PARENTAL BEHAVIORS AND VALUES AND ADOLESCENT INTERNALIZED PROSOCIAL MORAL REASONING

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Scope and Method of Study: The purpose of this study was to examine the relationship between selected demographic variables (age, gender, and family form -- two-parent intact families versus other families), adolescents' perceptions of parental behaviors (support, induction, punitiveness, and love withdrawal), and parental values (intrinsic religiosity, altruism, prestige, mental alertness, and parents internalized prosocial moral reasoning) and adolescent internalized prosocial moral reasoning The study sample consisted of 114 adolescents between 13 and 18 years of age, 107 mothers and 84 fathers. The data were collected from a Church of Christ sample through mailout and survey in 8 churches in Texas and Oklahoma. Variables that were significantly related to internalized prosocial moral reasoning in the bivariate correlations were entered as predictor variables of adolescent internalized prosocial moral reasoning in separate hierarchical multiple regression models for mothers and fathers.

Findings and Conclusions: In the fathers' model, four predictor variables were significantly related to adolescent internalized prosocial moral reasoning. Gender of the adolescent (girls reported higher levels of internalized prosocial moral reasoning than boys, family form (adolescents from family forms other than two parent intact reported higher levels of internalized prosocial moral reasoning), fathers' support was positively related to adolescent internalized prosocial moral reasoning, and fathers' love withdrawal was negatively related to adolescent internalized prosocial moral reasoning. In the mothers' model, mothers' support was positively related and mothers' work value of mental alertness was negatively related to internalized prosocial moral reasoning. These findings suggest that parental support, as well as some demographic variables and some work values are all related to adolescent internalized prosocial moral reasoning.

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It seems to me shallow and arrogant for any man in these times to claim he is completely self-made, that he owes all his success to his own unaided efforts. Many hands and hearts and minds generally contribute to anyone's notable achievements.

- Walt Disney

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Parenting Behaviors and Values and Adolescent Internalized Prosocial Moral Reasoning

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Authors note: This manuscript was written as part of the fulfillment of the requirements for the doctoral dissertation in Family Relations and Child Development and appears within the context of the dissertation titled: PARENTING BEHAVIORS AND VALUES AND ADOLESCENT INTERNALIZED PROSOCIAL MORAL REASONING. This research was partially funded by the John and Sue Taylor Graduate Student Parenting Research Grant.

Abstract

Previous research on parenting emphasizes parental behaviors as factors relating to developmental outcomes in children and youth including various forms of control and support. However, other dimensions of parenting, including the parents' values, are often referred to by many areas in Western society (e.g., the media and in popular literature) as an important dimension of parenting. Therefore, this study addressed how some demographic variables (i.e., age, gender, and family form), parental behaviors of control (i.e., love withdrawal, induction, and punitiveness) and support, and various values (e.g., intrinsic religiosity, values related to work, and parental prosocial moral reasoning) relate to adolescent internal prosocial moral reasoning. Separate regression models were run for mothers and fathers and significant relationships were found in both models for demographic variables and selected parenting behavior variables. Additionally, support was found in the mothers' model for one work value.

PARENTAL BEHAVIORS AND VALUES AND ADOLESCENT INTERNALIZED PROSOCIAL MORAL REASONING

Introduction

A primary goal of parenting is to prepare children to become socially competent, or to function effectively in interpersonal relationships and the broader societal context (Peterson & Leigh, 1990). Social competence involves attributes such as social responsibility, achievement orientation, and a strong feeling of enthusiasm or intensity (Baumrind, 1978).

Prosocial behavior is considered to be an important part of developing effective interpersonal relationships and harmony among groups (Eisenberg & Mussen, 1989) and the cognitive processes for why actions and behaviors are done (i.e., prosocial reasoning) are also important because it is within the domain of teaching and training where the strongest potential for intervention occurs (Epstein, Schlesinger, & Dryden, 1988). Thus, prosocial moral reasoning refers to the combination of cognitive and emotional processes used to assess ways to respond to the needs of others (Eisenberg, 1992).

Previous research on parenting emphasizes parental behaviors as factors relating to developmental outcomes in children and youth. These include the range of techniques that parents use to control or support their children (Baumrind, 1978; Maccoby & Martin, 1983). Selected forms of parental behaviors have been found to be both positively and negatively related to adolescent outcomes (Gecas & Seff, 1990).

While parenting behaviors are important to the development of children and adolescents, other parental qualities such as values may, as well, be important to the development of adolescents. Rokeach (1973), for example, stated:

> the concept of values, more than any other, is the core concept across all the social sciences. It is the main dependent variable in the study of culture, society, and personality, and the main independent variable in the study of social attitudes and behavior (p. ix).

Thus, it is possible that parental values are related to the prosocial moral reasoning of adolescents. Values may be defined as the parents' belief system consisting of what the parent considers to be important to either the child, the relationship, or in the parent's own life (McGillicuddy-De Lisi & Sigel, 1995). Thus, parental values can be defined as the paradigms or principles that serve as guides for parents regarding their attitudes and interactions with other people.

In general, parents attempt to socialize their children to function within the boundaries of a particular social group in which they live (Maccoby, 1992). Parenting behaviors and values are part of the complex makeup of parents and their relationship with their children (McGillicuddy-De Lisi & Sigel, 1995). It is the parents' values that permeate the family system and regulate decision making and other human action (Bubolz & Sontag, 1993). This includes decisions that parents make regarding how they train their children (i.e., parental behaviors) and what values parents teach and exemplify in their efforts to socialize their children. Addressing the combination of parenting behaviors and values has potential to allow researchers, practitioners, and parenting experts to understand more fully how parent education can be enhanced by utilizing a combination of parental behaviors and values that relate to adolescent prosocial reasoning. Based on these ideas, the

purpose of this study was to examine how adolescent perceptions of parental behaviors and parents' self-reports about values related to adolescent prosocial moral reasoning.

Adolescent Prosocial Moral Reasoning

Prosocial moral reasoning, while the subject of less research than prosocial behavior, focuses on the cognitive processes underlying prosocial actions. While individuals may act in a prosocial manner, the motivation behind why they act prosocially is also important because it provides insight into why certain behaviors occur. Prosocial moral reasoning is related to positive moral judgment (Eisenberg, Miller, Shell, McNalley, & Shea, 1991) and is concerned with motivation and reasoning in favor of others.

Eisenberg (1992) identifies two primary categories of prosocial moral reasoning: (a) self-oriented prosocial moral reasoning and (b) other-oriented prosocial moral reasoning. This is consistent with Kohlberg's (1981) work in the area of moral reasoning which found that as a child gets older, there is a gradual move from self-focused morality to other-oriented morality. Based upon these ideas, Eisenberg (1992) developed the following levels of prosocial moral reasoning. These are: (1) hedonistic, self-focused orientation, (2) approval and interpersonal orientation and stereotyped orientation, (3) needs of others oriented orientation, (4a) self-reflective, empathic orientation, (4b) transitional level, and (5) strongly internalized orientation. Overall, the levels suggest a developmental progression in prosocial moral development. These levels seem to be related to age, with younger children exhibiting more hedonistic, self-focused orientation while

older children seem to be concerned with gaining the approval of others or fitting into society (Eisenberg et al., 1991).

This study was designed to examine adolescent prosocial moral reasoning because it is the theoretically most advanced level of prosocial moral reasoning and it addresses the internalized moral principles which reflect a concern for the welfare of others (Carlo et al., 1992). This level of prosocial moral reasoning is thought to emerge in late elementary school or thereafter (Eisenberg, 1986).

A Systems Approach to Understanding Parent-Adolescent Relations and Adolescent Internalized Prosocial Moral Reasoning

Using a systems' perspective, adolescents can best be understood within the context of their environments, including their family environments. Families are organized into hierarchies that include various levels such as the overall family system, parent-adolescent subsystems, and individual family members (Whitchurch & Constantine, 1993). It is within this family context that the qualities of individuals in the family emerge (Nichols & Everett, 1986).

Systems concepts as applied to families suggest that adolescents have the ability to be self-reflective in that they can observe their own behavior in relation to standards that they, or the system, have set (Whitchurch & Constantine, 1993). For example, systems theory recognizes that adolescents can evaluate their behavior, or their reasoning for a behavior, based on a set of values that they were taught by their parents within the family system.

According to family systems theorists, the nuclear and extended family systems, which are the major socializing agents of the youth in a family, are organized into hierarchies within the family forming subsystems (Whitchurch &

Constantine, 1993). These subsystems are organized into layers of power (called echelons) where one subsystem (e.g., the parental subsystem) may be viewed as a higher echelon than another subsystem (e.g., the sibling subsystem). It is within these layers of power that parental behaviors (e.g., support, induction, and love withdrawal) take place.

Subsystems (e.g., parental subsystems, or parent-adolescent subsystems) in a family interact together through communication and form family rules which influence the family system (Benjamin, 1982). These hypothetical rules, defined by repeated patterns of behavior in the overall system and subsystems (Watzlawick, Bavelas, & Jackson, 1967), can be either overt to the family members or they can be unconscious rules where family members are not aware of them (Broderick, 1990). Implicit or explicit rules guide the family system by regulating interchanges and setting standards for behavior (Broderick, 1990). Similar to rules, values held by the individual provide guidelines for behavior (Simon, Stierlin, & Wynne, 1985).

Relating these ideas to adolescent internalized prosocial moral reasoning, the parent/adolescent subsystem is part of a broader family system that involves rules, or regular patterns of behavior that regulate expectations for attitudes toward others. The unspoken rules that emerge as reflections of the parent's values that serve as guiding principles in the family system. In turn, parental values can be expected to relate to the development of internalized prosocial moral reasoning in adolescents. Furthermore, parental adherence to particular values may set a precedent for a standard of behavior, or rule, for children to follow. Thus, parental values and behaviors work in concert together to provide a context for the development of adolescent internalized prosocial moral reasoning.

Parenting and Adolescent Internalized Prosocial Moral Reasoning

Research on parent-adolescent relations strongly supports a link between parental behaviors and adolescent development (Barber, 1992; Barber & Thomas, 1986; Gecas & Seff, 1990; Peterson & Leigh, 1990). While previous research has suggested that specific types of parental behaviors are related to the development of prosocial behaviors in their offspring (Eisenberg & Mussen, 1989), further research is needed to explore how parental behaviors are related to adolescent internalized prosocial moral reasoning (Eisenberg, 1990).

While parental behaviors address the actions of parents, parental values attempt to address the messages that parents convey to adolescents. Previous studies of parental values focus on the parents' transmission of values to their children (e.g., Homer, 1993; Kohn, Slomczynski, & Schoenbach, 1986; Page & Washington, 1987), the differences between values among the various generations (Bengston, 1978), or on the congruence between parental values and child values (e.g., Homer, 1993; Sampson, 1977). However, there is minimal research on the relationship of parental values to qualities of children and adolescents and additional research is necessary to expand the empirical basis for understanding the relationship between parental values and adolescent internalized prosocial moral reasoning.

Parental Behaviors and Adolescent Internalized Prosocial Moral Reasoning:

Previous scholarship indicates that parenting plays an important role in the development of internalized prosocial moral reasoning in children (Eisenberg & Mussen, 1989). These studies show that parents who exhibit qualities such as being warm, compassionate, and caring tend to have children that are more prosocially

oriented (Eisenberg & Mussen, 1989). Therefore, it is important to understand parental behaviors in the study of adolescent prosocial reasoning.

Two primary dimensions of parental behaviors that have been identified in previous research are control and support (Maccoby & Martin, 1983; Peterson & Leigh, 1990). Parental support encompasses nurturing behaviors such as warmth, praise, encouragement, or physical affection that communicate positive affect from parents to adolescents. Research consistently concludes that parental support is central to the development of desirable outcomes in children (Peterson & Leigh, 1990; Gecas & Seff, 1990). Thus, it was hypothesized that support would be positively related to internalized prosocial moral reasoning in adolescence.

Parental control behaviors are designed to encourage adolescent compliance with parental expectations or standards (Baumrind, 1996; Peterson & Leigh, 1990). Parents, in effect, attempt to enforce rules of interaction within the family system which are reflections of the individual parental values (Simon, Stierlin, & Wynne, 1985). Examples of parental control behaviors include love withdrawal, punitiveness, and induction (Peterson & Leigh, 1990). Love withdrawal refers to withholding affection or threatening to withhold affection to gain adolescent compliance with parental behavioral expectations while punitiveness is defined as parental attempts to coerce their adolescents to comply with parental expectations (Henry, Wilson, & Peterson, 1989). Parental induction is a form of parental control where parents attempt to explain to the adolescent how their behaviors both positively and negatively affect themselves and others (Peterson & Leigh, 1990).

Love withdrawal and punitiveness have been found to be negatively related to many dimensions of adolescent social competence (Peterson & Hann, in press). Induction, on the other hand, is associated with the most positive outcomes in youth

(Baumrind, 1978; Peterson & Leigh, 1990). Induction appears to be positively related to adolescent qualities such as empathic concern (Henry, Sager, & Plunkett, 1996), affective reasoning and sympathy (Eisenberg, 1992). Eisenberg (1992) noted that parental induction is the form of control that provides reasons for behavioral expectations, communicates that youth are responsible for their own behavior, and provides an opportunity for children to learn from their parents. Therefore, it was hypothesized that adolescent perceptions of parental support and induction would be positively related to adolescent internalized prosocial moral reasoning, while adolescents' perception of parental punitiveness, love withdrawal, were expected to have a negative relationship with adolescent internalized prosocial moral reasoning.

Parental Values and Adolescent Internalized Prosocial Moral Reasoning

Kohlberg (1984) posited that the morality of a child develops as the norms of family and culture are internalized. For instance, Kohlberg (1980) noted that individuals, such as parents and teachers, provide moral training for children and adolescents through reinforcing certain behaviors that are important to that individual. This is consistent with the systems theory perspective in which the rules of the family would be reinforced through various means. Similarly, particular values held by parents will be reinforced to their children and may shape the way they view others and the world.

The term "values" represents a theme that is widely discussed as a property of families in the popular literature. For example, the term "family values" is commonly used in the political and public world as a desirable quality, however it is rarely, if ever, defined. While social scientists have studied values in relation to a variety of social and psychological phenomena, little theoretical or empirical evidence presents a clear definition of values within the family system. Bengston

(1975) defined values as "conceptions of desirable ends which serve as guides to action" (p. 360) while Rokeach (1973) defines values as "an enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence" (p. 5).

Rescher (1969), when discussing values, stated for there to be a coherent, well informed discussion there has to be some classification of values. Although there are numerous ways to classify values, one method is to classify values by "classification by the subscribership to the value" (Rescher, 1969, p. 14). This classification of values is concerned with those values held by a particular group, such as a family or a particular profession, or those values held in a particular setting, such as at home or at work.

One of the difficulties in identifying and measuring values is the problem with the congruence between inner thoughts and outward behavior. However, values are objectives sought in everyday life and are satisfied by various activities in which individuals participate (Super, 1973). These values can be satisfied in more than one kind of activity (Super, 1973). Based on the idea that there are values which manifest themselves in various areas of a person's life, this study will look at three areas of values, those related to religion, work, and the parents own internalized prosocial moral reasoning to see how the values may relate to adolescent prosocial moral reasoning.

Parents' Religiosity and Adolescent Internalized Prosocial Moral Reasoning. Previous scholarship has indicated that individuals who participated in altruistic behaviors (a prosocial behavior) were more likely to have families that emphasized obligations to family, friends, elders, and the church (Oliner & Oliner,

1988). There is some evidence that families with moral-religious values are less likely to have adolescents participate in overt and covert antisocial behaviors (Kazdin, 1992). Based on their observations, it seems logical to conclude that parents who emphasize religiosity would be more likely to have offspring who reason prosocially.

Intrinsic religiosity refers to the extent to which a person "lives" their religion and finds it useful in guiding their life (Allport & Ross, 1967). Therefore, this study examined intrinsic religiosity as a parental value that is expected to be related to adolescent internalized prosocial moral reasoning. It was hypothesized that there would be a positive relationship between the level of parents' reports of their intrinsic religiosity and adolescent internalized prosocial moral reasoning.

Parental Work Values and Adolescent Internalized Prosocial Moral Reasoning. One of the ways to address values is to study how values are manifested in various settings. Within the study of career development, Super (1976) proposed that one manifestation of a person's values is found in what they value regarding work. Work is an integral part of the human experience and is important not only to earning a living, but also serves as an identity and contributes to the self-worth of individuals. Furthermore, work brings order and meaning to life as well as provides an opportunity to fulfill other values, such as interaction with others (Super, 1976).

While values are defined as desirable ends or objectives which people seek in their behaviors, work values are goal directed motives that influence career development and occupational adjustment (Bolton, 1985). Work contributes to an individuals' quality of life, not only in financial means, but also in identity and self-worth. From a systems perspective, the values that a person has influence their choice of careers. Reciprocally, these work values would be associated with values

manifested in other areas of life, including the parent-adolescent relationship. This is consistent with the importance of recognizing the work role as a reflection of broader life goals (Super, 1984).

Altruism, as a value applied to work, can be defined as valuing work that allows one to contribute to the welfare of others. Parents who value working to help others may be less interested in their own self-interests and more interested in helping others. Though altruism has not been examined in relation to prosocial moral reasoning, earlier research has found altruism to be positively related to prosocial behavior (Hay, 1994).

Parents who value prestige in work emphasize status in the eyes of others (Bolton, 1985). This variable seems to be focused on selfish motives and may be negatively related to internalized prosocial moral reasoning. While prestige could be considered to be motivated by self-interest, it could also be associated with competence in both life and the parenting role (Etaugh & Poertner, 1991). However, the value of prestige, or the motivation behind the prestige may not be conducive to being in touch with the needs of others.

Parents who value mental alertness in work prefer work that allows the individual the opportunity to think independently and learn how and why things work. Since prior research suggests that individuals who have higher intellectual ability score higher on tests of moral reasoning (Sanders, Lubinski, & Benbow, 1995), it is possible that parents who value mental alertness in the workplace may also do so at home. In turn, parents may educate their children in prosocial moral reasoning through discussions and debates that they may have with them.

Based upon these ideas about parental work values, it was hypothesized that parental valuing of altruism and mental alertness in work would be positively

related to adolescent internalized prosocial moral reasoning. Conversely, it was hypothesized that valuing of prestige in the workplace would be negatively related to adolescent internalized prosocial moral reasoning.

Parents' Internalized Prosocial Moral Reasoning and Adolescent Internalized Prosocial Moral Reasoning. The intrinsic prosocial moral reasoning of parents can be considered a value since parents who have higher levels of intrinsic prosocial moral reasoning are likely to value intrinsic prosocial moral reasoning in interactions in the family. Systems theory recognizes that families incorporate behaviors, or patterns of interaction, that the family members know and that the family thinks will work in the future and, through redundancy, individuals incorporate these patterns of interaction (Whitchurch & Constantine, 1993; Watzlawick, Bavelas, & Jackson, 1967). Similarly,

past research (e.g., Peterson & Rollins, 1987) has suggested that a generational transmission of values typically occurs between parents and youth as part of the socialization process. Therefore, parents who score high on a measure for internalized prosocial moral reasoning would likely value helping others and would be likely to reinforce this behavior as a rule in the household. It was hypothesized that would be a positive relationship between the level of parents' internalized prosocial moral reasoning and the adolescents' internalized prosocial moral reasoning.

Demographic Variables and Adolescent Internalized Prosocial Moral Reasoning. Based upon previous research, three demographic variables, age of the adolescent, gender of the adolescent, and family form, may have a particular influence on adolescent prosocial moral reasoning (Kohlberg, 1981). It would be consistent with past research to conclude that adolescent internalized prosocial moral reasoning will increase with age.

Although previous studies have found that there seem to be no differences between males and females in regards to adolescent internalized prosocial moral reasoning (Eisenberg & Mussen, 1989), other studies have found differences in gender in regards to various concepts that are related to similar variables such as empathy (Henry et al., 1996). Furthermore, social observers have noted that traditional socialization of females includes a greater emphasis upon prosocial development than socialization of males (Eisenberg, 1992).

Although family form is also a variable related to a variety of adolescent qualities (Peterson & Hann, in press), Eisenberg (1992) reported that family form

has not consistently been related to adolescent prosocial moral behavior. However, because family form has been found to be related to adolescent qualities in the past, it merits being included as a control variable in this study.

Based upon these ideas about demographic variables and adolescent internalized prosocial moral reasoning, it was hypothesized that adolescent age would be positively related to adolescent internalized prosocial moral reasoning and adolescent girls would report higher levels of internalized prosocial moral reasoning than adolescent boys. Also, it was hypothesized that adolescents from nuclear families would not report higher levels of internalized prosocial moral reasoning than those adolescents from other family forms.

Method

Sample and Procedures

This study was designed to investigate how combinations of demographic variables, parental behaviors and parental values relate to adolescent internal prosocial moral reasoning. The data collection procedure produced 396 mothers, fathers, and adolescents who responded to the initial questionnaire representing 160 separate families.

The criteria for selection included families with at least one adolescent child (age 13-18) living in the same household with at least one of their biological or adopted parents. The father and the mother, as well as the oldest adolescent living in the home were asked to complete the questionnaires. If the parent living in the home was a stepparent, the adolescent was asked to respond to the parent or stepparent living in the household. The oldest adolescent living in the home was asked to participate in the study to help control for bias that might result in

selection of subjects. 114 cases of mother/adolescent or father/adolescent dyads were selected after screening out subjects that did not meet the requirements of the study. Since some data was available for only one parent, the selected sample contained 107 mothers and 88 fathers. For purposes of this study, family form was described as being either biological families where all family members are related by blood or legal means, or remarried families where at least one child in the family is not biologically related to one of the parents.

Data were collected through multiple methods. First, a modification of the Dillman (1978) method was used. Several sources were used to identify families who might participate in this study. First, several Church of Christ ministers were contacted and informed of the study and asked for their help in soliciting perspective families. They were asked to supply a list of names and addresses of families in their church that met the criteria for this study. Potential participants were made aware of the study through the weekly newsletters from the churches. The identified families were sent a packet including questionnaires for the mother, father, and adolescent, informed consent and assent forms, a letter from the researchers explaining the study, and a form letter from the minister explaining the benefits of the study. Individuals were given a follow-up reminder of the study by an announcement in their adult Bible class at their church. In some instances, rather than using the mailout procedure, churches allowed the researcher to pass the questionnaire out in a combined parent-adolescent Bible class. Data that were gathered in a church classroom setting produced 48 families.

The second technique for gathering data used snowballing tactics by asking participants for suggestions of other families that meet the selection criteria. All

potential participants were informed that they were free to decline and that there were no consequences in doing so.

The instructions included in the letter were for family members to fill out the appropriate questionnaire (marked "father," "mother," and "adolescent") by themselves with no other family members present in the room. They were instructed to personally staple their questionnaire, place it in the self addressed, stamped envelope that was provided, seal the envelope, and mail it to the project director. This method was selected to protect the confidentiality for each participant.

Adolescent participants ranged from 13 to 18 years of age (M = 15.18) and were composed of 56 boys (49.1%) and 58 girls (50.9%). The ethnic distribution of the sample was reported to be: 102 white (89.5%), 4 (3.5%) Native American, 3 (2.6%) Hispanic, 1 (.9%) Asian, 1 (.9%) Multiethnic, and 3 (2.6%) other. Family form was reported as: 86 (75.4%) reside with both their biological mother and father, 10 (8.8%) lived in stepfather families, 8 (7.0%) lived with their biological mother only, 5 (4.4%) lived with their adoptive mother and adoptive father, 3 (2.6%) lived in stepmother families, 1 (.9%) lived with their biological father only, and 1 (.9%) reported other living arrangements. It is estimated that 17% of the mothers did not work outside the home. The mean age for parents participating in the study was reported to be 43.69 years old for fathers with a range between 35 and 68 years old (S. D. = 5.15), and 42.16 years old for mothers with a range between 34 and 61 years of age (S. D. = 4.14). Self-reports of parents education was rated on a scale from 1 = completed grade school, 2= some high school, 3 = graduated from high school, 4 = vocational school after high school, 5 = some college, did not graduate, 6 = graduated from college, 7 = post college education

(graduate school/law school/medical school), and 8 = other. The mean educational score for father was reported to be 6.09 for fathers (S. D. = .99) and 5.59 for mothers (S. D. = 1.24).

Measurement

Adolescent data. The demographic variables of adolescent age, gender, and family form were measured using a standard fact sheet completed by the adolescents. Adolescent internalized prosocial moral reasoning was measured through using an existing measure of prosocial moral reasoning called the PROM (Carlo, Eisenberg, & Knight, 1992). The PROM is an objective measure of adolescent prosocial reasoning that consists of seven stories with five questions for each story. Response items ranged from 1= not at all to 5 = greatly (Carlo et al., 1992).

Past research has indicated that individuals tend to answer the questions on either end of the scale and, therefore, Carlo et al. (1996) recommended obtaining a proportion score by dividing the raw score for internalized response by the total PROM scale scores to obtain a score that reflects the participants' preference (Carlo et al., 1996). This was done through dividing the internalized level by the sum of all levels of the PROM. Internal consistency (Cronbach's alpha) in previous studies has been reported to be between .60 and .85 for all of the stories. This study found Cronbach's alpha ranged from .66 to .81 for respondents.

Adolescent perceptions of parental support, induction, love withdrawal, and punitiveness were assessed through self-report subscales of the Parent Behavior Measure (Peterson, 1982). These scales contain 4 items, 5 items, 2 items, and 7 items respectively. Sample items include: (1) "This parent seems to approve of me and the things I do" (support), (2) "This parent tells me how good others feel when

I do right" (induction), (3) "This parent avoids looking at me when I have disappointed him/her" (love withdrawal) and (4) "This parent will not talk to me when I displease him/her" (punitiveness). Response choices were: 1 = *strongly disagree* to 5 = *strongly agree*. Adolescents were asked to respond to each question two times, once for their father and once for their mother.

Reliabilities in the current study ranged from .64 to .78 for all stories for both mothers and fathers, with the exception of mother support and fathers love withdrawal, which had Cronbach's alpha of .48 and .49 respectively. However, by eliminating one item, Cronbach's alpha for support raised to .79. It was decided to eliminate the corresponding item for the fathers scores to be consistent (Cronbach's alpha = .72). The love withdrawal item was reviewed by 2 other experts in the field and it was decided to use a single item for love withdrawal which intuitively seemed to be a valid measure of love withdrawal (item #6: "This parent will not talk to me when I displease him/her").

Parental data. Since adult work values are one of the areas which represents the broader life values of the adults, selected scales from the Work Values Inventory (WVI) (Super, 1968) were used to assess parents' values because it "measures the entire range of values that are intrinsic and extrinsic to work" (Bolton, 1985, p. 835). The WVI is a self-report instrument in which participants respond to a 5-point Likert-type scale ranging from very important =5 to unimportant = 1. Subscales from the WVI that were included in this study were: (1) altruism (addresses the area of contributing to the welfare of others), (2) mental alertness (using one's intellectual ability and exercising one's own judgment) and (3) prestige (which is work that gives the individual standing in the eyes of others) (Bolton, 1985). This study found Cronbach's alpha for these scales ranged from .66

to .87 for all scales for both mothers and fathers. It should be noted that mental alertness was originally called intellectual stimulation by Super. However, after being reviewed by several professionals in the family field, it appeared necessary to change the name to mental alertness because it seemed to better describe the concept being measured.

Parents' religiosity was assessed through an intrinsic subscale on the religiosity scale developed by Gorsuch and Venable (1983). This version also includes one item by Schumm et al. (1991) which assesses a particular aspect of Christian intrinsic religiosity: "My relationship with Christ is a vitally important part of my life".

Some sample questions from the religiosity instrument include: (a) I try hard to live all my life according to my religious beliefs (b) My religion is important to me because it answers many questions about the meaning of life; (c) Although I am religious, I don't let it affect my daily life. Participants were asked to respond to each question on a 5-point Likert-type scale ranged from 1 = "strongly disagree" to 5 = "strongly disagree". Items were averaged to obtain a total intrinsic score for both fathers and mothers. Previous research (Carson, 1995) has reported that this scale had a Cronbach's alpha coefficient of .79. Using the current data, internal consistency reliability coefficients were .73 for fathers and .81 for mothers.

Parents were also given an identical seven story modified version of the PROM that was given to the adolescents. A proportion score was calculated for adolescents, fathers, and mothers internal prosocial moral reasoning by summing all prosocial reasoning variables and dividing by the internal prosocial reasoning

score (Carlo et al., 1996). Reliabilities ranged from .69 to .84 for all levels of prosocial reasoning for fathers and .78 to .86 for all levels for mothers.

Results

Prior to conducting the bivariate correlations and hierarchical multiple regression analyses, dummy variables were created by assigning a numeric values to the gender of the adolescent variable (boys = 0 and girls = 1; Cohen & Cohen, 1983) and the family form was created by assigning a numeric value to intact, biological families and all other families (intact families = 0, other family forms = 1). An arcsine used on the proportion score (Cohen & Cohen, 1983). The mean and standard deviation for each variable are presented in Tables 1 and 2.

Bivariate Correlations

Using bivariate correlations, pairs of relationships were examined between adolescent internalized prosocial moral reasoning, demographic variables, parental behaviors, and parental values (see Table 1 and Table 2).

Insert Tables 1 and 2 about here

In both the father's model and the mothers' model, adolescent internalized prosocial moral reasoning was significantly related to three demographic variables of age, gender, and family form (older adolescents reported higher internalized prosocial reasoning than younger adolescents, girls reported higher levels of adolescent internalized prosocial moral reasoning levels than boys, and those adolescents from intact families reported lower internalized prosocial moral reasoning than those from other family forms). Significant correlations between

both fathers' parental behaviors and adolescents' internalized prosocial moral reasoning found that fathers' support and fathers' induction were positively related while fathers' love withdrawal was negatively related. For mothers, analysis revealed a significantly positive correlation between internalized prosocial moral reasoning and mothers' support and mothers' induction and a significant negative correlation between mothers' love withdrawal and adolescent internalized prosocial moral reasoning. Furthermore, significant negative correlations were found for mothers' values of prestige and mental alertness and adolescent internalized prosocial moral reasoning.

Hierarchical Multiple Regression Analyses

Because the bivariate correlations resulted in significant relations between selected predictor variables (i.e., demographics and parental behaviors for fathers and demographics, parental behaviors, and parental values for mothers) and adolescent internalized prosocial moral reasoning, hierarchical multiple regression analyses were conducted (Cohen & Cohen, 1982). Hierarchical multiple regression analyses were used to examine (1) the contributions of the demographic, parental behaviors and parental values in explaining variance in adolescent internalized prosocial moral reasoning, and (2) the significance level of specific beta coefficients within the models.

In the fathers' model, Step 1 consisted of entering the demographic variables (age of the adolescent, gender and family form). In Step 2, the paternal behaviors (father support, father induction, and father love withdrawal) were entered into the equation. In the mothers' model, Step 1 consisted of entering the demographic variables (age of the adolescent, gender and family form). In Step 2,

the maternal behaviors, (support, induction, and love withdrawal) were entered into the equation. In Step 3, mothers' work values of prestige and mental alertness were entered into the model. All variables entered into each of the regression equations used the default value of .10 as the low level of tolerance. Results of the hierarchical multiple regression analyses using this tolerance level indicated that multicollinearity was not sufficient to be a problem in any of the four models (Cohen & Cohen, 1983).

In Step 1 of the fathers' model, partial support was provided for the hypotheses regarding the relationship between the demographic variables and adolescent internalized prosocial moral reasoning (see Table 3). A significant positive beta

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Insert Table 3 about here

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coefficient was found for the family form ($\beta = .24$; $p < .01$), indicating that adolescents from other family forms reported greater internalized prosocial moral reasoning than adolescents from two-parent intact families. Non-significant beta coefficients were found between both age of the adolescent and gender of the adolescent and internalized prosocial moral reasoning. In Step 2, partial support was provided for the hypothesized relationships between the fathers' parental behaviors and internalized prosocial moral reasoning. More specifically, fathers' support showed a significant positive beta coefficient ($\beta = .24$; $p < .01$) and fathers'

love withdrawal showed a negative beta coefficient ($\beta = -.23$; $p < .01$) in relation to internalized prosocial moral reasoning. Also, age of the adolescent was significant in Step 2 ($\beta = .25$; $p < .01$). The research model explained a significant amount of the variance in internalized prosocial moral reasoning ($R^2 = .30$; $p < .01$). The amount of unique variance added by each subsequent step of the equation follows: Step 1 (demographic variables) = 13% and Step 2 (demographic variables and parental behaviors) = 17%.

In Step 1 of the mothers' model, no support was provided for the hypotheses regarding the relationship between the demographic variables and adolescent internalized prosocial moral reasoning. Specifically, non-significant beta coefficients were found between age, gender, or family form and internalized prosocial moral reasoning (See Table 4). In Step 2, partial support was provided for the

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Insert Table 4 about here

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hypothesized relationships between the mothers' parental behaviors and internalized prosocial moral reasoning. More specifically, mothers' support showed a significant positive beta coefficient ($\beta = .30$; $p < .01$) in relation to internalized prosocial moral reasoning. In Step 3, the hypotheses regarding the relationships between the parental values and internalized prosocial moral reasoning received partial support since significant beta coefficients was found for mothers mental alertness ($\beta = -.22$; $p < .05$). In addition, mothers' support was significant in Step 3 ($\beta = -.27$; $p < .05$). The regression model explained a significant amount of the

variance in internalized prosocial moral reasoning ($R^2 = .27$; $p < .01$). The amount of unique variance accounted for by each subsequent step of the equation follows: Step 1 (demographic variables) = 8%; Step 2 (demographic variables and parental behaviors) = 14%; and Step 3 (demographic variables, parental behaviors and parental values) = 6%. The R^2 change was significant for each step ($p < .05$).

Discussion

The results of this study provided partial support for the consideration of the combination of demographic variables, adolescent perceptions of parental behaviors, and parents reports of their own values in relation to adolescent internal prosocial moral reasoning. In the bivariate correlations for father-adolescent subsystems, factors from both the demographics and parental behaviors were significantly related to adolescent internalized prosocial moral reasoning. In the mother-adolescent subsystem, bivariate correlations, factors form each category of variables (demographics, parental behaviors, and parental values) were significantly related to adolescent internalized prosocial moral reasoning. In the hierarchical multiple regression analysis for the mother-adolescent subsystem, as expected, adolescent perceptions of mother's support were associated with higher adolescent internalized prosocial moral reasoning. In contrast to expectations, mothers' valuing of mental alertness at work was related to lower adolescent internalized prosocial moral reasoning. In the father-adolescent subsystem, the hierarchical multiple regression model found that adolescent prosocial moral reasoning was higher when the adolescents were older, in family forms other than intact two-parent families, when the adolescents saw their fathers as supportive, and when fathers were seen as not relying upon love withdrawal as a control technique.

Parental behaviors.

In the current study, parental support appeared to be the only variable that predicted adolescent internalized prosocial moral reasoning in both mother-adolescent and father adolescent models. One explanation for these findings is that when adolescents perceive their parents as supportive, more of their own needs are met, allowing them to be more others-oriented rather than self-oriented (Eisenberg, 1992). Furthermore, within the parent-adolescent subsystem, if an adolescent sees their parent being supportive, they may be more likely to incorporate that behavior in their own lives.

In the fathers' model, the findings that love withdrawal was negatively related to adolescent internalized prosocial moral reasoning could be an indication that fathers' withholding or threatening to withhold access to the father may not be the most effective control technique. While this study only used one dimension of love withdrawal, future studies may want to investigate this dimension of the parent-adolescent relationship using more sophisticated measurement tools.

Although induction was not significantly related to adolescent prosocial moral reasoning in either the mother-adolescent or the fathers' regression models, it merits a comment based upon the significant findings in past studies (Eisenberg, 1992). Parental induction affords the adolescent the opportunity for logical thinking which can be used in relationships with others. While both models found induction to be significant in the bivariate correlations, a reason for its lack of significance in the regression model might be that parental induction may need to be looked at in conjunction with other family variables such as parent/adolescent communication. Furthermore, given that the PROM is a relatively new measurement, it would be

interesting to see how the model in this study would come out in an interview method of assessing prosocial moral reasoning.

Mental Alertness.

One surprise in this study was the significant inverse relationship between mothers' mental alertness and adolescent internalized prosocial moral reasoning. One possible explanation for this is that there may be a difference between those with higher intellectual ability and those individuals who value thinking independently and learning how and why things work. It may be that those who value independent thinking are more self-oriented and less inclined to think about the good of others. While this finding is intuitively contrary to other studies that state that intelligence has some relationship with a child's predisposition toward prosocial behavior (Eisenberg & Musson, 1989), the current study addresses the parents' valuing of mental alertness in work. More investigation into this variable needs to be made before a determination can be made.

Age, Gender, and Family Form: While the primary interest in this study was those variables related to parental behaviors and parental values, support was found for the demographic variables and adolescent prosocial moral reasoning in the fathers' model. In the fathers' model, age was significantly related to adolescent internalized prosocial moral reasoning. Further, adolescents in family forms other than intact two parent families had higher internal prosocial moral reasoning. Although it may be that individuals from stepfather, stepmother, adoptive, single parent, and other family forms may be more inclined to reason prosocially as a function of their family environment, it is interesting that this variable was only significant in the fathers' regression model and not for the mothers' model. Future studies may want to investigate this variable in more depth to better identify the

factors in various family forms that are related to adolescent internalized prosocial moral reasoning.

Implications

The results of this study support the consideration of parental behaviors, parental values, and demographic considerations in education and intervention approaches. Adolescent prosocial moral reasoning is an aspect of expressive social competence that is broadly conceptualized as representing how well adolescents relate to the circumstances and needs of others. Individuals with high levels of prosocial moral reasoning have the potential for more effective functioning in marital and parental roles, other social relations, and making contributions in the community. The findings of this study are consistent with past research that points to support as and important element in the parent-adolescent relationship (Henry et al, 1996, Eisenberg, 1992).

The findings suggest that prevention and intervention efforts to enhance adolescent prosocial moral reasoning need to address multiple issues in the parent-adolescent relationship. Family life professionals who develop and implement prevention and intervention program or treatments relating to adolescent prosocial moral reasoning may find it beneficial to consider programming directed toward (a) the parent-adolescent dyadic interactions, (b) mothers' values and (d) demographic factors such as age and gender.

Parent education programs need to be goal oriented, with a consideration to what the desired outcomes are in youth. This study shows a relationship between parenting (as seen by adolescents) and the development of internal prosocial moral reasoning, a value in youth that is generally desirable and is especially consistent

with values advocated within many religious groups. Often, parent education programs are developed to focus on the types of parenting skills that will generally relate to more positive outcomes in youth. Parenting programs that focus on teaching parental values to adolescents should do so in a context of how both parental support and control contribute. One focus for parent education is on how greater emphasis should be placed on supporting adolescents in ways that represent the values that the parent wants them to learn (e.g., internalized prosocial moral reasoning) than on themes of hierarchy or power structure. For example, fathers who attempt to control their adolescents through love withdrawal (or appear to be that way to adolescents) may, in effect, be symbolically threatening the father/adolescent relationship which in turn may result in the adolescent being less oriented toward the needs of others. Parent education that teaches techniques whereby fathers can retain levels of control that do not threaten the father-adolescent relationship are related to other-oriented qualities (in this case internal prosocial moral reasoning) in the youth. Furthermore, combining this control style with support by both mother and father is important in promoting adolescent's internalized prosocial moral reasoning.

Another specific implication of this research is the partial support for values research. This study provides some support for researchers and practitioners looking at how the values of parents may have an impact on adolescents. Future studies should continue the idea of looking at values in various areas of an individuals' life, including, but not limited to, their political values, interpersonal relations values, work values, ethics, and social justice.

Age and family form appear to be important correlates of adolescent prosocial moral reasoning. Thus, in parent education for fathers, parent educators

may want to be aware of the family forms as well as that there may be different issues for adolescents depending on the age of the adolescent. For instance, parents and parent educators should recognize that time and opportunities for developing increased capacities for internalized prosocial moral reasoning are important.

Finally, one value (mental alertness) did show up significantly related to internalized prosocial moral reasoning in the mother-adolescent relationship. This hints at the possibility there is more to be learned about how parental values relate to internalized prosocial moral reasoning. Future scholarship should stretch beyond parental behaviors to develop more fully the translation of the popular culture idea of family values into something that can be researched to allow for scientific investigation of how these relate to adolescent well being.

Limitations

This study, guided by a systems perspective, assumes that parents transmit their values to their children. Although previous studies have suggested that parents pass their values on to their children as they socialized the youth (Homer, 1993; Sampson, 1977), this study does not directly address the means by which such transmission of these values occur. It is assumed that the transition of some values is through modeling. Eisenberg and Mussen (1990) note that prosocial motivations develop as youth see their parents in various life situations rather than through direct training. However, while parents may display their values in their actions, it seems intuitively logical that these values must be overtly taught so they can be understood and incorporated into the life of the adolescent.

The sample of Church of Christ families may describe only a portion of the population. Members of the Church of Christ are historically a fundamentalist,

conservative, Bible believing group of people. Although there is no evidence that members of the Church of Christ are any different in their internalized prosocial moral reasoning, work values, and internal religiosity than the rest of the population, it is possible that differences exist. For instance, some members of the Church of Christ have been known to ascribe to traditional sex roles. It is also possible that respondents filled out the questionnaire in a socially desirable manner due to being in a church setting. Furthermore, the sample did not adequately cover the range of races, economic levels, or geographic locations to generalize to the entire population without more data. Therefore, consumers of this research should be careful that the population they are generalizing this information to is similar to the sample.

Finally, there is a need to develop valid and reliable instruments that will measure parental values. Similarly, further refinement of the PROM will help to accurately measure the levels of prosocial moral reasoning, as fatigue seemed to be an issue for the respondents. Also, the PROM utilized a lie scale that seemed distracting to the participants in this study. Specifically, the lie or nonsense scale in the PROM was designed to see if an individual was accurately and reasonably answering the items on the PROM. It did so by including words that the individual was not intended to understand and assessing how the item was answered. Since the average parent in this study was fairly well educated, this seemed to be more of a distraction than an accurate portrayal of their level of truthfulness in responding. Furthermore, adolescents seemed frustrated by the working of the lie scale and several wrote comments about it on their response forms. For example, one adolescent wrote, "remember, I'm just a kid!'

Future research in this area may want to focus on using more in depth measurement tools that will further address the areas of love withdrawal and family form. These variables seemed to be important to the study of adolescent internalized prosocial moral reasoning.

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Table 1

Correlations Among Variables, Means, and Standard Deviations for Fathers (n=88)

	Variables	1	2	3	4	5	6	7	8	9	10	11	12	13
1	Age of adolescent	1.00												
2	Gender[a]	.06	1.00											
3	Family form[b]	.03	.16*	1.00										
4	Father support	-.03	.14	-.05	1.00									
5	Induction	-.14	.11	-.00	.47**	1.00								
6	Punitiveness	-.10	-.10	-.09	-.43**	-.02	1.00							
7	Love withdrawal	.19*	.08	.01	-.17*	-.20*	.24**	1.00						
8	Intr. religiosity	-.05	.10	.11	-.02	.08	.09	-.01	1.00					
9	Altruism	-.01	-.15	-.12	.14	.02	-.06	-.09	.27**	1.00				
10	Prestige	-.31**	.03	.01	.07	.11	-.16	-.20*	.20*	.34**	1.00			
11	Mental alertness	-.01	-.13	.04	-.02	.02	-.11	.05	.15	.53**	.45**	1.00		
12	Fathers IPMRc	.10	-.06	-.07	-.07	-.07	.05	.08	.02	.19*	-.14	.10	1.00	
13	Adol. IPMRc	.19*	.20*	.16*	.32**	.24**	-.15	-.26**	-.06	.05	.01	-.11	.13	1.00
Mean		15.17	.50	.25	4.30	3.73	2.80	2.17	4.04	4.15	3.39	4.01	.283	.271
Standard Deviation		1.56	.50	.43	.72	.64	.71	1.15	.58	.65	.77	.65	.043	.041

[a] Dummy coding was used for gender (boys = 0, girls = 1)

[b] Dummy coding was used for family form (two-parent intact families = 0, all other family forms = 1)

*$p < .05$; **$p < .01$

[c] IPMR = internalized prosocial moral reasoning (proportion converted using arcsine)

Table 2

Correlations Among Variables, Means, and Standard Deviations for Mothers (N=107)

	Variables	1	2	3	4	5	6	7	8	9	10	11	12	13
1	Age of adolescent	1.00												
2	Gender[a]	.06	1.00											
3	Family form[b]	.03	.16	1.00										
4	Parental support	.02	.23*	-.11	1.00									
5	Induction	-.08	.08	-.09	.45**	1.00								
6	Punitiveness	-.08	-.06	.01	-.40**	-.08	1.00							
7	Love withdrawal	.07	-.05	.02	-.32**	-.16	.37**	1.00						
8	Intr. religiosity	-.20*	.08	-.05	.09	.17*	-.01	-.05	1.00					
9	Altruism	-.06	.14	-.10	.12	.10	-.12	-.09	.15	1.00				
10	Prestige	-.15	.03	-.15	-.12	-.08	.02	-.09	-.14	.16	1.00			
11	Mental alertness	-.03	.16*	-.03	.02	.14	-.08	.05	.10	.20*	.35**	1.00		
12	Mothers IPMR[c]	.04	-.19*	-.00	-.12	.06	.09	-.08	-.05	.07	-.13	-.08	1.00	
13	Adol. IPMR[c]	.19*	.20*	.16*	.36**	.19*	-.12	-.23**	.01	-.02	-.23**	-.20*	.07	1.00
	Mean	15.18	.50	.23	4.28	3.83	2.88	2.20	4.29	4.48	3.40	3.86	.275	.271
	Standard Deviation	1.56	.50	.43	.78	.62	.75	1.23	.61	.56	.70	.66	.035	.042

[a]Dummy coding was used for gender (boys = 0, girls = 1)

[b]Dummy coding was used for family form (two-parent intact families = 0, all other family forms = 1)
*$p < .05$; **$p < .01$

[c] IPMR = internalized prosocial moral reasoning (proportion converted using arcsine)

Table 3

Summary of Hierarchical Multiple Regression Analyses of Demographics and Fathers' Behaviors on Adolescent Internalized Prosocial Moral Reasoning.

	Adolescent Internal Prosocial Moral Reasoning			
Predictor Variables	*b*	SE	ß	ΔR^2
Step 1: Demographics				
Age	.00	.00	.18	
Gender	.01	.01	.15	
Family form	.02	.01	.24**	.12**
Step 2: Parental Behaviors				
Age	.00	.00	.25**	
Gender	.01	.01	.12	
Family form	.00	.01	.25**	
Fathers' support	.00	.01	.24**	
Fathers' induction	.01	.01	.10	
Fathers' love withdrawal	-.00	.00	-.22**	.17**
Multiple R				.54
R^2				.30
Adjusted R^2				.25
F value				6.80**

[a]Dummy coding was used for gender (boys = 0, girls = 1)

[b]Dummy coding was used for family form (two-parent intact families = 0, all other family forms = 1)

*p < .05; **p < .01

Table 4

Summary of Hierarchical Multiple Regression Analyses of Demographics, Mothers' Behaviors, and Mothers' Values on Adolescent Internalized Prosocial Moral Reasoning.

	Adolescent Internal Prosocial Moral Reasoning			
Predictor Variables	*b*	SE	ß	ΔR^2
Step 1				
Age	.00	.00	.17	
Gender	.01	.01	.16	
Family form	.01	.01	.13	.08
Step 2				
Age	.00	.00	.18	
Gender	.01	.01	.07	
Family form	.02	.01	.18	
Mothers' support	.02	.01	.30**	
Mothers' induction	.00	.01	.05	
Mothers' love withdrawal	-.00	.00	-.12	.14**
Step 3				
Age	.00	.00	.16	
Gender	.01	.01	.11	
Family form	.01	.01	.16	
Mothers' support	.01	.01	.27**	
Mothers' induction	.00	.01	.06	
Mothers' love withdrawal	-.00	.00	-.12	
Mothers' prestige value	-.00	.01	-.07	
Mothers' mental alertness value	-.01	.01	-.21*	.06**
Multiple R				.52
R^2				.27
Adjusted R^2				.21
F value				4.44**

[a]Dummy coding was used for gender (boys = 0, girls = 1)

[b]Dummy coding was used for family form (two-parent intact families = 0, all other family forms = 1)

*p < .05; **p < .01

APPENDIX A

Literature Review

Introduction

A primary goal of parenting is to prepare children to become socially competent, or to function effectively in interpersonal relationships and the broader societal context (Peterson & Leigh, 1990). Social competence involves attributes such as social responsibility, achievement orientation, and a strong feeling of enthusiasm or intensity (Baumrind, 1978). A traditional approach to the study of social competence identifies two categories; instrumental and expressive social competence (Baumrind, 1978). Instrumental social competence refers to those qualities or skills that represent being oriented toward goals and working toward goals (e.g., ambition, assertiveness, and self-discipline); (Baumrind, 1978). Expressive social competence refers to qualities associated with interactions among individuals and includes variables such as helping, empathy, listening skills, and nurturance (Baumrind, 1978).

An important element of expressive social competence for adolescents is prosocial behavior because it allows individuals to live with others with a sense of community (Eisenberg, 1992; Doherty, 1995). The term "prosocial," which refers to behaviors such as helping and cooperation, was first used in the 1970's as an antonym for the term "antisocial," which refers to behaviors like aggression and violence (Hay, 1994). Prosocial behavior is considered to be an important part of developing effective interpersonal relationships and harmony among groups (Eisenberg & Mussen, 1989). While prosocial behavior is important to living in harmony with others, the cognitive processes for why actions and behaviors are done are also important because it is within the domain of teaching and training where the strongest potential for intervention occurs (Epstein, Schlesinger, & Dryden, 1988). Thus, prosocial moral reasoning refers to the combination of cognitive and emotional processes used to assess ways to respond to the needs of others (Eisenberg, 1992). It involves "reasoning about moral dilemmas in which one person's needs or desires conflict with

those of needy others in a context in which the role of prohibitions, authorities' dictates, and formal obligations are minimal or absent" (Carlo, Koller, Eisenberg, Da Silva, & Frohlich, 1996, p. 231).

Previous research on parenting emphasizes parental behaviors as factors relating to developmental outcomes in children and youth (Maccoby & Martin, 1983). Parental behaviors include the range of techniques that parents use to control or support their children (Baumrind, 1978). Selected forms of parental behaviors have been found to be both positively and negatively related to a variety of adolescent outcomes (Gecas & Seff, 1990).

While parental behaviors are important to the development of children and adolescents, other parental qualities such as values may, as well, be important to the development of adolescents. Rokeach (1973), for example, stated:

> the concept of values, more than any other, is the core concept across all the social sciences. It is the main dependent variable in the study of culture, society, and personality, and the main independent variable in the study of social attitudes and behavior (p. ix).

Thus, it is possible that parental values are related to the prosocial moral reasoning of adolescents. Values may be defined as the parents' belief system consisting of what the parent considers to be important to either the child, the relationship, or in the parent's own life (McGillicuddy-De Lisi & Sigel, 1995). Thus, parental values can be defined as the paradigms or principles that serve as guides for parents regarding their attitudes and interactions with other people.

In general, parents attempt to socialize their children to function within the boundaries of a particular social group in which they live (Maccoby, 1992). Parental behaviors and values are part of the complex makeup of parents and their relationship with their children (McGillicuddy-De Lisi & Sigel, 1995). Parental values are one set

of factors that permeate the family system and regulate decision making and other human action (Bubolz & Sontag, 1993). This would include decisions that parents make regarding how they train their children (i.e., parental behaviors) and what values parents teach and exemplify in their efforts to socialize their children. Addressing both parental behaviors and values allows researchers, practitioners, and parenting experts to incorporate broader dimensions in their parent education training by utilizing a combination of parental behaviors and values that relate to adolescent prosocial reasoning.

Although parents are not the only agents who contribute to the socialization of their children, they are considered to be a major source by which children are socialized (Maccoby, 1992). Historically in Western culture, mothers were viewed as having the primary responsibility for providing nurturance in the family (i.e., expressive role) whereas fathers were seen as performing instrumental family roles such as providing for the family (Parsons & Bales, 1955). The fathers' traditional roles have been stressed while the importance of fathers taking on more nurturing roles has been minimized (Morgan, 1990). Although some earlier research found that mothers are generally more involved in the lives of their adolescent children than fathers (Grolnick, Weiss, Mckenzie, & Wrightman, 1996; Paulson & Sputa, 1996), the recent men's movement (Morgan, 1990) has brought a heightened awareness of both the instrumental and expressive roles of fathers in families. While the emphasis of the nurturing role, which focusing on training and cultivating a child toward parental standards, has been traditionally assumed to be conducted by mothers, it is important to recognize both fathers' and mothers' roles as nurturers in the development of their children. Specifically, research is needed to examine how both father's and mothers' parental behaviors and values relate to adolescent prosocial moral reasoning.

Morality and Prosocial Moral Reasoning

The definition of morality involves both the scientific definition of what is moral and the philosophic definition of what is moral (Kohlberg, 1982). However, whether morality is a cognitive function, as suggested by Kohlberg (1981), or a function of emotions and social situations and is facilitated by empathic emotions including sympathy, compassion, caring, and the like (Bateson & Oleson, 1991) has been discussed (Eisenberg et al., 1991). Eisenberg et al (1991) note that while much of the previous research has focused on the cognitive aspects of moral reasoning by using scenarios which utilize laws, authorities dictates and formal obligations, other researchers have chosen to focus on morality which addresses expressive social competence, which includes prosocial moral reasoning. This approach seems to be consistent with values related to adolescent prosocial moral reasoning.

Although there are some differences in prosocial moral reasoning and previous research on moral judgment (i.e., Kohlbergian moral judgment), they are, on the whole, consistent with one another (Eisenberg, 1986). However, this is not to say that they are the same. Eisenberg (1986), for example, noted:

> "Authority and punishment oriented considerations, so evident in young children's reasoning in response to Kohlberg dilemmas, are virtually nonexistent in even preschoolers' prosocial moral judgment.... Whether this difference is one of content or structure (i.e., do children use different types of Kohlberg's stage 1 reasoning in their prosocial judgments or do they fail to exhibit Kohlberg's stage 1) is not entirely clear, because the Kohlberg coding manual is not designed to code prosocial reasoning. Whatever the case may be, it is likely that children, at least in this culture, are seldom punished for failing to assist another when they themselves have not caused the harm..." (p. 146).

Eisenberg (1986) and others (e.g., Carlo, 1997) suggest that the relationship between prosocial moral reasoning and Kohlbergian moral reasoning is not clear and ranges from moderate associations (such as .55) to low correlations (.2) (Carlo, 1997) (For a review, see Eisenberg, 1986). It is important to note that children (and adolescents) score higher on prosocial moral reasoning than they do on Kohlbergian moral reasoning (Eisenberg, 1986; Kurdek, 1981). For example, Eisenberg et al. (1995) found that approximately 25% of adolescents in their research scored in the internalized prosocial moral reasoning range, suggesting that it is possible for adolescents to achieve the highest levels of prosocial moral reasoning.

Adolescent Prosocial Moral Reasoning

In the study of adolescent prosocial development, a disproportionate emphasis has been placed upon understanding factors associated with prosocial behavior, or the actions designed to benefit another (Berns, 1991). Prosocial moral reasoning is an aspect of prosocial development that addresses the motivation behind the actions. Prosocial actions, or behaviors, usually involve "sharing, cooperating, helping, feeling empathy and caring for others" (Radke-Yarrow, Zahn-Waxler, & Chapman, 1983, p. 528). Prosocial moral reasoning, while the subject of less research than prosocial behavior, focuses on the cognitive processes underlying prosocial actions. While individuals may act in a prosocial manner, the motivation behind why they act prosocially is also important because it provides insight into why certain behaviors occur. Prosocial moral reasoning is related to positive moral judgment (Eisenberg, Miller, Shell, McNalley, & Shea, 1991) and is concerned with individuals' logically reasoning in favor of others. Eisenberg (1992) proposed that considerable variation may be seen in prosocial moral reasoning, or the motivations behind prosocial behavior.

Eisenberg (1992) identifies two primary categories of prosocial moral reasoning: (a) self-oriented prosocial moral reasoning and (b) other-oriented prosocial moral reasoning. This is consistent with Kohlberg's (1981) work in the area of moral reasoning which found that as a child gets older, there is a gradual move from self-focused morality to others oriented morality. Based upon these ideas, Eisenberg (1992) developed the following levels of prosocial moral reasoning. These are: (1) hedonistic, self-focused orientation, (2) approval and interpersonal orientation and stereotyped orientation, (3) needs of others oriented orientation, (4a) self-reflective, empathic orientation, (4b) transitional level, and (5) strongly internalized orientation. Some versions of these levels of moral reasoning dropped level 4(b) (see Eisenberg et al., 1991) because support for this level was unclear. In more recent work, Eisenberg and colleagues (Eisenberg et. al., 1991; Carlo, Koller, Eisenberg, Da Silva & Frohlich, 1996) combined level 4 and level 5 because there was some debate if a difference really existed between the two levels. Overall, the levels suggest a developmental progression in prosocial moral development. These levels seem to be related to age, with younger children exhibiting more hedonistic, self-focused orientation while older children seem to be concerned with gaining the approval of others or fitting into society (Eisenberg et al., 1991).

This study was designed to examine adolescent internalized prosocial moral reasoning because it is the theoretically most advanced level of prosocial moral reasoning and it addresses the internalized moral principles which reflect a concern for the welfare of others (Carlo et al., 1992). This level of prosocial moral reasoning is thought to emerge in late elementary school or thereafter (Eisenberg, 1986) and appears to be consistent with expressive social competence and internal religiosity (which will be discussed later).

A Systems Approach to Understanding Parent-Adolescent Relations and Adolescent Internalized Prosocial Moral Reasoning

The study of prosocial moral reasoning often utilizes human development theories which have yielded valuable insight into understanding behavior. However, systems theory provides a more comprehensive framework of the numerous variables that comprise the broader ecological context of individuals. General Systems Theory (Bertalanffy, 1975) provides a global approach to understanding adolescents in a family context. Using a system's perspective, adolescents can best be understood within the context of their environment, including their family environment (Whitchurch & Constantine, 1993).

General Systems Theory recognizes that families are organized into hierarchies which include various levels. Since adolescents live in environments (their system) where they continually influence and are influenced by others (Whitchurch & Constantine, 1993), the behaviors of adolescents and other individual family members are intertwined with the family context, as well as the external environments such as peers, the community, and the broader societal contexts. Furthermore, it is within this family context that the qualities of individuals in the family emerge (Nichols & Everett, 1986).

Family systems theorists recognize that adolescents have the ability to be self-reflective in that they can observe their own behavior in relation to standards that they, or the system, have set (Whitchurch & Constantine, 1993). For example, systems theory recognizes that adolescents can evaluate their behavior, or their reasoning for a behavior, based on a set of values that they were taught by their parents.

According to family systems theories, the nuclear and extended family systems, which are the major socializing unit of the youth, are organized into hierarchies within the family (Whitchurch & Constantine, 1993). The system (or

family in which they live) is composed of smaller subsystems (e.g., the parent/child dyad) and various larger systems called suprasystems (e.g., the community or the nation) (Whitchurch & Constantine, 1993). Subsystems are a part of the larger family system and may include the individual relationships among subgroups of the family that would include dyadic relationships (e.g., the father/adolescent or mother/adolescent relationship). These subsystems are organized in layers of power (called echelons) where one subsystem (i.e., the parental subsystem) may be viewed as a higher echelon than another subsystem (i.e., the sibling subsystem). These subsystems in a family interact together through communication and form family rules which influence the family system (Benjamin, 1982). These hypothetical rules, defined by repeated patterns of behavior in the overall system and subsystems (Watzlawick, Bavelas, & Jackson, 1967), can be either overt to the family members or they can be unconscious rules where family members are not aware of them (Broderick, 1990). Implicit or explicit rules guide the family system by regulating interchanges and setting standards for behavior (Broderick, 1990). Similar to rules, values held by the individual provide guidelines for behavior (Simon, Stierlin, & Wynne, 1985).

Relating these ideas to adolescent internalized prosocial moral reasoning, the parent/adolescent subsystem is part of a broader family system that involves rules, or regular patterns of behavior that regulate expectations for attitudes toward others. The unspoken rules that emerge from the parent's values serve as guiding principles in the family system and can be expected to relate to the development of internalized prosocial moral reasoning in adolescents. Furthermore, parents' adherence to particular values may set a precedent for a standard of behavior, or rule, for children to follow. These rules for how family members interact with others are reflected in parental behaviors toward their offspring. The parental subsystem is, theoretically, a

higher echelon than the adolescent subsystem and parental behaviors would represent parents' efforts to interact with the adolescent subsystem. Thus, parental values and behaviors work together in concert to provide a context for the development of adolescent internalized prosocial moral reasoning.

Parenting and Adolescent Internalized Prosocial Moral Reasoning

Research on parent-adolescent relations strongly supports a link between parental behaviors and adolescent development (Barber, 1992; Barber & Thomas, 1986; Gecas & Seff, 1990; Peterson & Leigh, 1990). One adolescent quality that is related to selected forms of parental behavior is adolescent prosocial behavior, or actions intended to benefit another (e.g., caring for another, empathic concern, or altruism) (Brems & Sohl, 1995). While previous research has suggested that specific types of parental behaviors are related to the development of prosocial behaviors in their offspring (Eisenberg & Mussen, 1989), further research is needed to explore how parental behaviors are related to adolescent internalized prosocial moral reasoning (Eisenberg, 1990).

Previous studies of parental values focus on the parents' transmission of values to their children (e.g., Homer, 1993; Kohn, Slomczynski, & Schoenbach, 1986; Page & Washington, 1987), the differences between values among the various generations (Bengston, 1978), or on the congruence between parental values and child values (e.g., Homer, 1993; Sampson, 1977). However, there is minimal research on the relationship of parental values to qualities of children and adolescents. Consequently, additional research is necessary to expand the empirical basis for understanding the relationship between parental values and adolescent internalized prosocial moral reasoning.

Parental Behaviors and Adolescent Internalized Prosocial Moral Reasoning. Previous scholarship indicates that parenting plays an important role in the development of internalized prosocial moral reasoning in children (Eisenberg & Mussen, 1989). These studies show that parents who exhibit qualities such as being warm, compassionate, and caring tend to have children that are more prosocially oriented (Eisenberg & Mussen, 1989). Therefore, it is important to understand parental behaviors in the study of adolescent prosocial reasoning.

Two primary dimensions of parental behaviors that have been identified in previous research are control and support (Maccoby & Martin, 1980; Peterson & Leigh, 1990). Parental support encompasses nurturing behaviors such as warmth, praise, encouragement, or physical affection that communicate positive affect from parents to adolescents (Peterson & Leigh, 1990). From a research perspective, parental support is a very robust variable that consistently leads to desirable outcomes in children (Gecas & Seff, 1990). Although attempts have been made to identify particular dimensions of support (e.g., physical affection and sustained contact; Barber, 1992), all subscales of this dimension are associated with positive developmental outcomes in adolescence (Gecas & Seff, 1990). Thus, it is expected that support is positively related to internalized prosocial moral reasoning in adolescence.

The dimensions of control, on the other hand, are associated with various outcomes in children (Gecas & Seff, 1990). Parental control behaviors are designed to encourage adolescent compliance with parental desires (Peterson & Leigh, 1990). Baumrind (1996) states that parental control is "intended to orient the child towards goals selected by the parent; modify expression of immature, dependent, hostile behavior, and promote compliance with parental standards" (p. 411). The idea of "goals selected by the parent" is particularly important because it is, in a sense, the

rules of interaction within the family system which are reflections of the individual parental values (Simon, Stierlin, & Wynne, 1985). Examples of parental control behaviors include love withdrawal, punitiveness, and induction (Peterson & Leigh, 1990). Love withdrawal refers to withholding affection or threatening to withhold affection to gain adolescent compliance with parental behavioral expectations while punitiveness is defined as parental attempts to coerce their adolescents to comply with parental expectations (Henry, Wilson, & Peterson, 1989). Parental induction is a form of parental control where parents attempt to explain to the adolescent how their behaviors both positively and negatively affect themselves and others (Peterson & Leigh, 1990).

Love withdrawal and punitiveness have been found to be negatively related to many dimensions of adolescent social competence (Peterson & Hann, in press). Induction, on the other hand, tends to be associated with adolescent social competence (Baumrind, 1973, Peterson & Leigh, 1990) such as empathic concern (Henry, Sager, & Plunkett, 1996), affective reasoning and sympathy (Eisenberg, 1992). Eisenberg (1992) proposed that parental induction is positively related to empathy since this form of control provides reasons for behavioral expectations, communicates that youth are responsible for their own behavior, and provides an opportunity for children to learn from their parents. Therefore, it was hypothesized that adolescent perceptions of their mothers' and fathers' support and induction would be positively related to adolescent internalized prosocial moral reasoning, while adolescents' perception of their mothers' and fathers' punitiveness, love withdrawal, would have a negative relationship with adolescent internalized prosocial moral reasoning.

Parental Values and Adolescent Internalized Prosocial Moral Reasoning. The morality of a child develops as the norms of family and culture are internalized in the individual

(Kohlberg, 1984). For instance, Kohlberg (1980) noted that individuals, such as parents and teachers, provide moral training for children and adolescents through reinforcing certain behaviors that are important to that individual. This is consistent with the systems theory perspective in which the rules of the family would be reinforced through various means such as parental behaviors. Similarly, particular values held by parents will be reinforced to their children and may shape the way they view others and the world. Previous scholarship has addressed the issue of values in families by addressing the difference and similarities held by various generations and by which values parents pass on to their children (Homer, 1993; Sampson, 1977). For instance, one such study found that the congruence between parent's values and children's values is much stronger than was once thought (Kohn, Slomczynski, & Schoenbach, 1986).

Although the general public often considers values paramount to the socialization of children, operationally defining values for research purposes is particularly challenging. Rokeach (1973) noted that if the study of human values is to be useful in the scientific community, it must be capable of operational definition, be distinguishable from other similar concepts, and it must remain value-free by avoiding such terms as "ought," "should, or "desirable." Rokeach (1973) also noted that there are:

> "five assumptions about the nature of human values: (1) the total number of values that a person possesses is relatively small; (2) all men everywhere possess the same values to different degrees; (3) values are organized into value systems; (4) the antecedents of human values can be traced to culture, society and its institutions, and personality; (5) the consequences of human values will be manifested in virtually all phenomena that social scientists might consider worth investigating and understanding." (p. 3)

The term "values" represents a theme that is widely discussed as a property of families in the popular literature. For example, the term "family values" is commonly used in political and public rhetoric as a desirable quality. However it is rarely, if ever, defined. While social scientists have studied values in relation to a variety of social and psychological phenomena, little theoretical or empirical evidence presents a clear definition of values within the family system. Bengston (1975) defined values as "conceptions of desirable ends which serve as guides to action" (p. 360) and used factor analysis to identify two dimensions of values: (a) the "Humanism/Materialism" dimension, which focuses on the enhancement of individual life which includes such values as financial comfort, possessions, or attractive appearance, and (b) the "Collective/Individualism" dimension, which encompasses those values in which the goal is a focus on desired ends which are broader than the individual and include dimensions such as religious participation, loyalty to family and loved ones, and patriotism.

Rokeach (1973) defines values as "an enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence" (p. 5) and divided values into two categories: instrumental and terminal values (Rokeach, 1979). Instrumental values are desirable manners of behavior such as ambition, loving, polite, obedient, and honest that serve as guides to direct everyday living. Terminal values are "end states of existence" and serve as desirable goals for behavior such as salvation, pleasure, freedom, and family security.

Rescher (1969), when discussing values, stated that for there to be a coherent, well informed discussion there has to be some classification of values. Although there are numerous ways to classify values, one method is to classify values by "classification by the subscribership to the value" (Rescher, 1969, p. 14). This

classification of values is concerned with those values held by a particular group, such as a family or a particular profession, or those values held in a particular setting, such as at home or at work.

Values are objectives sought in everyday life and are satisfied by various activities in which individuals participate (Super, 1973). These values can be satisfied in more than one kind of activity (Super, 1973). Based on the idea that there are values which manifest themselves in various areas of a person's life, this study looked at two area of values, those related to religion and those value related to work, to see how the values related to adolescent prosocial moral reasoning.

Parents' Religiosity and Adolescent Internalized Prosocial Moral Reasoning. The importance of religion in parents' lives is another aspect of values expected to be related to adolescent internalized prosocial moral reasoning. Previous scholarship has indicated that individuals who participated in altruistic behaviors (a prosocial behavior) were more likely to have families that emphasized obligations to family, friends, elders, and the church (Oliner & Oliner, 1988). There is some evidence that families with moral-religious values are less likely to have adolescents participate in overt and covert antisocial behaviors (Kazdin, 1992). Based on their observations, it seems logical to conclude that individuals who emphasize obligations to their church would be more likely to reason prosocially.

Scholars have suggested that determining the religiosity of an individual is a difficult assignment because of the extremely private nature of religious beliefs (Basinger, 1990). One problem with religiosity scales is wording and addressing the nature of the individuals' beliefs (Gorsusch & Venable, 1983). However, much work has been done in the conceptualization of individual religiosity (Donahue, 1985). For instance, some authors attempt to measure observable religious behavior, cognitive

beliefs, or the congruence between what is believed and the individuals' behavior (Basinger, 1990).

Studies in religious orientation, as well as factor analysis of religiosity scales (Donahue, 1985; Gorsuch & Venable, 1983), have identified two dimensions of religiosity: intrinsic and extrinsic (Allport & Ross, 1967). These two dimensions were hypothesized to characterize the poles of religiosity. Extrinsic religiosity refers to the extent to which a person "uses" their religion to their ultimate end. Allport and Ross (1967) state that "extrinsic values are always instrumental and utilitarian" (p. 434). This person is thought to, in theological terms, turn to God without turning away from themselves.

Intrinsic religiosity, on the other hand, refers to the extent to which a person "lives" their religion (Allport & Ross, 1967). Individuals with intrinsic religion find religion not only useful, but something that guides them as their primary motive in life. In Judeao Christian theological terms, these would be individuals who live out their faith in God in day to day life.

Based on the definitions of intrinsic and extrinsic religiosity, it seems logical that intrinsic religiosity comes more close to constituting a value and a driving force that directs individual behavior than extrinsic religiousity. Therefore, this study addressed intrinsic religiosity as a value in parents that may relate to adolescent internalized prosocial moral reasoning. It was hypothesized that there would be a positive relationship between the level of mothers' and fathers' perception of their intrinsic religiosity and adolescents' internalized prosocial moral reasoning.

Parental Work Values and Adolescent Internalized Prosocial Moral Reasoning. One of the difficulties in identifying and measuring values is the problem with the congruence between inner thoughts and outward behavior. One of the ways to address this is to

address how values manifest themselves in various settings. Within the study of career development, Super (1976) proposed that one manifestation of a person's values is found in what they value regarding work. Work is an integral part of the human experience and is important not only to earning a living, but also serves as an identity and contributes to the self-worth of individuals. Furthermore, work brings order and meaning to life as well as provides an opportunity to fulfill other values, such as interaction with others (Super, 1976). Smolak (1993) noted that work plays such an important part in the lives of individuals that Erikson (cited in Smolak, 1993) included the conflict that children have in acquiring the skills that they will need to function as adults (industry versus inferiority) in his eight stages of man. Furthermore, Freud (cited in Smolak, 1993) noted the importance of work when he defined a healthy adult as someone who could work and love.

While values are defined as desirable ends or objectives which people seek in their behaviors, work values are goal directed motives that influence career development and occupational adjustment (Bolton, 1985). Vocational behavior can be viewed as an extension of the inner person, where the "psychological maturity and vocational maturity are similar concepts" (Holland, 1973, p. 90). Work contributes to an individuals' quality of life, not only in financial means, but also in identity and self-worth. Theoretically, individuals choose careers that will allow them to act in accordance with their view of themselves which has developed over time (Fuhrmann, 1986). A systems theory perspective would suggest that the values that a person has influences their choice of careers and, reciprocally, these work values are associated with values manifested in other areas of life, including the parent-adolescent relationship. This is consistent with the importance of recognizing the work role as a reflection of broader life goals (Super, 1984).

Super (1968) developed a measure of work values, the Work Values Inventory (WVI) that "measures the entire range of values that are intrinsic and extrinsic to work" (Bolton, 1985, p. 835). These values are defined as desirable ends or goals that people seek in their behavior and motivate them in their work or profession (Bolton, 1985). Since work values of the parents also relate to broader life values, it is important to investigate how values that are manifested in work may contribute to other aspects of the family like their adolescents internalized prosocial moral reasoning. Specifically, parental work values seem especially promising as factors relating to adolescent internalized prosocial moral reasoning.

Altruism, as a value applied to work, can be defined as valuing work that allows one to contribute to the welfare of others. Parents who are interested in working to help others would likely be less interested in their own self-interests and more interested in the needs of others. Altruism has been found to be positively related to prosocial behavior in the past (Hay, 1994).

Prestige refers to work which gives individuals standing in the eyes of others (Bolton, 1985). This variable seems to be focused on self-interest and may be negatively related to internalized prosocial moral reasoning. While prestige can be considered to be motivated by self-interest, it can also be associated with competence in both life and the parenting role (Etaugh & Poertner, 1991). However, it is the value of prestige, or the motivation behind the prestige that this study is interested in and may not be conducive to being in touch with the needs of others.

Mental alertness related to work allows individuals the opportunity to think independently and learn how and why things work. This variable addresses the individuals' tendency to use intellectual abilities for direct their actions. This line of thinking is consistent with past research that suggests that individuals who have higher intellectual ability score higher on tests of moral reasoning (Sanders, Lubinski, &

Benbow, 1995). Parents may educate their children in prosocial moral reasoning through discussions and debates that they may have with them.

Based upon these ideas about parental work values, a positive relationship was hypothesized between the level of mothers' and fathers' reports of their altruistic and mental alertness and adolescent internalized prosocial moral reasoning. Conversely, a negative relationship was hypothesized between the level of mothers' and fathers' perception of their values about prestige and adolescent internalized prosocial moral reasoning.

Parents' Internalized Prosocial Moral Reasoning and Adolescent Internalized Prosocial Moral Reasoning. Internalized prosocial moral reasoning is concerned with how interested in others an individual may be and constitutes a value based upon the how individuals perceived it necessary to act toward the good of others. Systems theory recognizes that families incorporate behaviors, or patterns of interaction, that they have learned in the past and think will work in the future. These patterns set the stage for what adolescents learn about those specific behaviors. Through redundancy, individuals incorporate these patterns of interaction (Whitchurch & Constantine, 1993; Watzlawick, Bavelas, & Jackson, 1967). Similarly, as previously stated, past research (e.g., Peterson & Rollins, 1987) has suggested that a generational transmission of values typically occurs between parents and youth as part of the socialization process and parents who score high on a measure for internalized prosocial moral reasoning would likely value helping others and would be likely to reinforce this behavior as a rule in the household. Therefore, a positive relationship was hypothesized between the level of mothers' and fathers' reports of their internal prosocial moral reasoning and adolescent internalized prosocial moral reasoning.

Demographic Variables and Adolescent Internalized Prosocial Moral Reasoning. Selected demographic variables, most notably age and gender, may relate to variation in adolescent internalized prosocial moral reasoning. Although previous research has indicated that other demographic variables such as socioeconomic status and birth order may be related to adolescent internalized prosocial moral reasoning, the results of these demographic variables do not consistently relate to internalized prosocial moral reasoning in adolescents (for a review, see Eisenberg, 1989). What seems to be more consistent is the wide range of developmental changes, including changes in both cognitive and emotional development during adolescence, which have the potential to be related to variations in their internalized prosocial moral reasoning. Furthermore, the expectation that an individual's reasoning will change with age is consistent with other theoretical frameworks that are concerned with moral reasoning (Kohlberg, 1981). Therefore, it would be consistent with past research to conclude that adolescent internalized prosocial moral reasoning would increase with age.

Although previous studies have not found significant differences between males and females in regards to adolescent internalized prosocial moral reasoning (Eisenberg & Mussen, 1989), other studies have found differences in gender in regards to various concepts that are related to similar variables such as empathy (Henry et al., 1996). Furthermore, social observers have noted that traditional female gender roles include a greater emphasis upon prosocial development than boys (Eisenberg, 1992). Thus, further research is needed to examine the age and gender of the adolescents related to internalized prosocial moral reasoning.

Family form is also a variable related to a variety of adolescent qualities (Peterson & Hann, in press). Although some previous research has indicated that it is not necessarily the family form, but family dynamics that play a role in functioning in families (Sager, 1995), research suggests that adolescents may have difficulty

adjusting to a stepfamily and may express this difficulty in their behavior (Borrine, Handal, Brown, & Searight, 1991). Therefore, family form has the potential to be related to adolescent prosocial development and needs to be considered as a possible predictor of adolescent prosocial moral reasoning.

Based upon these ideas about demographic variables and adolescent internalized prosocial moral reasoning, it was hypothesized that adolescent age would be positively related to adolescent internalized prosocial moral reasoning, that adolescent girls would report higher levels of internalized prosocial moral reasoning than adolescent boys, and that adolescents from nuclear families would report higher levels of internalized prosocial moral reasoning than those from other family forms.

Research Questions

Based upon the ideas presented above, the following research questions were identified:

1. What relationships exist between selected demographic variables (age of adolescent, gender of adolescent, and family form) and adolescent internalized prosocial moral reasoning?
2. What relationships exist between selected parental behaviors (support, induction, love withdrawal, punitiveness) and adolescent internalized prosocial moral reasoning?
3. What relationships exist between selected parental values (intrinsic religiosity, altruism, prestige, mental alertness, and internalized prosocial moral reasoning) and adolescent internalized prosocial moral reasoning?
4. What amounts of unique variance in adolescent internalized prosocial moral reasoning are explained by the examination of demographic variables, parental behaviors, and parental values after controlling for the earlier sets of variables?

Hypotheses

A visual representation of the research model (see Figure 1, Appendix G) was developed to test the previously stated hypotheses:

Insert Figure 1 here

APPENDIX B

Methodology

Research Design

This study utilized a self-report survey design with a convenience sample of fathers, mothers, and their adolescent child. Self-report questionnaires were used to measure various demographic variables (age and gender of adolescents and family form), parental behaviors of aspects of control and support, parental values (intrinsic religiosity, altruism, prestige, intellectual stimulation, and mother' and fathers' internal prosocial moral reasoning), and adolescents' internalized prosocial moral reasoning. A survey design is the method of choice because the research is intended to measure relationships among variables that have already occurred and cannot be manipulated (Judd, Smith, & Kidder, 1991). The nature of the question in this study was to describe perceptions of phenomena that occur in families so possible intervention can be made to promote the development of internalized prosocial moral reasoning in adolescents. The self-report questionnaire format of this study allowed for participants to remain anonymous, and theoretically, answer the questions more completely (Miller, 1986). The method of addressing multiple family members provided a more comprehensive description of the family variables than a single response from one family member because it looked at different levels of the system (Henry et al., 1996; Sabatelli & Bartle, 1995).

Sample and Procedure

For purposes of this study, family form was described as being either biological families where all family members are related by blood or legal means, or remarried families where there are at least one child in the family is not biologically related to one of the parents. The criteria for selection included families with at least

one adolescent child (age 13-18) living in the same household with at least one of their biological or adopted parents. The father and the mother, as well as the oldest adolescent living in the home were asked to fill out the questionnaires. If the parent living in the home was a stepparent, the adolescent was asked to respond to the parent or stepparent living in the household. The oldest adolescent living in the home was asked to participate in the study to help control for bias that might result in selection of subjects.

Data were collected through two primary approaches. The first was through a modification of the Dillman (1978) method. Several sources were used to identify families who might participant in this study. First, several Church of Christ ministers were contacted and informed of the study and asked for their help in soliciting perspective families. They were sent a copy of the questionnaire and asked to review it and see if they thought it would be an appropriate study in which their should participate. Churches and youth ministers were asked to supply a list of names of families in their church that met the criteria for this study. Potential participants were made aware of the study through the weekly newsletters from the church. The identified families were sent a packet including questionnaires for the mother, father, and adolescent, informed consent and assent forms (Appendix F), a letter from the researchers explaining the study (Appendix F), and a form letter from the minister (Appendix F). Individuals were given a follow-up reminder of the study by an announcement in their adult Bible class at their church. The second approach involved the researcher passing out the questionnaire out in a combined parent-adolescent Bible class. Prior arrangements were made with the youth minister who made the arrangements for the combined class. A brief overview of the study and an explanation of the materials were given prior to the individuals filling out the questionnaire. The

same materials were utilized in both approaches. Data gathered in this manner yielded 48 cases.

The second technique for gathering data used snowballing tactics by asking participants for suggestions of other families that meet the selection criteria. All potential participants were informed that they were free to decline and that there are no consequences in doing so.

The data collection procedure yielded 396 mothers, fathers, and adolescents who responded to the initial questionnaire representing 160 separate families. 114 cases were selected after screening out subjects that did not meet the requirements of the study. Since some cases only reported one parent, the selected sample contained 107 mothers and 88 fathers. Frequencies of demographics are presented in Table 5.

The instructions included in the letter were for family members to fill out the appropriate questionnaire (marked "father", "mother" and "adolescent") by themselves with no other family members present in the room. They were instructed to personally staple their questionnaire shut, place it in the addressed, stamped envelope that was provided, seal the envelope, and mail it to the project director. This method was selected to protect the confidentiality for each participant. The individuals who filled out the questionnaire in a classroom setting were instructed to fill out the materials by themselves and place them in an envelope and seal it after the class period was over.

The instrument was given to three individuals before data collection to assess approximate time for completion and readability of the questionnaire. The entire questionnaire was estimated to take from 20 to 35 minutes for adolescents and parents to complete. In exchange for their participation in the study, each church that participated was offered a free seminar over the results of the study. They were also told that the results of the study would be submitted for publication. Further, the

participants were offered a copy of the results of the study through requesting it through the primary researcher. Only one individual requested a copy of the study and they will be sent a summary overview after the project has been completed.

Measurement

For a summary of the measures and subscales, see Table 6 and Table 8.

Adolescent data. The demographic variables of adolescent age, gender, and family form were measured using a standard fact sheet to be completed by the adolescents. Adolescent internalized prosocial moral reasoning was measured through using an existing measure of prosocial moral reasoning called the PROM (Carlo, Eisenberg, & Knight, 1992) (Appendix C). The PROM is an objective measure of adolescent prosocial reasoning that takes approximately 20 minutes to administer. The instrument consists of seven stories with response items that are hypothesized to relate to the five levels of Eisenberg's (1986) levels of prosocial moral reasoning (Carlo et al., 1992). The responses for each story include one hedonistic item, one needs-oriented item, one approval-oriented item, one stereotypic item, one item that reflects higher level reasoning, and a lie/nonsense item (Carlo et al., 1996). Individuals who took this instrument were asked to respond to how they believe the character in the stories should respond to the scenario by responding to the six levels of prosocial moral reasoning on a 5-point scale which ranges from 1 = not at all to 5 = greatly (Carlo et al., 1992).

Past research has indicated individuals tend to answer the questions on either end of the scale. Therefore, Carlo et al. (1996) recommended obtaining a proportion score. This study calculated the proportion score by dividing the raw score for internalized response by the total PROM scale scores to obtain a score that reflects the participants preference (Carlo et al., 1996). Internal consistency (Cronbach's alpha) in

previous studies has been reported to be between .60 and .85 for all of the stories. This study found Cronbach's alpha ranged from .66 to .82 for adolescent internalized prosocial moral reasoning (see Table 7 for a summary of reliabilities).

Adolescent perceptions of fathers' and mothers' support, induction, love withdrawal, and punitiveness was assessed through self-report subscales of the Parent Behavior Measure (Peterson, 1982) These scales contain 4 items, 5 items, 2 items, and 7 items respectively. (Appendix C). Sample items include: (1) "This parent seems to approve of me and the things I do" (support), (2) "This parent tells me how good others feel when I do right" (induction), (3) "This parent avoids looking at me when I have disappointed him/her" (love withdrawal) and (4) "This parent punishes me by not letting me do things that I really enjoy" (punitiveness). Response choices were: 1 = *strongly disagree* to 5 = *strongly agree*. Adolescents were asked to respond to each question two times, once for their father and once for their mother. Adolescents with a stepparent were instructed to answer the questions regarding the stepparent living in the home. This self-report questionnaire assesses parental use of control and support and were administered to the adolescent to obtain their perception of their parents teaching practices. Previous studies report internal consistency reliability coefficients (Cronbach's alphas) for the support, induction, punitiveness, and love withdrawal subscales of .81, .86, .85, and .75, respectively (Henry et al., 1996).

Reliabilities in the current study ranged from .63 to .78 for all stories (see Table 7) with the exception of mother support and fathers love withdrawal, which had Cronbach's alpha of .48 and .47 respectively. However, by eliminating one item, support raised to .81. It was decided to eliminate the corresponding item for the fathers' scores to be consistent. The love withdrawal item was reviewed by 2 other experts in the field and it was decided to use a single item for love withdrawal which intuitively seemed to be a valid measure of love withdrawal (item #7: This parent will

not talk to me when I displease him/her"). The logic in this was that there would have to be a strong relationship between two variables for it to be significant.

Parental data. Parents' intrinsic religiosity was assessed through a 6-item intrinsic subscale on the religiosity scale developed by Gorsuch and Venable (1983) (Appendix C). Some sample questions from the religiosity instrument include: (a) I try hard to live all my life according to my religious beliefs and (b) My religion is important to me because it answers many questions about the meaning of life. Participants were asked to respond to each question on a 5-point Likert-type scale ranging from 1 to 5 consisting of "Strongly Disagree," "Disagree," "Uncertain," "Agree," or "Strongly Agree." Items were summed and averaged to obtain a total intrinsic score for both fathers and mothers. Previous research (Carson, 1995) has reported that this scale had a Cronbach's alpha coefficient of .79. This study found Cronbach's alphas to be .74 for fathers and .81 for mothers.

Since adult work values are one of the areas which represents the broader life values of the adults, selected scales from the Work Values Inventory (WVI) (Super, 1968) (Appendix C) were used to assess parents' values because it "measures the entire range of values that are intrinsic and extrinsic to work" (Bolton, 1985, p. 835). The WVI is a 45-item self-report instrument in which participants respond to a 5-point Likert-type scale ranging from very important =5 to unimportant = 1. Items focus on four constructs: personality traits, values, interests, and needs. The WVI identifies 15 work values that were identified through comprehensive literature review and refined through various experimental studies such as taped interviews (see Super, 1973).

Subscales from the WVI include: (1) altruism (addresses the area of contributing to the welfare of others), (2) intellectual stimulation (using one's intellectual ability and exercising one's own judgment) and (3) prestige (which is work that gives the individual standing in the eyes of others) (Bolton, 1985, p. 835). Each

subscale contains three items which were added together and the mean was taken to achieve an overall subscale score.

Analysis

The means and standard deviations were established and reported in Tables 1 and 2.

Insert Table 2

Data were transposed to depict meaningful variables. Most notably, family form variable was created by giving intact, single parent families a score of "0" and all other families a score of "1" and a proportion score was calculated for adolescents, fathers, and mothers internal prosocial moral reasoning by summing all prosocial reasoning variables and dividing by the internal prosocial reasoning score (Carlo et al., 1996). This score was then rerun using the arcsine function to obtain a modified proportion score (Cohen & Cohen, 1983).

The means and standard deviations and correlations for each variable are reported for fathers in Table 1 and for mothers in Table 2. Correlations among the variables in the study were examined to assess the extent to which correlations among the predictor variables indicate the potential for multicolinearity. Finally, hierarchical multiple regression analysis was used to test the research hypotheses. Specifically, hierarchical multiple regression was used to examine the extent to which the data provide support for the hypotheses (Cohen & Cohen, 1983). Because mothers and

fathers may interact differently with the adolescent, the regression models were run two times, once for fathers and then again for mothers. In Step 1 of the hierarchical multiple regression equation, the demographic variables (age of adolescent, gender of adolescent, and family form) was entered as predictors of adolescent internalized prosocial moral reasoning. In Step 2, the parental behaviors were entered (support, induction, love withdrawal, and punitiveness) as an additional set of predictors of adolescent internalized prosocial moral reasoning (beyond the demographic variables). In Step 3, the parental values were entered (internal religiosity, altruism, prestige, and intellectual stimulation, and parental internalized prosocial moral reasoning) as an additional set of predictors of adolescent internalized prosocial moral reasoning (beyond the demographic and parental behavior variables). In addition, data were analyzed to examine the amount of additional variance in adolescent internalized prosocial moral reasoning accounted for by each step (Step 1, demographic variables; Step 2, parental behaviors; Step 3, parental values) of the hierarchical multiple regression equation. Significance levels were set at $p < .05$ (Miller, 1986).

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APPENDIX C
Instruments

OKLAHOMA STATE UNIVERSITY
DEPARTMENT OF FAMILY RELATIONS AND CHILD DEVELOPMENT

ADOLESCENT PROSOCIAL MORAL REASONING PROJECT
ADOLESCENT FORM

PART I: Complete the following items:

1. How old are you? _____ years old

2. What is your grade in school? Circle your answer.
   6 7 8 9 10 11 12 Other, please specify _____

3. What is your sex? Circle your answer.
   1 Male 2 Female

4. What is your ethnic group? (please check your answer).

   ___ Native American
   ___ African American
   ___ Hispanic
   ___ Asian
   ___ White
   ___ Multiethnic Describe: _____
   ___ Other _____

5. Do you live with your parents? Circle your answer.
   1 Yes 2 No
   If no, with whom do you live? _____

6. Which of the following best describes your biological parents? Circle your answer.
   1 Married 3 Separated 5 Single
   2 Divorced 4 Widowed 6 Other, please explain_____

7. Which of the following best describes the parents or guardians with whom you live? Circle your answer.
   1 Both biological mother and biological father
   2 Biological father and stepmother
   3 Biological mother and stepfather
   4 Biological father only
   5 Biological mother only
   6 Adoptive mother and adoptive father
   7 Some other person or relative
   Please describe_____

8. About how many time a week do you attend worship services?
   0 1 2 3 4 5 6 7 8 9

9. About how many time a week do you go to Bible studies, youth group activities, or other-church related classes?
   0 1 2 3 4 5 6 7 8 9

10. If you live with a parent and a stepparent, how many years have they been married to each other?
    _____ Years _____ Not applicable

11. Are you currently employed? ____ yes ____no

Approximately how many hours a week (during the school year) do you work?

_____

This section deals with your siblings **both in and outside your home** - brother(s)/ sister(s), stepbrother(s)/stepsister(s), adopted brother(s)/adopted sister(s), half brother(s)/half sister(s).

12. List the relationship and age of each sibling and whether or not he/she currently lives in your home.

Relationship	Age	In home?	Relationship	Age	In home?
Example: half-brother	17	yes			

OKLAHOMA STATE UNIVERSITY
DEPARTMENT OF FAMILY RELATIONS AND CHILD DEVELOPMENT

ADOLESCENT PROSOCIAL MORAL REASONING PROJECT
MOTHER FORM

1. Age of the mother _____:

3. What is your occupation?

_____
_____

4. Are you currently employed in this capacity?
Full time _____
Part time _____
not employed at this time _____

7. Your current household income per year before taxes (please check one):

___ Below $10,000
___ $ 10,001-15,000
___ $ 15,001 - 20, 000
___ $ 20,001 - 25,000
___ $ 25,001 - 30, 000
___ $ 30,001 - 40, 000
___ $ 40,001 - 50,000
___ $ 50,001 - 60,000
___ $ 60,001 - 70,000
___ $ 70,001 - 90,000
___ $90,001 - 120,000
___ $ 120,001 - 150,000
___ $ 150,001 - 200,000
___ $ 200,000 plus

8. Circle the highest level in school that you have completed.

1 Completed grade school
2 Some high school
3 Graduated from high school
4 Vocational school after high school
5 Some college, did not graduate
6 Graduated from college
7 Post college education (graduate school/law school/medical school)
8 Other training after high school, please specify,_____

14. Do you attend a church or synagogue?
Yes _____ No _____

15. If yes, please circle the answer that best fits the name of the church or synagogue you attend.

1 Assembly of God
2 Christian Church
3 Jewish
4 Presbyterian
5 Latter Day Saints
6 Seventh Day Adventist
7 Baptist
8 Church of Christ
9 Lutheran
10 Bible Church
11 Jehovah's Witness
12 Catholic
13 Episcopal
14 Methodist
15 Community
16 Other _____

16. How often do you attend worship services?

1. Once a week
2. More than once a week
3. Once a month
3. Two or three times a month
4. Several times a year
5. Less than several times a year

OKLAHOMA STATE UNIVERSITY
DEPARTMENT OF FAMILY RELATIONS AND CHILD DEVELOPMENT

ADOLESCENT PROSOCIAL MORAL REASONING PROJECT
FATHER FORM

1. Age of the father _____

2. What is your occupation?
_____
_____

3. Are you currently employed in this capacity?
Full time _____
Part time _____
not employed at this time _____

4. Your current household income per year before taxes (please check one):

___ Below $10,000	___ $ 30,001 - 40, 000	___ $90,001 - 120,000
___ $ 10,001-15,000	___ $ 40,001 - 50,000	___ $ 120,001 - 150,000
___ $ 15,001 - 20, 000	___ $ 50,001 - 60,000	___ $ 150,001 - 200,000
___ $ 20,001 - 25,000	___ $ 60,001 - 70,000	___ $ 200,000 plus
___ $ 25,001 - 30, 000	___ $ 70,001 - 90,000	

5. Circle the highest level in school that you have completed.

1 Completed grade school
2 Some high school
3 Graduated from high school
4 Vocational school after high school
5 Some college, did not graduate
6 Graduated from college
7 Post college education (graduate school/law school/medical school)
8 Other training after high school, please specify,_____

6. Do you attend a church or synagogue?
Yes _____ No _____

7. If yes, please circle the answer that best fits the name of the church or synagogue you attend.

1 Assembly of God	7 Baptist	12 Catholic
2 Christian Church	8 Church of Christ	13 Episcopal
3 Jewish	9 Lutheran	14 Methodist
4 Presbyterian	10 Bible Church	15 Community
5 Latter Day Saints	11 Jehovah's Witness	16 Other _____
6 Seventh Day Adventist		_____

16. How often do you attend worship services?

1. Once a week
2. More than once a week
3. Once a month
3. Two or three times a month
4. Several times a year
5. Less than several times a year

Directions: Think about your relationship with your mother/stepmother (or female guardian) and or father/stepfather (or male guardian). RESPOND REGARDING THE FAMILY WITH WHOM YOU LIVE. Using the scale below, circle the answer that best describes your thoughts and feelings about each parent/stepparent (or guardian).

SD Strongly Disagree	D Disagree	N Neither Agree Nor Disagree	A Agree	SA Strongly Agree

1. This parent explains to me that when I share things with other family members, that I am liked by other family members.	Mother	SD	D	N	A	SA
	Father	SD	D	N	A	SA
2. This parent seems to approve of me and the things I do.	Mother	SD	D	N	A	SA
	Father	SD	D	N	A	SA
3. When I ask questions, I get honest answers from this parent.	Mother	SD	D	N	A	SA
	Father	SD	D	N	A	SA
4. I am very satisfied with how this parent and I talk together.	Mother	SD	D	N	A	SA
	Father	SD	D	N	A	SA
5. This parent says nice things about me.	Mother	SD	D	N	A	SA
	Father	SD	D	N	A	SA
6. This parent will not talk to me when I displease him/her.	Mother	SD	D	N	A	SA
	Father	SD	D	N	A	SA
7. This parent is always a good listener.	Mother	SD	D	N	A	SA
	Father	SD	D	N	A	SA
8. This parent explains to me how good I should feel when I do what is right.	Mother	SD	D	N	A	SA
	Father	SD	D	N	A	SA
9. This parent is always finding fault with me.	Mother	SD	D	N	A	SA
	Father	SD	D	N	A	SA
10. This parent physically disciplines me.	Mother	SD	D	N	A	SA
	Father	SD	D	N	A	SA
11. This parent tries to understand my point of view.	Mother	SD	D	N	A	SA
	Father	SD	D	N	A	SA
12. This parent punishes me by sending me out of the room.	Mother	SD	D	N	A	SA
	Father	SD	D	N	A	SA
13. Over the past several years, this parent has explained to me how good I should feel when I share something with other family members.	Mother	SD	D	N	A	SA
	Father	SD	D	N	A	SA
14. This parent complains about my behavior.	Mother	SD	D	N	A	SA
	Father	SD	D	N	A	SA
15. This parent tells me how good others feel when I do what is right.	Mother	SD	D	N	A	SA
	Father	SD	D	N	A	SA
16. This parent punishes me by not letting me do things with other teenagers.	Mother	SD	D	N	A	SA
	Father	SD	D	N	A	SA

17. This parent explained to me how good I should feel when I did something that s/he liked.	Mother	SD	D	N	A	SA
	Father	SD	D	N	A	SA
18. This parent tells me how much s/he loves me.	Mother	SD	D	N	A	SA
	Father	SD	D	N	A	SA
19. This parent can tell how I'm feeling without asking.	Mother	SD	D	N	A	SA
	Father	SD	D	N	A	SA
20. This parent does not give me any peace until I do what s/he says.	Mother	SD	D	N	A	SA
	Father	SD	D	N	A	SA
21. I find it easy to discuss problems with this parent.	Mother	SD	D	N	A	SA
	Father	SD	D	N	A	SA
22. I can discuss my beliefs with this parent without feeling restrained or embarrassed.	Mother	SD	D	N	A	SA
	Father	SD	D	N	A	SA
23. This parent punishes me by not letting me do things that I really enjoy.	Mother	SD	D	N	A	SA
	Father	SD	D	N	A	SA
24. If I were in trouble, I could tell this parent.	Mother	SD	D	N	A	SA
	Father	SD	D	N	A	SA
25. When talking to this parent, I have a tendency to say things that would be better left unsaid.	Mother	SD	D	N	A	SA
	Father	SD	D	N	A	SA
26. I openly show affection to this parent.	Mother	SD	D	N	A	SA
	Father	SD	D	N	A	SA
27. This parent avoids looking at me when I have disappointed him/her.	Mother	SD	D	N	A	SA
	Father	SD	D	N	A	SA
28. It is very easy for me to express all my true feelings to this parent.	Mother	SD	D	N	A	SA
	Father	SD	D	N	A	SA
29. This parent has made me feel that s/he would be there if I needed him/her.	Mother	SD	D	N	A	SA
	Father	SD	D	N	A	SA
30. This parent knows where I am after school.	Mother	SD	D	N	A	SA
	Father	SD	D	N	A	SA
31. I tell this parent who I am going to be with when I go out.	Mother	SD	D	N	A	SA
	Father	SD	D	N	A	SA
32. When I go out, this parent knows where I am.	Mother	SD	D	N	A	SA
	Father	SD	D	N	A	SA
33. This parent knows the parents of my friends.	Mother	SD	D	N	A	SA
	Father	SD	D	N	A	SA
34. This parent knows who my friends are.	Mother	SD	D	N	A	SA
	Father	SD	D	N	A	SA
35. This parent knows how I spend my money.	Mother	SD	D	N	A	SA
	Father	SD	D	N	A	SA

Carefully read the stories and answer the questions.

Sandy's Story

Sandy was a student at school. One day Sandy was walking into her new class early and saw an older girl teasing and making fun of another girl's clothes. The girl was crying. There was no one else around and Sandy did not know the girls very well, but she had heard that the girl that was being teased was very poor and the older girl had a lot of friends. Sandy thought that maybe she should try to stop the older girl but she was afraid that the older girl and her friends might pick on her and tease her also.

What should Sandy do? (Check one)

_____ Sandy should try to stop the older girl
_____ Not sure
_____ Sandy should not stop the older girl

How important were each of the following reasons in making your decision? IMPORTANCE (Circle one for each):

Great	Much	Some	Little	No	1. it depends whether Sandy thinks the older girl is mean or not
Great	Much	Some	Little	No	2. it depends whether the other girl is crying a lot
Great	Much	Some	Little	No	3. it depends whether Sandy can find other friends to do things with in school
Great	Much	Some	Little	No	4. it depends whether Sandy thinks that she is doing what she believes she should do
Great	Much	Some	Little	No	5. it depends whether Sandy's classmates would approve of what she does
Great	Much	Some	Little	No	6. it depends whether Sandy is morally-abstracted about affective ties or not

From the list of reasons above, choose the three most important (Circle one for each):

Which was the First most important? 1 2 3 4 5 6
Which was the Second most important? 1 2 3 4 5 6
Which was the Third most important? 1 2 3 4 5 6

Tony's Story

A young boy named Tony had a very unusual type of blood. One day right after Tony had begun school and was accepted on the baseball team, a doctor called Tony to ask him to give a large amount of blood to a boy who was very sick and needed more blood of the same kind as Tony's to get well. Because Tony was the only person in the town with the sick boy's type of blood, and since this was a rare and serious sickness, the blood would have to be given a number of times over a period of several weeks. So, if Tony agreed to give his blood, he would have to go into the hospital for several weeks. Being in the hospital would make Tony feel weak for a while, he would lose his spot on the team, and he would be very far behind in school.

What should Tony do? (Check one)
_____ Tony should give blood
_____ Not sure
_____ Tony should not give blood

How important were each of the following reasons in making your decision? IMPORTANCE (Circle one for each):

Great	Much	Some	Little	No	1. It depends whether Tony thinks that helping is nice or not
Great	Much	Some	Little	No	2. It depends on Tony's unidimensional approach to social classes.
Great	Much	Some	Little	No	3. It depends whether Tony believes his friends and parents will like what he does or not
Great	Much	Some	Little	No	4. It depends whether Tony feels that losing his spot on the team is important or not
Great	Much	Some	Little	No	5. It depends whether Tony can understand how badly the other boy is feeling
Great	Much	Some	Little	No	6. It depends how sick the other boy will get

From the list of reasons above, choose the three most important (Circle one for each):

Which was the First most important? 1 2 3 4 5 6
Which was the Second most important? 1 2 3 4 5 6
Which was the Third most important? 1 2 3 4 5 6

Math Story

Julie knows a lot about math. One day a girl who had just moved into Julie's class asked Julie to help her with her math homework that weekend. The girl was having a hard time catching up with her math class, she had only the weekend to prepare for the math test the next Monday, and the girl needed to pass. If Julie helps the girl with her math homework, then she won't be able to go to the beach with her friends that weekend.

What should Julie do? (Check one)
_____ Julie should help the girl with the math homework
_____ Not sure
_____ Julie should go to the beach with her friends

How important were each of the following reasons in making your decision ? IMPORTANCE (Circle one for each):

Great Much Some Little No	1. it depends whether Julie's parents and friends think she did the right thing or the wrong thing
Great Much Some Little No	2. it depends if Julie thinks its the nice thing to do or not
Great Much Some Little No	3. it depends if Julie thinks the girl really needs help or not
Great Much Some Little No	4. it depends if Julie really wants to go to the beach or not
Great Much Some Little No	5. it depends whether justice can be served in furthering the cause of reciprocity in priorities
Great Much Some Little No	6. it depends whether Julie feels that everyone is better off if each person helps others

From the list of reasons above, choose the three most important (Circle one for each):

Which was the First most important? 1 2 3 4 5 6
Which was the Second most important? 1 2 3 4 5 6
Which was the Third most important? 1 2 3 4 5 6

The Flood

One day, in a town near a big river, there was a big rain storm and the river started to overflow. The water from the river got into the streets and houses and everywhere. Because of the flooding, there was no way for food to be brought into the town from far away. Mike had some food, and lived close to the town. But if Mike took food to the town's people, then he wouldn't have enough food for himself and he may not be able to get anymore food for a long time. If Mike had no food he would not die, but he would get sick.

What should Mike do? (Check one)
_____ Mike should take the food
_____ Not sure
_____ Mike should stay home

How important were each of the following reasons in making your decision ? IMPORTANCE (Circle one for each):

Great	Much	Some	Little	No	1. it depends whether Mike's parents and his friends would approve or disapprove of what he does
Great	Much	Some	Little	No	2. it depends whether the town's people would get sick or not
Great	Much	Some	Little	No	3. it depends whether Mike would feel bad if the people in the town got sick
Great	Much	Some	Little	No	4. it depends whether Mike thinks it would be mean not to help
Great	Much	Some	Little	No	5. it depends whether existential notions about the universe are logical to debate
Great	Much	Some	Little	No	6. it depends if Mike expects to need some help from the town's people in the future

From the list of reasons above, choose the three most important (Circle one for each):

Which was the First most important? 1 2 3 4 5 6
Which was the Second most important? 1 2 3 4 5 6
Which was the Third most important? 1 2 3 4 5 6

The Accident

One day Mary was going to a friend's party. On the way, she saw a girl who had fallen down and hurt her leg. The girl asked Mary to go to the girl's house and get her parents so the parents could come and take her to a doctor. But if Mary did run and get the girl's parents, Mary would be late to the party and miss the fun and social activities with her friends.

What should Mary do? (Check one)
_____ Mary should run and get the girl's parents
_____ Not sure
_____ Mary should go to her friend's party

How important were each of the following reasons in making your decision? IMPORTANCE: (Circle one for each)

Great Much Some Little No	1. It depends how Mary would feel about herself if she helped or not
Great Much Some Little No	2. It depends how much fun Mary expects the party to be and what sorts of things are happening at the party
Great Much Some Little No	3. It depends whether Mary believes in people's values of metacognition or not
Great Much Some Little No	4. whether Mary's parents and friends will think she did the right or she did the wrong thing
Great Much Some Little No	5. It depends whether the girl really needs help or not
Great Much Some Little No	6. It depends whether Mary thinks its the decent thing to do or not

From the list of reasons above, choose the three most important: (Circle one for each question)

Which was First most important?: 1 2 3 4 5 6
Which was Second most important?: 1 2 3 4 5 6
Which was Third most important?: 1 2 3 4 5 6

Swimming Story

Scott was very good at swimming. He was asked to help young handicapped children who could not walk, learn to swim so that they could make their legs strong for walking. Scott was the only one in town who could do the job because he was a good swimmer and a swimming teacher. But helping the crippled children would take much of Scott's free time left after work and Scott wanted to practice swimming very hard for an important swimming contest coming up. If Scott could not practice swimming in all his free time, he would probably lose the swimming contest and not receive the prize for winning, which was money. Scott was planning on using the prize money for his college education or for other things he wanted.

What should Scott do? (Check one)
_____ Scott should teach the swimming class
_____ Not sure
_____ Scott should practice for the swimming contest

How important were each of the following reasons in making your decision? IMPORTANCE (Circle one for each):

Great Much Some Little No	1. It depends on the natural philosophies of ethical stature and societal incorporation
Great Much Some Little No	2. It depends whether Scott believes teaching the children is the nice thing to do
Great Much Some Little No	3. It depends if Scott really wants to win the swimming contest
Great Much Some Little No	4. It depends if the handicapped children's legs hurt or not
Great Much Some Little No	5. It depends whether Scott's parents and the community will think he did the right thing or he did the wrong thing
Great Much Some Little No	6. It depends whether or not Scott would feel good about the children being able to walk better

From the list of reasons above, choose the three most important (Circle one for each question):

Which was the First most important? 1 2 3 4 5 6
Which was the Second most important? 1 2 3 4 5 6
Which was the Third most important? 1 2 3 4 5 6

Ann's Story

One day while Ann was playing in her yard, she saw a bully push and tease another child whom she did not know. There weren't any grownups around. As Ann watched, the one girl kept pushing the other girl down every time she tried to get back up. Ann was having a good time playing in her yard, and the bully might pick on her too if she tried to help.

What should Ann do? (Check one)
_____ Ann should keep playing in her yard
_____ Not sure
_____ Ann should go and help the other child

How important were each of the following reasons in making your decision ? IMPORTANCE (Circle one for each):

Great Much Some Little No	1. It depends if the other girl is getting hurt or not
Great Much Some Little No	2. It depends if Ann feels concerned about the other girl or not
Great Much Some Little No	3. It depends if Ann thinks not helping would be mean or okay
Great Much Some Little No	4. It depends if Ann feels responsible about the nature of principled pathology
Great Much Some Little No	5. It depends if Ann is having a lot of fun or not
Great Much Some Little No	6. It depends on what Ann's parents and friends will think if she helps or doesn't help

From the list of reasons above, choose the three most important: (Circle one for each question)

Which was the First most important? 1 2 3 4 5 6
Which was the Second most important? 1 2 3 4 5 6
Which was the Third most important? 1 2 3 4 5 6

Directions: Everyone has personal viewpoints. There are no right or wrong answers because the questions refer to your own personal values and opinions, which may be very strong. To what extent do you agree or disagree with the following statements about society, the church, and your own beliefs? Please circle your answers.

1	2	3	4	5
Strongly Disagree	Disagree	Neither Agree Nor Disagree	Agree	Strongly Agree

1 2 3 4 5	1. I go to church because it helps me to make friends.
1 2 3 4 5	2. Sometimes I have to ignore my religious beliefs because of what people might think of me.
1 2 3 4 5	3. It is important to me to spend time outside of church in private thought and prayer.
1 2 3 4 5	4. I have often had a strong sense of God's presence.
1 2 3 4 5	5. I try hard to live all my life according to my religious beliefs.
1 2 3 4 5	6. My religion is important to me because it answers many questions about the meaning of life.
1 2 3 4 5	7. I would rather join a Bible study group than a church social group.
1 2 3 4 5	8. Although I am religious, I don't let it affect my daily life.
1 2 3 4 5	9. I go to church mainly because I enjoy seeing people I know there.
1 2 3 4 5	10. Although I believe in my religion, many other things are more important in life.
1 2 3 4 5	11. My relationship with Christ is a vitally important part of my life.

UNIVERSITY OF
CONNECTICUT

SCHOOL OF FAMILY STUDIES

June 27, 1997

Mr. David Sager
Department of Family Relations and Child Development
Oklahoma State University
242 Human Environmental Sciences
Stillwater, OK 74078-6122

fax: (405) 744-2800

Dear Dave:

This is to confirm that you have permission to use the copyrighted Work Values Inventory (WIS) in its entirety for your doctoral dissertation research, and to make copies of the WIS for that purpose without charge.

As the topic of your work with parents is of particular interest to me, I hope you will send me a copy of the results when they are available.

With best wishes for your scientific success,

Sincerely yours,

Charles M. Super
Professor and Dean

The statements below represent values which people consider important in their work. These are satisfactions which people often seek in their jobs or as a result of their jobs. They are not all considered equally important; some are very important to some people but of little importance to others. Read each statement carefully and indicate how important it is for you.

5 means "Very Important"
4 means "Important"
3 means "Moderately Important"
2 means "Of Little Importance"
1 means "Unimportant"

Work in which you ... *(Please circle your answer)*

5 4 3 2 1	1. ... have to keep solving new problems.
5 4 3 2 1	2. ... help others.
5 4 3 2 1	3. ... can get a raise.
5 4 3 2 1	4. ... are paid enough to live right.
5 4 3 2 1	5. ... have freedom in your own area.
5 4 3 2 1	6. ... gain prestige in your field.
5 4 3 2 1	7. ... need to have artistic ability.
5 4 3 2 1	8. ... are one of the gang.
5 4 3 2 1	9. ... are your own boss.
5 4 3 2 1	10. ... can be the kind of person you would like to be.
5 4 3 2 1	11. ... have a boss who gives you a square deal.
5 4 3 2 1	12. ... contribute new ideas.
5 4 3 2 1	13. ... get the feeling of having done a good day's work.
5 4 3 2 1	14. ... have authority over others.
5 4 3 2 1	15. ... try out new ideas and suggestions.
5 4 3 2 1	16. ... create something new.
5 4 3 2 1	17. ... know by the results when you've done a good job.

5 means "Very Important"
4 means "Important"
3 means "Moderately Important"
2 means "Of Little Importance"
1 means "Unimportant"

5 4 3 2 1	18. ... have a boss who is reasonable.
5 4 3 2 1	19. ... plan and organize the work of others.
5 4 3 2 1	20. ... add beauty to the world.
5 4 3 2 1	21. ... make your own decisions.
5 4 3 2 1	22. ... have pay increases that keep up with the cost of living.
5 4 3 2 1	23. ... are mentally challenged.
5 4 3 2 1	24. ... use leadership abilities.
5 4 3 2 1	25. ... have a supervisor who is considerate.
5 4 3 2 1	26. ... have a way of life, while not on the job, that you like.
5 4 3 2 1	27. ... form friendships with your fellow employees.
5 4 3 2 1	28. ... know that others consider your work important.
5 4 3 2 1	29. ... make attractive products.
5 4 3 2 1	30. ... feel you have helped another person.
5 4 3 2 1	31. ... add to the well-being of other people.
5 4 3 2 1	32. ... need to be mentally alert.
5 4 3 2 1	33. ... are looked up to by others.
5 4 3 2 1	34. ... have good contacts with fellow workers.
5 4 3 2 1	35. ... lead the kind of life you most enjoy.
5 4 3 2 1	36. ... see the results of your efforts.

APPENDIX D
Supplemental Tables

Table 5

Summary of Reported Demographics:

Fathers (N=88), Mothers (N= 107), Adolescents (N=114)

Characteristics	Frequency	Percentage
Age of adolescent		
13	22	19.3%
14	18	15.8%
15	27	23.7%
16	21	18.4%
17	17	14.9%
18	9	7.9%
Gender		
Male	56	49.1%
Female	58	50.9%
Family structure		
Biological two parent	86	75.4%
Biological father and stepmother	3	2.6%
Biological mother and stepfather	10	8.8%
Biological father only	1	.9%
Biological mother only	8	7.0%
Adoptive mother and adoptive father	5	4.4%
Other	1	.9%
Grade in school		
6	3	2.6%
7	16	14.0%
8	16	14.0%
9	20	17.5%
10	23	20.2%
11	19	16.7%
12	17	14.9%
Race		
Native American	4	3.5%
Hispanic	3	2.6%
Asian	1	.9%
White	102	89.5%
Multiethnic	1	.9%
Other	3	2.6%

(Table 5 continued on the next page)

Father Education		
Graduated from high school	3	2.6%
Vocational school after high school	2	1.8%
Some college, did not graduate	14	12.3%
Graduated from college	35	30.7%
Post college education	33	28.9%
Other	1	.9%
Mother Education		
Completed grade school	2	1.8%
Graduated from high school	7	6.1%
Vocational school after high school	5	4.4%
Some college, did not graduate	30	26.3%
Graduated from college	41	36.0%
Post college education	21	18.4%
Father reported household income		
Below $10,000	1	.9%
$ 15,001 - 20, 000	1	.9%
$ 25,001 - 30,000	1	.9%
$ 30,001 - 40, 000	7	6.1%
$ 40,001 - 50,000	12	10.5%
$ 50,001 - 60,000	11	9.6%
$ 60,001 - 70,000	8	7.0%
$ 70,001 - 90,000	18	15.8%
$ 90,001 - 120,000	10	8.8%
$ 120,001 - 150,000	5	4.4%
$ 150,001 - 200,000	3	2.6%
$ 200,000 plus	10	8.8%
Mother reported household income		
$ 15,001 - 20, 000	6	5.3%
$ 20,001 - 25,000	1	.9%
$ 25,001 - 30, 000	2	1.8%
$ 30,001 - 40, 000	15	13.2%
$ 40,001 - 50,000	7	6.1%
$ 50,001 - 60,000	15	13.2%
$ 60,001 - 70,000	9	7.9%
$ 70,001 - 90,000	21	18.4%
$ 90,001 - 120,000	8	7.0%
$ 120,001 - 150,000	4	3.5%
$ 150,001 - 200,000	7	6.1%
$ 200,000 plus	6	5.3%
Mothers who reported being homemakers		26%
Mothers who reported not being homemaker		68%
Missing data		6%

Table 6 - Summary of instruments

Variable	Measure	# items	Format	Person Reporting
Age	Fact sheet item	1 item	fill in blank	adolescent
Gender	Fact sheet item	1 item	circle one	adolescent
family form	Fact sheet item	1 item	fill in blank	adolescent
Support	Parental Behavior Measure (Support subscale)	4 items	Likert type	adolescent
Induction	Parental Behavior Measure (Induction subscale)	5 items	Likert type	adolescent
Punitiveness	Parental Behavior Measure (Punitiveness subscale)	7 items	Likert type	adolescent
love withdrawal	Parental Behavior Measure (Love withdrawal subscale)	2 items	Likert type	adolescent
Internal Religiosity	Religiousity Scale	6 items	Likert type	father/mothers
Altruism	Work Values Inventory	3 items	Likert type	father/mothers
Prestige	Work Values Inventory	3 items	Likert type	father/mothers
Intellectual stimulation	Work Values Inventory	3 items	Likert type	father/mothers
Internalized Prosocial Reasoning	PROM	7 items	Likert type	adolescent/ fathers/mothers

Table 7

Summary of Alpha Reliabilities on Subscales from Predictor and Criterion Variables:

Variables	fathers	mothers	adolescent
Parental support	.7570 (new .7233)*	.4810 (new .7914)*	
Induction	.7782	.7519	
Punitiveness	.6782	.6833	
Love withdrawal	.4855	.6379	
Intrinsic religiosity	.7315	.8061	
Altruism	.8385	.8672	
Prestige	.6621	.6474	
Intel. stimulation	.7349	.6600	
Pro. moral reason			
Stereotype	.7745	.8109	.6764
Hedonistic	.7626	.7713	.7001
Approval-oriented	.8403	.8818	.8132
Needs oriented	.7914	.7827	.6633
Internalized	.6912	.8549	.7805

* New Support reliability after item deleted.

Table 8
Summary of Subscales:

Subscales from Parent Behavior Measure	Page Number(s)	Item Mumber(s)
Mothers' support	89-90	2, 5, 18, 29
Fathers' support	89-90	2, 5, 18, 29
Mothers' induction	89-90	1, 8, 13, 15, 17
Fathers' induction	89-90	1, 8, 13, 15, 17
Mothers' punitiveness	89-90	9, 10, 12, 14, 16, 20, 23
Fathers' punitiveness	89-90	9, 10, 12, 14, 16, 20, 23
Mothers' love withdrawal	89-90	6
Fathers' love withdrawal	89-90	6
Religiosity		
Mothers' intrinsic religiosity	98	3, 4, 5, 6, 7
Fathers' intrinsic religiosity	98	3, 4, 5, 6, 7
Work Values Inventory		
Mothers' altruism	100-101	2, 30, 31
Fathers' altruism	100-101	2, 30, 31
Mothers' prestige	100-101	6. 28, 33
Fathers' prestige	100-101	6. 28, 33
Mothers' mental alertness	100-101	1, 23, 32
Fathers' mental alertness	100-101	1, 23, 32

(Table 8 continued on next page)

PROM

category scores								
hedonistic	=	sandy3	tony4	math4	accid2	swim3	ann5	
stereotyped	=	sandy1	tony1	math2	flood4	accid6	swim2	ann3
approval-oriented	=	sandy5	tony3	math1	flood1	accid4	swim5	ann6
needs-oriented	=	sandy2	tony6	math3	flood2	accid5	swim4	ann1
internalized	=	sandy4	tony5	math6	flood3	accid1	swim6	ann2
potenial category score	equals	stereotype	approval	needs	internalize	hedonistic		
proportional score								
category score/potential category score								
internalized/potential category scores	proportion of internalized of all categories of moral reasoning							

APPENDIX E
IRB Approval

OKLAHOMA STATE UNIVERSITY
INSTITUTIONAL REVIEW BOARD
HUMAN SUBJECTS REVIEW

Date: December 18, 1997 **IRB #: HE-98-027**

Proposal Title: THE RELATIONSHIP BETWEEN PARENTING BEHAVIORS AND PARENT'S VALUES TO ADOLESCENT INTERNALIZED PROSOCIAL MORAL REASONING

Principal Investigator(s): Carolyn S. Henry, David W. Sager

Reviewed and Processed as: Modification

Approval Status Recommended by Reviewer(s): Approved

ALL APPROVALS MAY BE SUBJECT TO REVIEW BY FULL INSTITUTIONAL REVIEW BOARD AT NEXT MEETING, AS WELL AS ARE SUBJECT TO MONITORING AT ANY TIME DURING THE APPROVAL PERIOD.
APPROVAL STATUS PERIOD VALID FOR DATA COLLECTION FOR A ONE CALENDAR YEAR PERIOD AFTER WHICH A CONTINUATION OR RENEWAL REQUEST IS REQUIRED TO BE SUBMITTED FOR BOARD APPROVAL.
ANY MODIFICATIONS TO APPROVED PROJECT MUST ALSO BE SUBMITTED FOR APPROVAL.

Comments, Modifications/Conditions for Approval or Disapproval are as follows:

Signature: _____ Date: January 30, 1998

Chair of Institutional Review Board

Cc: David W. Sager

APPENDIX F
Consent/Assent Forms, Letters to Parents

PARENT OR LEGAL GUARDIAN INFORMED CONSENT FORM

I _____, hereby agree to participate in the following research
(print name)
and give permission for my child _____ to participate in the following research study
(print name)
conducted by **Dave Sager, MMFT, Ph.D. Candidate,** and assistants of his choosing. I understand that my son's or daughter's participation in this project will take approximately 50 minutes at each point of collection. I authorize the use of data collected in this project as a part of a study on the role of parenting in adolescent prosocial moral reasoning. Also, I authorize the use of the data in future research studies.

This study is designed to examine how selected parenting behaviors, parental values and demographic factors relate to indicators of prosocial moral reasoning for adolescents. Specifically, the instrument for adolescents will attempt to measure the adolescents prosocial moral reasoning (prosocial moral reasoning refers to how individuals attempt to think or reason in terms of how they will act toward the good of others). The results will be used to expand the knowledge base of how parenting behaviors and parents' values relate to adolescent prosocial moral reasoning and will be useful in parent education.

ASSURANCE OF CONFIDENTIALITY

I understand my name, and my son's or daughter's name, or the name of any family member, will not be identified with any data collected in the study and the questionnaires will be considered for confidential research use only. I understand this consent form will be kept within a locked file cabinet in a secured office and will also be kept separate from the questionnaires' responses. The collected data will be viewed only by members of the current or future research teams who are authorized by the project director and who have signed an agreement to assure the confidentiality of information about the participants. I understand that my son's or daughter's participation is voluntary, that they are free to not respond to any item, that there is no penalty for refusal to participate, and that I am free to withdraw my consent and son's or daughter's participation in this project at any time without penalty after notifying the project director.

I may contact **Dave Sager** at **(405) 744-8362** or at home **(405) 478-0123**. I may also contact **Gay Clarkson**, IRB Executive Secretary, Oklahoma State University, 305 Whitehurst, Stillwater, OK 74078; (405) 744-5700 as a resource person.

I have read and fully understand this form. I sign it freely and voluntarily. A copy has been given to me.

Date:_____

Signed:_____
(Signature of parent or legal guardian authorizing permission for son or daughter to participate)

Signed:_____
(Signature of investigator/witness)

ADOLESCENT ASSENT FORM

I _____, hereby agree to participate in the following research
(print name)
conducted by **Dave Sager, MMFT, Ph.D. candidate**, and assistants of his choosing. The research procedure will involve completing questionnaires concerning the various aspects of my parents and how I respond to others and some questions on my religious beliefs. I understand that my participation in this project will take approximately 30 minutes and my responses will be used in a study on parents behaviors and values and adolescent prosocial moral reasoning. Also, I authorize the use of the data in future research studies. I understand that my responses will be added to other adolescents responses and will be used to expand the knowledge base of how parenting behaviors and parents' values relate to adolescent prosocial moral reasoning.

ASSURANCE OF CONFIDENTIALITY

I understand that absolutely no one will see my scores except the researcher(s) and my name will not be identified with any data collected in the study and the questionnaires will be considered for confidential research use only. I understand this form will be kept in a locked file cabinet in a secured office and will also be kept separate from the questionnaires' responses. The collected data will be viewed only by members of the current or future research teams who are authorized by the project director and who have signed an agreement to assure the confidentiality of information about the participants. I understand that my participation is voluntary, that I am free to not respond to any item, that there is no penalty for refusal to participate, and that I am free to withdraw my consent and participation in this project at any time without penalty after notifying the project director.

I may contact **Dave Sager** at **(405) 744-8362** or at home **(405) 478-0123**. I may also contact **Gay Clarkson**, IRB Executive Secretary, Oklahoma State University, 305 Whitehurst, Stillwater, OK 74078; (405) 744-5700 as a resource person.

I have read and fully understand this form. I sign it freely and voluntarily. A copy has been given to me.

Date:_____

Signed:_____
(Signature of participant)

Signed:_____
(Signature of investigator/witness)

Dear Parents and Youth of (____) Church of Christ:

(____) is dedicated to strengthening the relationships between parents and their adolescents. One of the tools we can use to do this is through research. By periodically assessing where our families are, we can better know how to serve the members at (____).

We have the unique opportunity to participate in a research project that is being conducted in several Churches of Christ in Oklahoma and Texas. Your participation in this study will provide valuable information on raising children. Specifically, it will provide information on parenting styles and value training and will provide scholarly research for the importance of parental values in the training of doing good toward other people.

We have read through the questionnaire and think it will provide important information to our congregation and our fellowship. Furthermore, as an added bonus to your family, the story line nature of some of the questions may provide an area for parents and adolescents to discuss issues and learn from each other after the questionnaire has been completed and sent back.

While your survey will remain completely anonymous to us, the results of this study will be presented at our church and in various seminars. Your participation in this study is greatly appreciated and will be a benefit to our church and to others.

Thank you in advance for your participation.

(Signed by the youth minister, etc.)

Dear Parents and Adolescents:

Thank you for your participation in this research study on the relationship between parental behaviors, values, and adolescent reasoning about others. We look forward to using the results of the study in parent education programs.

Enclosed in this packet you will find questionnaires for parents and the oldest adolescent (between the ages of 13 and 18) to complete. Please answer all of the questions as honestly as possible. *In an effort to allow individuals privacy in their answers, each individual (both parents and adolescents) is asked to fill out the questionnaire by themselves , staple or tape their questionnaire and then personally place it in the envelope provided to be mailed back to Oklahoma State University.* Please do not look at other family members responses since that may hinder them from making honest responses. The questions on the survey will most likely bring up issues that you will want to with each other, but please wait until the questionnaire has been placed in the mail before you talk to each other about it.

Your survey will remain completely confidential. Your participation in this study is greatly appreciated and will be a benefit to others. A summary of the results of this project will be sent to you upon request by calling Dave Sager at (405) 478-0123. I have also talked to Tony and have offered to present the results to your church.

Appreciatively,

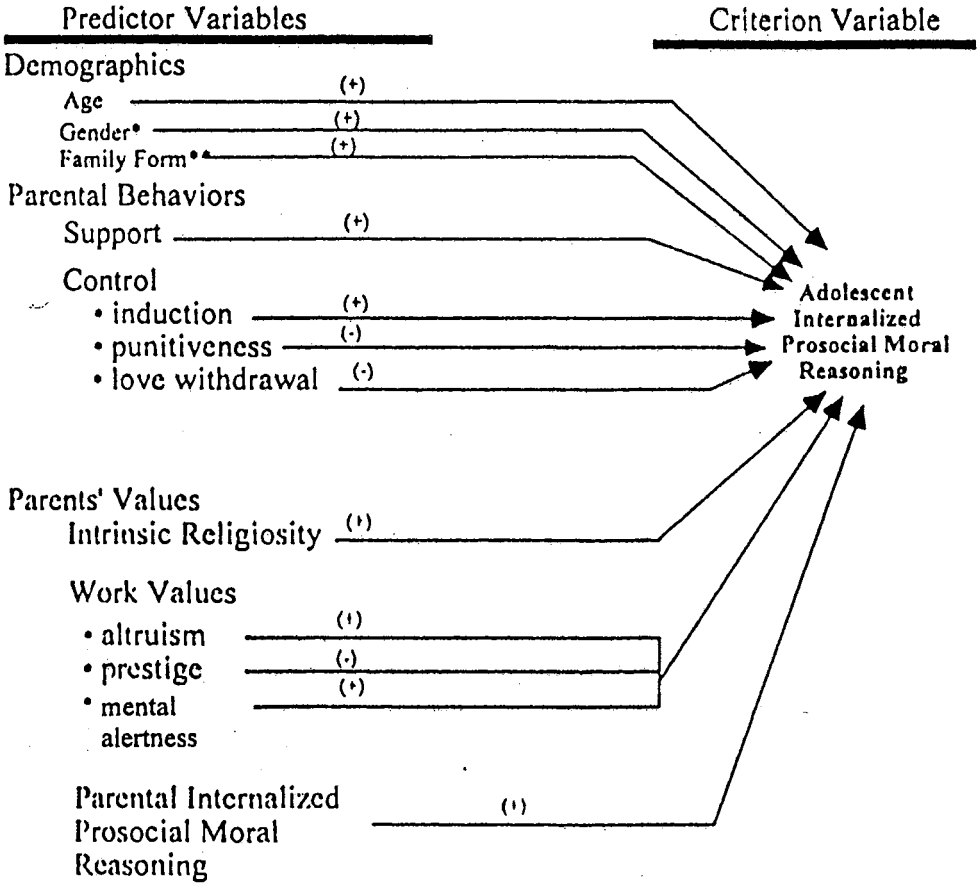
Dave Sager, M.MFT
Doctoral Candidate

Carolyn S. Henry, Ph.D.
Professor

P.S. Please mail the completed questionnaires within 10 days of receiving it. It should a take about 25-35 min. to complete. Your swift attention will be much appreciated. Thank you.

APPENDIX G
Diagram of Hypothesis

Figure 1: Theoretical Relationship Between Variables



* Gender will be dummy coded (Boys = 0, Girls = 1).
** Family Form will be dummy coded (intact families = 0, other families = 1)

VITA

Dave Sager

Candidate for the Degree of

Doctor of Philosophy

Thesis: PARENTAL BEHAVIORS AND VALUES AND ADOLESCENT PROSOCIAL MORAL REASONING

Major Field: Human Environmental Sciences

Area of specialization: Family Relations and Child Development

Biographical:

Education: Graduated from Southwest High School, Fort Worth, Texas in 1984. Received Bachelor of Business Administration degree from Abilene Christian University, Abilene, Texas, in August, 1988 with an emphasis in Management. Received Masters in Marriage and Family Therapy degree from Abilene Christian University, Abilene, Texas, in August, 1990. Completed the requirements for the Doctor of Philosophy degree from Oklahoma State University in June, 1998.

Experience: Youth and Family Minister in Vernon, Texas from 1990 to 1992. Youth and Family Minister in Edmond, Oklahoma from September 1992 to August, 1993. Research Assistant and Instructor of Family Relations classes at Oklahoma State University January, 1994 to June, 1997. Instructor of Family Relations course at Oklahoma Christian University from August to December, 1997; Counselor for Christian Services in Dallas, TX from September, 1997 to present. Taught family seminars in parent-adolescent relations from February, 1998 to present.

Professional Memberships: National Counsel on Family Relations. Oklahoma Counsel on Family Relations.