentiality of the mothers. If the psychologist were to return to the mothers and ask for consent to divulge their names they would feel pressure (because of financial need) to consent to being identified. On the other hand, a great many unmarried teenage mothers have not managed to complete their education because of financial pressure. If this program were in place it would provide help for many other young mothers in the future.

Please circle A or B, indicating which conclusion you feel is the most ethical response.

A. The psychologist decides not to provide the information to Council.

B. The psychologist decides to provide the information to Council.

How confident are you that this is the best decision?

1	2	3	4	5	6	7
very						not at all
confident						confident

What influenced your decision? (What were the issues involved?)

Can you see any reason why someone might choose the other response? If so, what are the reasons?

A psychologist in private practice agrees to see a self-referred client. In the first interview, the psychologist decides that he is capable of providing appropriate treatment for the client's stated problems, and they reach an agreement about treatment objectives. In the second interview, the client confides that he has been seeing his family physician for assistance, that he is taking anti-depressant medication prescribed by this physician, and he is also receiving supportive psychotherapy from him every two weeks. The client asks the psychologist to refrain from contacting the physician, saying that the physician prefers that he not see a psychologist. When the psychologist suggests the client either change physicians or consider going to a different therapist, the client refuses; he like his doctor and he wants the psychologist as a therapist.

The psychologist feels an obligation to contact the physician. It would undermine mutual professional respect and might be considered professionally devious if the psychologist were to conduct therapy without the physician's knowledge. The psychologist has already agreed to treat the client, however, and does not want to inform the physician without the client's consent.

Please circle A or B, indicating which conclusion you feel is the most ethical response.

- A. The psychologist decides to contact the physician.
- B. The psychologist decides not to contact the physician.

How confident are you that this is the best decision?

1	2	3	4	5	6	7
very confident						not at all confident

What influenced your decision? (What were the issues involved?)

Can you see any reason why someone might choose the other response? If so, what are the reasons?

By agreement between a school board and a mental health clinic, a clinical psychologist did the psychological assessments of children for special education and remedial classes. The numbers of special needs children determine the amount of special funding received by the school board. The school board requested that the psychologist supply them with the raw I.Q. scores so they could then decide where to place the children. The psychologist believed only a trained psychologist could really interpret I.Q. scores in a way that would ensure proper placement. On the other hand, a colleague pointed out that such a decision would indicate a lack of respect for the school administration's professional judgment, and might alienate them. The psychologist had to decide what to do.

Please circle A or B, indicating which conclusion you feel is the most ethical response.

- A. The psychologist decided not to provide the I.Q. scores.
- B. The psychologist decided to provide the I.Q. scores.

How confident are you that this is the best decision?

1	2	3	4	5	6	7
very						not at all
confident						confident

What influenced your decision? (What were the issues involved?)

Can you see any reasons why someone might choose the other response? If so, what are the reasons?

A psychologist is asked by a couple (who are having marital problems) to do marital therapy with them. The couple are both employed at the same agency where the psychologist works, and the psychologist supervises their work. For this reason, the psychologist suggests that they look for another therapist. The couple disagree. They say they should have the right to choose their therapist, and that they chose her because she works with them. They think she would be particularly helpful because she would have a better understanding of many aspects of their lives than another therapist.

Please circle A or B, indicating which conclusion you feel is the most ethical response.

A. The psychologist decides not to do therapy with the couple.

B. The psychologist decides to do therapy with the couple.

How confident are you that this is the most ethical response?

1	2	3	4	5	6	7
very						not at all
confident						confident

What influenced your decision? (What were the issues involved?)

Can you see any reason why someone might choose the other response? If so, what are the reasons?

A psychologist is seeing a teenage client in therapy. Because the client is 17 she is old enough to consent to treatment, despite her parents' wishes that she not attend therapy. The client tells the psychologist that she was sexually abused by a family member. She is no longer exposed to the abusive situation because she no longer lives at home. The psychologist is aware that there are other children still living at home and wonders if they are being abused. The psychologist asks the client for permission to discuss this possibility with others and have the situation investigated. The client refuses, and expresses a strong desire that the confidentiality of therapeutic sessions be maintained.

The psychologist has some responsibility to ensure that vulnerable individuals are not harmed and - although there is no definite information that others in the family are being abused - wonders if an investigation should be launched. The psychologist also has a responsibility, to maintain the confidentiality of the client, who does not want this information revealed.

Please circle A or B, indicating which conclusion you feel is the most ethical response.

A. The psychologist decides to investigate the possibility that others are being abused and not to maintain confidentiality.

B. The psychologist decides to maintain confidentiality and not to investigate the possibility that others are being abused.

How confident are you that this is the best decision?

1	2	3	4	5	6	7
very						not at all
confident						confident

What influenced your decision? (What were the issues involved?)

Can you see any reasons why someone might choose the other response? If so, what are the reasons?

A psychologist does a study in a high school which serves students from a mix of racial backgrounds. The study is designed to decrease racial prejudice among the students. Research of this nature - in which participants are not told the purpose of the study beforehand - usually involves debriefing participants afterward. That is, people are given a full explanation of the research at the end of data collection. In this case, however, the psychologist realizes that explaining what the study was supposed to do would mean that the effects of the study would disappear - the decrease in prejudice in the students would no longer be effective. The psychologist must choose between debriefing participants and decreasing prejudice in the school.

Please circle A or B, indicating which conclusion you feel is the most ethical response.

- A. He decides that he should debrief the students.
- B. He decides that he should not debrief the students.

How confident are you that this is the best decision?

1	2	3	4	5	6	7
very						not at all
confident						confident

What influenced your decision? (What were the issues involved?)

Can you see any reason why someone might choose the other response? If so, what are the reasons?

A psychologist has agreed to do therapy with a family of four. The couple has two daughters aged sixteen and fourteen. The father entered into therapy only under the condition that there be a contract stating that all information received by the therapist from any one person in the family be revealed to everyone else. The therapist agrees, given that the family will always be seen together, and the other members of the family consent to the terms of the contract. The main issue is the problems of the sixteen year old. The father believes she needs strict supervision, and that the mother has been overindulgent with her. This has caused problems between the couple which are now affecting the fourteen year old. During the course of therapy, the fourteen year old finds out that her sister is pregnant and has arranged to have an abortion. She is worried this may be revealed accidentally in therapy, and that if this happened her father would disown her sister. She therefore telephones the psychologist and relays this information.

The psychologist has a responsibility to maintain the contract which the family agreed to at the beginning of therapy and to be straightforward and honest in his dealings with the family. But the psychologist is also concerned about the welfare of the daughters, particularly the sixteen year old. There is good reason to believe that if the information were revealed it would do more harm than good at the present time.

Please circle A or B, indicating which conclusion you feel is the most ethical response.

A. The psychologist decides to abide by the contract made with the family and reveal the information, despite concerns about the daughters.

B. The psychologist decides not to reveal the information because of concerns about the daughters, despite the contract made with the family.

How confident are you that this is the best decision?

1	2	3	4	5	6	7
very			.			not at all
confident						confident

What influenced your decision? (What were the issues involved?)

Can you see any reason why someone might choose the other response? If so, what are the reasons?

A social psychologist plans to do a study examining linguistic prejudice in different neighbourhoods of a multilingual city. He plans to do this by leaving stamped and addressed letters on sidewalks in different areas and finding out how many of these "lost letters" are mailed by passersby. The letters would be addressed to fictional people whose names and addresses would be written in either French or English. He plans to compare the number of French and English letters mailed. This would provide some information about linguistic prejudice in different neighbourhoods. The trouble is that doing this would mean that none of the people involved would know they were part of a research project, and therefore none would be able to consent to participate. The psychologist must decide if the benefit gained from adding to psychological knowledge about linguistic prejudice is enough to outweigh the responsibility to get informed consent from study participants.

Please circle A or B, indicating which conclusion you feel is the most ethical response.

- A. The psychologist decides to conduct the study.
- B. The psychologist decides not to conduct the study.

How confident are you that this is the best decision?

1	2	3	4	5	6	7
very						not at all
confident						confident

What influenced your decision? (What were the issues involved?)

Can you see any reasons why someone might choose the other response? If so, what are the reasons?

A clinical psychologist is approached by a radio station and asked to become the host of an open-line show. The weekly show would focus on a particular theme, and allow for dialogue with members of the public who call in.

The psychologist believes that the show could be a good opportunity to provide the general public with education about mental health and current information about the areas chosen. However, the psychologist is also aware that it is possible members of the public may misinterpret issues because of the general nature of the discussions and time limitations. There is a risk of advice being taken too personally, causing harm to some listeners.

Please circle A or B, indicating which conclusion you feel is the most ethical response.

A. After some consideration, the psychologist decides to host the show.

B. After some consideration, the psychologist decides not to host the show.

How confident are you that this is the best decision?

1	2	3	4	5	6	7
very						not at all
confident						confident

What influenced your decision? (What were the issues involved?)

Can you see any reasons why someone might choose the other response? If so, what are the reasons?

A woman who participates in group therapy on a regular basis has announced to the group that she intends to give all of her savings to an evangelical minister. The group responded by agreeing that - even if they don't agree with her decision - she has the right to make her own decisions and do what she chooses. The psychologist is concerned about the impact this would have on the woman's life, that it would do her considerable harm eventually. The psychologist wonders whether she should have a private meeting with the woman to try and persuade her not to proceed with her plan. The psychologist is not sure she should do this, however, because it would show a lack of respect for the woman's autonomy. The psychologist realizes she should not interfere with the woman's right to make her own decisions.

Please circle A or B, indicating which conclusion you feel is the most ethical response.

A. The psychologist decides to meet with the woman in an effort to persuade her to change her mind.

B. The psychologist decides not to meet with the woman in an effort to persuade her to change her mind.

How confident are you that this is the best decision?

1	2	3	4	5	6	7
very						not at all
confident						confident

What influenced your decision? (What were the issues involved?)

Can you see any reasons why someone might choose the other response? If so, what are the reasons?

A psychologist represents her agency on a committee which places troubled children in residential settings. At a committee meeting, a representative from another agency presents the situation of a fifteen year old boy who is presently in an emergency holding centre. He has a long history of problems, but nothing has ever been done for him. Everyone on the committee agrees that the boy is in need of residential placement. Only two alternatives are available. The first is an established adolescent program which has a four month waiting list. This would mean keeping the boy in a holding centre with no treatment services. The second alternative involves the psychologist's agency. While not having an established residential program for adolescents, her agency has occasionally accepted adolescent clients and been quite effective in treating them.

Nevertheless the psychologist's agency believes there is a desperate need for a formal program for adolescents, and has sent several requests to the government for funding. So far the government has refused, telling the agency, in effect, "you seem to be able to do the job now". The agency has recently submitted another request for funding, and has indicated to government that it will no longer deal with adolescents until a formal program is funded. It strongly discourages admitting adolescents during the period (about three to six months) that it will take government officials to decide on the proposal.

Please circle A or B, indicating which conclusion you feel is the most ethical response.

A. While recognizing the child's need, the psychologist decides not to admit him, knowing that admitting him would jeopardize the availability of treatment resources for others in the future.

B. Despite recognizing that admitting him will jeopardize the availability of treatment resources for others in the future, the psychologist recognizes his need and decides to admit him.

How confident are you that this is the best decision?

1	2	3	4	5	6	7
very						not at all
confident						confident

What assumptions guide your decision? What were the issues involved?

Are there any reasons why someone might choose the other response? If so, what are the reasons?

A psychologist had a one-year contract to evaluate clients for an employment agency. In the course of interviews and testing, clients revealed a good deal about themselves and their problems. The psychologist's reports, however, only included information related to employment prospects, possible avenues for training, and other material relevant to the agency's purposes. At the end of the contract, the employment agency demanded that the psychologist forward to the agency all notes and other raw data on all clients. The psychologist indicated she would first have to contact clients and ask for permission to release the material. The agency disagreed and stated that the psychologist should fulfil the terms of the contract. They pointed out that all of the materials were their property and they had recently hired a psychologist who would be in charge of all of the information.

Please circle A or B, indicating which conclusion you feel is the most ethical response.

A. Despite the contractual obligation, the psychologist refused to submit material without client permission.

B. The psychologist decided to honour the contractual obligation and turned the files over to the agency.

How confident are you that this is the best decision?

1	2	3	4	5	6	7
very						not at all
confident						confident

What influenced your decision? (What were the issues involved?)

Can you see any reasons why someone might choose the other response? If so, what are the reasons?

A couple - both of whom are mentally retarded - are expecting a baby. They live independently in their own apartment with occasional supervision. Coping with their present daily routine is extremely challenging for them and they often run into problems. It is not at all clear that they could manage the constant care that a baby would require. The psychologist who works with them is very concerned about the welfare of the child. There is no service available which would provide supervision of the couple's care of the child, and there is no possibility of getting the funding to do so. The psychologist's job requires that he decide whether or not to recommend that the child be removed from the parents at birth. The psychologist has to choose between protecting the welfare of the child and respecting the autonomy of the parents -their right to have a chance to care for the child.

Please circle A or B, indicating which conclusion you feel is the most ethical response.

A. The psychologist decides to recommend that the baby be removed from the parents when it is born.

B. The psychologist decides not to recommend that the baby be removed from the parents when it is born.

How confident are you that this is the best decision?

1	2	3	4	5	6	7
very						not at all
confident						confident

What influenced your decision? (What were the issues involved?)

Can you see any reason why someone might choose the other response? If so, what are the reasons?

Two psychologists are conducting a series of weekly group therapy sessions with female teens who are victims of sexual abuse. All group members had disclosed the abuse to authorities and most had already been involved with legal proceedings. During the first group session all girls agreed upon rules for the group. Primary among these was confidentiality. Nothing which was said in the group could be discussed outside the group by any members including the psychologists. This rule was necessary to ensure a sense of security and trust within the group.

During one session a 16 year old member talked about abuse she had suffered from a second perpetrator. She had not previously discussed this situation with anyone else.

The psychologists had to decide how to handle the information. The girl was very unstable emotionally and had already undergone a very traumatic experience in court. The psychologists felt that she was not able to deal with the consequences of informing legal authorities about the abuse at the time. Also, they did not wish to undermine the group by breaking the rule of confidentiality. (Because the girl was 16, the psychologists were not legally bound to report the abuse). Nevertheless, they recognized that they had a responsibility to the general public. The perpetrator had not been charged or apprehended, and may have been abusing other children in the community.

Please circle A or B, indicating which conclusion you feel is the most ethical response.

A. The psychologists decided they should inform the authorities about the new case.

B The psychologists decided they should not inform the authorities about the new case.

How confident are you that this is the best decision?

1	2	3	4	5	6	7
very						not at all
confident						confident

What influenced your decision? (What were the issues involved?)

Can you see any reasons why someone might choose the other response? If so, what are the reasons?

A psychologist employed in a training school for young offenders sees individual adolescents in therapy. During a therapy session an adolescent boy confides that some other boys on his unit have devised a plan to escape. It has taken several months for a trusting relationship to develop between the psychologist and the boy, who has an extremely troubled history. The psychologist sees this sharing of information as the results of development of trust. The group of boys who intend to escape have obtained and hidden some tools to serve as weapons, and the psychologist is aware that many of them have a history of violence: they would be destructive and dangerous to the local community if they were to escape as a group. Although worried about the potential consequences of escape, the psychologist is also concerned about the welfare of his client in therapy. Reporting the plans will jeopardize the relationship he has established with the boy and could result in retaliation against the boy by the others on his unit.

Please circle A or B, indicating which conclusion you feel is the most ethical response.

A. The psychologist decides to report the planned escape.

B. The psychologist decides not to report the planned escape.

How confident are you that this is the best decision?

1	2	3	4	5	6	7
very						not at all
confident						confident

What influenced your decision? (What were the issues involved?)

Can you see any reasons why someone might choose the other response? If so, what are the reasons?

A military psychologist agreed to conduct research studying the effectiveness of various behaviours in combat situations. The psychologist finds - accidentally - that there is only one duty which is difficult for females to perform. This was not something the psychologist had been asked to investigate by the military. The psychologist knows that his supervisors really want to find reasons why women could not function effectively. The training program will not be open to women at all if the psychologist provides the military with the information. The psychologist has two alternatives. He can provide a full report to his superiors and let them handle the information as they see fit. Or - he can ignore the information (which no one else knows about), advancing the cause of nondiscrimination in the military.

Please circle A or B, indicating which conclusion you feel is the most ethical response.

A. The psychologist decides to provide a full report to the military, including information about female personnel.

B. The psychologist decides to provide a report to the military which does not include the information about female personnel.

How confident are you that this is the best decision?

1	2	3	4	5	6	7
very						not at all
confident						confident

What influenced your decision? (What are the issues involved?)

Can you see any reason why someone might choose the other response? If so, what are the reasons? -

A psychologist is attempting to decide whether to undertake a research project designed to evaluate the quality of services provided by a number of telephone crisis lines. Although crisis lines are known to handle a great many calls from individuals needing counselling, little is known about how well volunteer staff deal with them. Staff are unpaid volunteers and, although well-intentioned and concerned, possess varying degrees of training and competence.

The study would involve having experimenters pose as clients; they would telephone the crisis lines and role-play various types of distress. The calls would be taped and the therapeutic effectiveness of responses given by volunteers later analyzed. Crisis line personnel would not be aware that the research was being conducted. The psychologist recognizes that this method is questionable; telephone volunteers would be deceived with false calls and would not be aware they were tape recorded. However, this method appears to be the only way to obtain a valid and accurate assessment of the volunteers' performance giving advice to the people who call the service. Results could provide information about whether there is a need for training of crisis line volunteers.

Please circle A or B, indicating which conclusion you feel is the most ethical response.

A. Although the research question is an important one, the psychologist decides that the deception is not justified, and decides not to go ahead with the study.

B. The research question is an important one, and the psychologist decides that the deception is justified. The study is undertaken as planned.

How confident are you that this is the best decision?

1	2	3	4	5	6	7
very						not at all
confident						confident

What influenced your decision? (What were the issues involved?)

Can you see any reason why someone might choose the other response? If so, what are the reasons?

A psychologist is teaching a course which is graded based on essay and multiple choice format exams. One of the students has English as a second language. The student and her sponsor in her native country have signed statements indicating that her English language competence is adequate for university work. The student is a creative thinker and appears to be an unusually good student - perhaps good enough to continue in graduate work. The student wishes to do so, but to enter the graduate program she requires marks of at least B+. She has earned a B- in the professor's course. The professor feels this is a result of the student's difficulty with English and is considering upgrading her mark to B+, believing she will improve her English as she proceeds through the graduate program. The professor is concerned, however, that upgrading the mark on such grounds would be contrary to university guidelines.

The professor must weigh concern for the welfare of the student - who has worked hard and seems to have the ability and interest to continue on to graduate school - versus a responsibility to be impartial and accurate in marking, and to uphold the university's guidelines.

Please circle A or B, indicating which conclusion you feel is the most ethical response.

- A. The professor eventually decides to give the student a B+.
- B. The professor eventually decides to give the student a B-.

How confident are you that this is the best decision?

1	2	3	4	5	6	7
very						not at all
confident						confident

What influenced your decision? (What were the issues involved?)

Can you see any reasons why someone might choose the other response? If so, what are the reasons?

The federal government is planning to close a large, aging prison for women located in central Canada. It is to be replaced by a number of smaller prisons around the country, allowing inmates to be closer to their families and homes. A psychologist is hired by a small town to study the effect the prisons would have on the local community. The community wants the prison to be located in their town; it would provide local employment and contribute to community growth. The psychologist's job is essentially to outline the changes that could be expected if the prison were located there. The psychologist realizes after some research that the prison might be more beneficial if it were located in a large urban area rather than in the town for which he works. The psychologist wonders if he should publicize his opinion, or if he should respect the agreement he made with the town which hired him, and limit his report to the prison's impact on the local community.

Please circle A or B, indicating which conclusion you feel is the most ethical response.

A. The psychologist decides to release the information supporting the prison's location in a large urban centre.

B. The psychologist decides not to release the information which would support the prison's location in the large urban centre.

How confident are you that this is the best decision?

1	2	3	4	5	6	7
very						not at all
confident						confident

What influenced your decision? (What were the issues involved?)

Can you see any reasons why someone might choose the other response? If so, what are the reasons?

A psychologist and his assistant did research investigating the reactions of onlookers who observed a young man's forceful attempts to force a disinterested and protesting young woman to go for a ride. They staged the event in a movie theatre. Study participants were not told the real purpose of the research, but instead were asked to rate some films. Some of the participants intervened to help the young woman, and some did not. But all were upset by the young man's behaviour and concerned about the woman's welfare. When they learned later that the entire incident was staged so others could observe their reactions, they were upset. The psychologist doing the research and his assistant debriefed the participants. Nevertheless, the participants complained to a psychology ethics committee. The committee weighed the facts: The research had some social significance. However, the participants had not been allowed to give informed consent to take part in the study, since the researchers misrepresented the study. Many of them remained upset about the research for an extended period of time as a result - they felt that both their right to make an informed decision and their personal autonomy had been violated.

Please circle A or B, indicating which conclusion you feel is the most ethical response.

A. The committee decided not to take action against the research psychologist because the research had some social significance and outweighed the participants' concerns about informed consent and personal autonomy.

B. The committee decided to take action against the research psychologist because although the research had some social significance it did not outweigh participants' concerns about informed consent and personal autonomy.

How confident are you that this is the best decision?

1	2	3	4	5	6	7
very						not at all
confident						confident

What influenced your decision? (What were the issues involved?)

Can you see any reason why someone might choose the other response? If so, what are the reasons?

A psychologist (who specializes in research on the development of motor patterns in hamsters) attends a public meeting in her community. The meeting is about getting funding for a education program for illiterate adults. This is one aspect of a larger local campaign aimed at trying to curb the growing numbers of unemployed and unskilled workers in the area. The meeting is also attended by a number of provincial government officials who have the capacity to grant funding - provided the community spokespeople are successful in convincing them of the need. Near the end to the meeting the government officials are still wavering but seem interested. A couple of people at the meeting notice the psychologist. They suggest that since she is a psychologist she might have something to say about illiteracy and its relationship to unemployment which would help persuade the officials of the need for the program. A number of other people also begin to ask for her assistance.

The psychologist feels that if the community program were in place it would be highly beneficial for the community, and that if this information were to come from an "expert" like a psychologist it would probably convince the officials. On the other hand, the psychologist is not an expert in the field (having worked almost exclusively with animals like hamsters) and would be misrepresenting herself if she were to give that impression.

Please circle A or B, indicating which conclusion you feel is the most ethical response.

A. The psychologist decides to speak up and indicates that she is a psychologist, knowing this will carry more weight.

B. The psychologist decides to speak up but points out that she is not an expert and is speaking as a private citizen.

How confident are you that this is the best decision?

1	2	3	4	5	6	7
very						not at all
confident						confident

What influenced your decision? (What were the issues involved?)

Can you see any reasons why someone might choose the other response? If so, what are the reasons?

Appendix G

Debriefing Letter Study 2

Dear Research Participant;

You will recall that last spring you completed two rather lengthy questionnaires as a participant in a research project dealing with ethics.

The following is a description of the purpose of the study and its outcome. These are not personalized results; since your responses were anonymous I do not know your particular scores. Instead, they describe how all participants scored.

Purpose:

This research focused on the Canadian Code of Ethics for Psychologists. This is a relatively new code and it is constructed differently than most. It revolves around four basic ethical principles which are ranked in order of importance:

I. Respect for the Dignity of Persons, II. Responsible Caring, III. Integrity in Relationships, IV. Responsibility to Society. When a psychologist is confronted with a problem in which two of these principles conflict with each other, he or she should make a decision based on the relative importance placed on the principles. That is, when principles I and II conflict, the psychologist should, according to the Code, decide in favour of Principle I.

The study investigated two main hypotheses:

1) The first hypothesis stated that people would tend to resolve ethical dilemmas in the way recommended by the ranking of principles. This hypothesis was proposed because it is not clear why the particular rank order was chosen, or whether it reflects the values of individuals who may one day use the code.

That was the essence of the Psychology Ethics Questionnaire you completed. Dilemmas were presented and you were asked to indicate whether you felt the psychologists' actions were ethical or unethical. Each of the dilemmas represented a conflict between two of the Code's principles, with four dilemmas for each of the six possible conflicts.

2) The second hypothesis stated that people with sophisticated levels of moral reasoning ability would tend to agree with the ranking of principles more than others. This hypothesis was based on the fact that the code was developed partly on the basis of a psychological theory of moral reasoning, and may be assumed to reflect "advanced"

moral reasoning.

For this reason, the other questionnaire measured your "sociomoral development", based on Lawrence Kohlberg's theories of moral development. The Sociomoral Reflection Questionnaire measures moral orientations which indicate whether you use decision making strategies based on ideas of justice, utilitarianism, perfectionism, or rule-following normative beliefs.

Sample

Thirty psychology students were asked to participate.

Results

1) People generally agreed with the ranking of principles when they responded to the ethical dilemmas in the Psychology Ethics Questionnaire. This means, for example, that when people chose between Principles I and II, most chose I. An example of this kind of conflict would be having to choose between maintaining informed consent (I), and providing services for a client (II).

Although there was overall support for the ranking of principles, it was also apparent that participants did not consistently support a given principle each time it appeared in a dilemma. The context - or the particular story in which the principle appeared - affected responses. This suggests that emphasis should be placed on learning to generalize principles across contexts in ethics training courses.

2) Moral orientations were not related to the way people resolved the psychology ethics dilemmas.

This is a very general overview of the study's results. If you wish to have more detailed information, or would like me to explain anything described here, please feel free to contact me.

Thanks again for your participation!

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