

The Interactive Effect of Gender on the Effectiveness of Logotherapy and Philosophy of Education Teaching on Mosaic Ten Commandments Belief on First Year Undergraduate Students

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Abstract

The population for the study consisted of newly admitted 100level students of a faith based private university in Nigeria. Random sampling technique was used to select the participants. The study adopted a 3x2 pre-test and post test experimental research design consisting of two treatment groups and one control group. Each of this group had 40 participants with a total of 120. Three hypotheses were formulated and Multidimensional Ten Commandments Questionnaire (M10CQ) by Snell (1995) was the instrument used for data collection. Analysis of covariance (ANCOVA) was used to analyse the data at the 0.05 level of significance. Results revealed a significant effect in the two-way interaction effect of treatment and gender on the bullying behaviour of secondary school students ($F_{(2,101)} = 8.567$ $p < 0.05$). The study also revealed that gender ($F_{1,101} = 6.212$; $p < 0.05$) did interact with the effect of the two treatments. Based on these findings, Counselling Psychologists, Religious leader could use any of the treatment packages (Logotherapy and Philosophy teaching) as identified by the study in changing the belief concept of the undergraduate. Thus gender have to be taken into consideration.

Keywords: philosophy of education, logotherapy and mosaic ten commandments

Introduction

Christians believe the Ten Commandments have divine authority and continue to be valid, though they have different interpretations and uses of them. (Aaron, 2006). Through most of Christian history, the decalogue has been considered a summary of God's law and standard of behavior, and has been central to Christian life, piety, and worship (Hazony, 2010)

The Ten Commandments concern matters of fundamental importance in both Judaism and Christianity: the greatest obligation (to worship only God), the greatest injury to a person (murder), the greatest injury to family bonds (adultery), the greatest injury to commerce and law (bearing false witness), the greatest inter-generational obligation (honor to parents), the greatest obligation to community (truthfulness), the greatest injury to moveable property (theft). (Markl, 2013) The Ten Commandments are written with room for varying interpretation, reflecting their role as a summary of fundamental principles. (Kuntz, 2004; Markl, 2012 & 2013). They are not as explicit (Watts, 2004) or detailed as rules (Mendenhall, 2001) or many other biblical laws and commandments, because they provide guiding principles that apply universally, across changing circumstances. They do not specify punishments for their violation. Their precise import must be worked out in each separate situation. (Norman, 2009)

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The Bible indicates the special status of the Ten Commandments among all other Old Testament laws in several ways. They have a uniquely terse style. Of all the biblical laws and commandments, the Ten Commandments alone were "written with the finger of God" (Exodus 31:18). And lastly, the stone tablets were placed in the Ark of the Covenant (Exodus 25:21). (Turner,2005).

the Ten Commandments provide God's universal and timeless standard of right and wrong, unlike the other 603 commandments in the Torah, which include, for example, various duties and ceremonies such as the kashrut dietary laws and now unobservable rituals to be performed by priests in the Holy Temple. They form the basis of Jewish law. Jewish tradition considers the Ten Commandments the theological basis for the rest of the commandments; a number of works (starting with Rabbi Saadia Gaon) have made groupings of the commandments according to their links with the Ten Commandments.

The traditional Rabbinical Jewish belief is that the observance of these commandments and the other *mitzvot* are required solely of the Jewish people, and that the laws incumbent on humanity in general are outlined in the seven Noahide laws (several of which overlap with the Ten Commandments). In the era of the Sanhedrin transgressing any one of six of the Ten Commandments theoretically carried the death penalty, the exceptions being the First Commandment, honoring your father and mother, saying God's name in vain, and coveting, though this was rarely enforced due to a large number of stringent evidentiary requirements imposed by the oral law.

Frankl clarifies that this search for meaning does not have any relation to spirituality or religion, but strictly relates to finding purpose in one's life or tasks (Somani, 2009). Moreover, logotherapists do not prescribe meaning to a patient but rather describe the process of how meaning is obtained in hopes of providing the patient with a sense of fulfillment (Thorne & Henley, 2005). Thus, logotherapy regards its assignment as that of assisting a patient to find meaning in life (Frankl, 1959).

Logotherapy is composed of three basic principles. The first basic principle is that life has meaning in all circumstances, even despondent ones. The second principle is that the main motivational force is the desire to find meaning in life. Lastly, the third basic principle states that humanity has the freedom of attitudinal choice, even in situations of unchangeable affliction (Frankl, 1959). Thus, Frankl purports that people can discover meaning through creative, experiential, and attitudinal values (Hatt, 1965). Creative values consist of achievement of tasks such as painting a picture or tending a flowerbed (Boeree, 2006). Experiential values consist of encountering another human, such as a loved one, or by experiencing the world through a state of receptivity such as appreciating natural beauty (Hatt, 1965). Attitudinal values speak of the potential to make meaningful choices in situations of suffering and adversity (Gelman & Gallo, 2009). Frankl contends that everything can be taken away from a person but the freedom to choose one's attitude (Frankl, 1959). He stressed that people should not suffer unnecessarily in order find meaning but that meaning was possible when suffering is inevitable. For example, a person subjected to an incurable disease or placed in a concentration camp can still discover meaning even though his or her situation seems dire (Hatt, 1965). Moreover, *tragic optimism* means that people are capable of optimism in spite of the tragic triad. Frankl believes that all humans will be subjected to the *tragic triad*, which consists of guilt, death, and unavoidable suffering (Ponsaran, 2007). Meaning in life is described as the overriding goals of one's life that add purpose to everyday living as an individual's terrestrial experience and a primary motivational force in humans (Frankl, 1988). The meaning in life of the adolescents was measured by the Adolescents Meaning in Life (AMIL) scale which was revised by Kang, Kim, Song, & Shim ,2007). Spiritual well-being is defined as the affirmation of life in a relationship with God, self, community and environment that nurtures and celebrates wholeness (Soeken & Carson, 1987).

The study is aimed at establishing the Interactive effect of gender on the independent variables (Logotherapy and Philosophy Education training) on the dependent variable (Mosaic 10 commandment). It is also designed to establish the effects of gender on dependent variable (Mosaic 10 commandment)

1. There is no significant interaction effect of treatment and gender on Mosaic 10 commandments
2. There is no significant interactive effect of gender on Mosaic 10 commandments

Methodology

Research Design

This study adopted a 3x2 pre-test, post-test, factorial design. The factors of the study are treatment, which exists at three levels (Logotherapy, Philosophy teaching and Control) which exists at two levels, (Male &Female).

This design enabled the researchers to determine the effect of the independent and moderators on the dependent variable at a single shot.

Population of the study

The population of this study consisted of undergraduate students who are been admitted into 100 level in Babcock University, Nigeria.

Sample and Sampling Technique:

A simple random sampling technique was used to pick subjects for the study. 40 students (20 males and 20 females) for each group were selected to participate making a total of one hundred and twenty participants, Each of the group was assigned with the treatment and the control group thus:. (A, B&C)

Instrumentation

The belief was assessed using an adapted Instrument prepared by Snell(1995) named Multidimensional Ten Commandments Questionnaire (M10CQ).The Ten Commandments Questionnaire consists of the following 10 subscales (5 items per subscale), designed to measure how much people agree (versus disagree) with each of the 10 Commandments discuss in the Bible: A 5-point Likert scale was used to measure the subject's responses: a) strongly disagree (-2); b) slightly disagree (-1); c) neither agree or disagree (0); d) slightly agree (+1); and e) strongly agree (+2). Subscale scores were based on a summation of the responses to the five items on each subscale (range: 10 to 50). Higher positive (versus negative) subscale scores indicated greater agreement (versus greater disagreement) with each respective commandment.

The validity was also ensured through proper scrutiny of the items by experts in Educational Psychologist. The internal consistency of the scale was established using Chronbach's alpha which yielded a scale of 0.87.The Instrument was subjected to three weeks pre and post test among some students outside the scope of studies. Scores generated from these were correlated using Pearson Product Moment Correlation method. A co-efficient(r) of 0.76 showing that the instrument is reliable to be used for the study.

Administration of the Instrument/Procedure

This study was carried out in three phases. In the first phase the participant was assigned to the two treatment groups(Logotherapy, ,N=40, Philosophy teaching =40 and Control group N=40) respectively. MC10 was administered. The data generated through the administration of pre-test served as covariate in the analysis of covariance. At phase two, each group went through six weeks (2 hours a week) of intensive training. 30 minutes of discussion/lecture, 15 minutes to discuss the previous assignments given, 15 minutes to summarize and give the next assignment. Instructions and explanations on the task involved in each experimental group such as lectures, discussion, and assignments were given to all participants. Among other discussions/lectures given to participants

Method of Data Analysis

All the stated hypotheses in this study were analyzed using Analysis of Co-variance (ANCOVA).This method helped to draw out the effect of the independent variables on the dependent variable using scores as covariant. The hypotheses were tested at 0.05 level of significant.

Results:

Hypothesis One

1. There is no significant interaction effect of treatment and gender on Mosaic 10 commandments

Table 1: Tests of Between-Subjects Effect of Logotherapy, Philosophy teaching and Control on Mosaic ten commandments belief on 100 level Undergraduate students.

Source	Type III Sum of Squares	Df	Mean Square	F	Sig.
Corrected Model	1131.114	12	94.262	2.139	.025
Intercept	43707.044	1	43707.044	1693.879	.000
Pretest	103.982	1	103.982	2.355	.019
Group	1367.674	2	683.837	10.675	.000
Gender	256.000	1	256.000	6.212	.000
Age	175.429	1	175.429	2.229	.022
Age * Gender	21.884	1	21.884	1.034	.075
Age * Group	45.786	2	22.893	1.167	.065
Gender * Group	834.456	2	417.228	8.567	.000
Gender * Age * Group	424.464	2	212.232	2.551	.083
Error	240.000	107	2.241		
Total	57454.000	120			
Corrected Total	1347.667	119			

a. R Squared = .452 (Adjusted R Squared = .449)

Table 2: Estimates of the Interaction Effect of Treatment and Gender on Mosaic Ten Commandments belief on 100level Undergraduate students.

Treatment Group	Gender	Mean	Std. Error	95% Confidence Interval	
				Lower Bound	Upper Bound
Logotherapy	Male	30.123 ^a	2.051	26.054	34.193
	Female	28.955 ^a	2.226	24.541	33.370
Philosophy of education	Male	27.271 ^a	2.127	23.052	31.490
	Female	27.304 ^a	2.051	23.236	31.373
Control Group	Male	35.375 ^a	2.221	30.969	39.780
	Female	34.709 ^a	2.103	30.537	38.881

a. Covariates appearing in the model are evaluated at the following values: Pre-test mosaic ten commandment
 The results in Table 2 revealed that there was significant two-way interaction effect of treatment and gender on the bullying behaviour of secondary school students ($F_{(2,101)} = 8.567$ $p < 0.05$). Therefore, the null hypothesis which stated that there is no significant gender difference in the effect of Logotherapy, Philosophy teaching and Control on Mosaic ten commandments belief on 100level Undergraduate students was rejected by this finding.

The implication of the results is that gender would interact significantly with treatment to Mosaic ten commandments belief on 100level Undergraduate students participants.

Hypothesis 2: There is no significant interactive effect of gender on Mosaic 10 commandments

Table 3: Estimates of Gender on Mosaic Ten Commandments belief on 100level Undergraduate students.

Gender	Mean	Std. Error	95% Confidence Interval	
			Lower Bound	Upper Bound
Male	31.953 ^a	1.208	28.527	33.320
Female	30.323 ^a	1.226	27.891	32.754

a. Covariates appearing in the model are evaluated at the following values: Pre-test Mosaic 10 commandments = 37.0877.

The results in Table 3 indicated that male participants had a mean score of 31.953 and a standard error of 1.208 while female participants had a mean score of 30.323 and a standard error of 1.226. To determine if these mean scores are significantly different, an Analysis of Covariance was conducted. Results are as presented in Table 4

Table 4: Univariate Test of Gender on Participants' Mosaic 10 commandments belief

	Sum of Squares	Df	Mean Square	F	Sig.
Contrast	53.563	1	53.563	6.212	.729
Error	870.863	101	8.622		

The F tests the effect of Gender. This test is based on the linearly independent pairwise comparisons among the estimated marginal means.

The results in Table 4 revealed that there was a significant difference in the effect of gender ($F_{(1,101)} = 6.212$; $p < 0.05$) on the Mosaic ten commandments belief on 100level Undergraduate students. The null hypothesis which stated that there is no significant difference in the effect of gender on the Mosaic Ten Commandments belief on 100level Undergraduate students participants was rejected by this finding. The implication of this result is that male and female participants' will significantly differ.

Discussion

The result in table 2 revealed the summary of the first hypothesis that stated that, there is no gender significant difference in the effect of Logotherapy, Philosophy teaching and Control on Mosaic ten commandments belief on 100level Undergraduate students. The outcome of the data analysis on this hypothesis indicated that there is a significant difference in the two way interaction effects of gender and treatments on ten commandments belief. The result also affirms the researches of (Adeoye,2013) and Benvenga,(1998) that gender effect with the use believe system.. Also, this result support the earlier findings of Maccoby & Jacklin (1987) who reported that males and females religious philosophy can be influenced The insignificant difference in gender and treatment may be explained using Piaget cognitive development and social learning theories by Bandura(1977) who described that behaviours are learnt and imbibed especially at youthful ages irrespective of gender.

The second hypothesis which states there is no significant difference in the effect of gender on Mosaic ten commandments belief on 100level Undergraduate students. The result of this study laid credence to what has been observed all over the globe (Pattakos,2004; Moosavi,2012) Although, some studies were of the opinion that belief systems among females are easily changed due to their nature than males. While other researchers conducted indicated that males and females are influenced mostly due to their family background, social status and educational background (John, 2012). The females are prone to changes than the ales due to their feeble nature.

Recommendations

Based on the conclusion of the studies, the following recommendations were made:

Counselling psychologists could use any of the treatment packages (Logotherapy and Philosophy teaching) as identified by the study in changing the belief concept of the undergraduate .Thus gender has to be taken into consideration.

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