



Empirical Examination of the Effect of Dirty Money on Human Greed and Moral Behavior in a Sample of Nigerian University Students

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Abstract

This study examined the effect of dirty money on dispositional human greed and ethical moral behavior. This study was the first attempt to explicitly explain the mechanism associated with dirty money, human greed and ethical behaviour in Nigerian corrupt society. The participants comprised of 60 young people, 33 male (55.0%) and 27 female (45%) within the age range of 18 to 26 with a mean age of 22, drawn from the population frame of 154 psychology undergraduate students of Nnamdi Azikiwe University, Awka. Based on money pathology model dialectics, the proposed problem of study guided the formation of two hypotheses. Hypothesis 1 stated that dirty money minders will differ significantly from clean money minders on dispositional human greed. Hypothesis 2 stated that clean paper minders will differ significantly from dirty paper minders on ethically moral behavior. Dispositional greed scale and ethical moral self-inventory instruments were employed. Between subject experimental design ensured participants were primed with money (dirty Vs clean). ANOVA statistics were applied to the data. The result of data analysis indicated that dirty money minders did not differ significantly from clean money minders on dispositional human greed; whereas clean paper minders do differ significantly from dirty paper minders on ethically moral behavior. As individuals in society, one must honor and value our currency and handle our money with maximum respect. Cognitive thought and belief about cleanness of non-monetary objects was more implicated in ethically moral behavior but not in dispositional human greed. Government must evolve new policies that encourage activation of laws and legal frameworks, that envision moral financial behaviour, transparent economic easy- of – doing- business, and sustain E-money business, regulated online cashless financial transactions, in a society that adhere to consumer ethical behaviour. Our aptness to value cleanness reflects strong adherence to ethical behaviour at the individual level. Thus purity, be it in objects we use, or in our immediate environment, is a reflection of adherence to ethical values standard and cherished moral behavior in contemporary Nigerian society.

Keyword: Dirty Money, Dispositional Human Greed, Ethical Moral Behavior, Business ethics, Contemporary Nigerian Society.



Introduction

Greed is not only a social problem, but a psychological pathology inherent among people in post-modern society. Greed is more developed in human beings than other animals; this is because humans have the capacity to project for themselves the future until their time of death. Throughout our short lives as humans, the idea of greed haunts us. Not only that, but it conflicts with our strong survival instincts, giving rise to anxiety about our purpose, meaning and value. Our culture emphasizes on greed in that people have become immune to materialism which is a major problem Nigerians are experiencing today. Human beings having acquired a thing, they are immediately ready to desire the next thing that might suggest itself of any sort of interest. Greed acts as one of the most dominant influences that interfere with a person's morality.

Greed is an excessive desire for more than is needed or deserved, not for the greater good but for one's own selfish interest, and at the detriment of others and the society at large. Greed can be for anything but it is mostly for money, possessions, fame, status, attention or admiration, food and sex. Human greed has been a topic of debate and concern in society ever since human civilization (Nikelly, 2006). Marriam and Webster (1994) defined greed as "an excessive acquisitiveness; avarice." Through the word avarice, it is clear that greed is often associated with money gains. Many argue that greed has become something and almost tenet of our Nigerian business behavior. To them, greed is seen as one of the strongest motivational influences of our time. Psychologists deny the connection between more money and more happiness; and to Sociologists, crime is increasingly being blamed on inequality resulting from greed. A mother scolds her child for being greedy and the dictionary reminds us that greed is excessive and reprehensible.

A highly-developed Nigerian individual can bring into the light of clear consciousness and morally evaluate not just important decisions, but also those primary instinctual and habitual reactions which consist of most part of his life. The ability to subject instinctual reactions to moral criticism and to change them on the basis of individual considerations could only develop with the growing differentiation of society. Therefore every society has their evaluation of what is right and what is wrong. Moral values of societies differ because of the impending cultures that exist within these different cultures which evaluate their sense of right or wrong. Morality describes the principles that govern our behavior. Without these principles in place, societies cannot survive for long. In today's society, greed acts as one of the most dominant influences that interfere with a person's morality.

Money is a resource that absorbs much daily attention, seems to be involved in much unethical behavior, which suggests that money itself may incur corruption. Given that decades of psychology research have shown that people strive to maintain a positive self-concept (Adler, 1930; Rogers, 1959) and that morality is central to people's self-image (Aquino & Reed, 2002; Chaiken, GinerSorolla, & Chen, 1996), the prevalence of unethical behavior and the fact that even good people are prone to lose track of their moral compass is surprising (Ayal & Gino, 2011; Mazar, Amir, & Ariely, 2008; Shalvi, Eldar, & Meyer, 2012).

Money is crucial to surviving and thriving in modern life. Most obviously is its use as a tool, but perhaps more intriguing is its gratifications for the self, and morality. Money may



therefore elicit immoral sentiments and harmful behavior. Some findings have confirmed that selfish, antisocial behavior is increased by exposure to large sums of money. For instance, Gino and Pierce (2009) found that people cheated more after seeing \$7,000 worth of single dollar bills than after seeing \$24. The present research began with the assumptions that money can be viewed in two different ways and that many people in fact hold both sets of associations. On one hand, money may evoke ideas of greed, and exploitation, Money may therefore elicit immoral sentiments and selfish behavior. As Belk and Wallendorf (1990) noted, the moral meaning of money is often linked to its perceived source and means of acquisition: “The sources and uses of money are inseparably connected in determining the sacred or profane nature of this money” (Belk & Wallendorf, 1990; Levav & McGraw, 2009).

Human greed is as old as history. Human greed has been responsible for much of human suffering at the individual, community and global level. This research work intends to capture the problem of dirt, greed and ethically moral unsavory behavior in the society. Dirt has made the individuals of the society lose value for their individuality, morality and country which is evident in the way they handle their currency and the environment. This work is the initial attempt to examine dirty as a psychological as well as sociological construct in an empirical investigation in Nigeria. However, money makes our society bend to accommodate certain unsavory habits such as: corruption, embezzlement, human trafficking, and drug trafficking, prostitution, and kidnapping, all these are done by greedy people who love money. The questions we ask are would dirty money and clean money have an effect on dispositional human greed; and would dirty paper and clean paper have an effect on ethically moral behavior. The purpose of the study is to examine the effect money has on dispositional human greed as well as ethically moral behavior of people in our contemporary society. Specifically, the aims of the study was to determine whether dirty paper and clean paper have an effect on ethically moral behavior; and also to determine whether dirty money and clean money have an effect on dispositional human greed .

THEORY

Morality: Bandura (2011), argues on the bases of social cognitive theory that in developing a moral self, individuals adopt standards of right and wrong that serves as guides and restraints for unlawful conduct. In the self-regulatory process, people monitor their conduct and the conditions under which it occurs. People do things that provide them satisfaction and sense of self-worth. They often refrain from engaging in ways that violate their moral standards in order to avoid self-condemnation. Therefore, self-sanctions keep conducts in line with internal standards (Bandura, 2011). The relativism theory of morality was propounded by Chris (2003). The relativism theory of morality holds that morality is relative to the norms of one’s culture. That is, whether an action is right or wrong depends on the moral norms of the society in which it is recited.

Greed: The assumption of economic theory (Schwartz, 1986) of self- interest, which inherently implies the desire to achieve and maximize material gains and to minimize losses, is central to most economic consumer models. Indeed, maximizing gains suggests unlimited wants and greed (Schwartz, 1986). The goal frees individuals to act with guile, cheat, steal, mislead, disguise, distort and confuse. Individuals, according to Adam Smith, should act



selfishly rather than try to do “good” (Smith, 1776). Marx (1884) opined that the only wheel to which political economy sets in motion is greed. A Marxian view on greed suggests that greed is an essential element in the monetary and political system of modern capitalism.

Empirical Evidence on Relationship between Money and Ethical Moral Behavior

In a nationwide poll of money attitudes involving 20,000 people, Schlegelmilch and Robertson (1995) showed that 14 percent of the people in the study ranked morals above all other variables, while 62 percent ranked money among the top three order of importance. A well-known example of greed is the embezzlement of public funds which many leaders do by depositing embezzled money into foreign banks. Greed as well as corruption is at its highest in the political system in both the Federal House of Representatives and Senate in Nigeria. For instance after the death of former president, President Sani Abacha, an investigation was carried out to detect the amount of money he embezzled in gas plant construction in the country. The investigations led to the freezing of accounts containing about (\$100 million) United States dollars that he stole (Hector, 2004).

Empirical Evidence on Relationship between Money and Dispositional Human Greed

A research conducted by Wang and Murnighan (2001) on greed using 141 participants shows that they were asked to tell two personal stories of when they were tempted by greed and acted greedily and they deducted that one out of many resisted greed and did not act greedily. After each story, they evaluated their behaviors in the story on 8 semantic differentials, using 10-point scales and then two open-ended questions followed; one asked them to identify factors that made it difficult for them to resist greed; the other asked about the factors that made it easy to resist greed. They were then asked to define greed in their own words, followed by a request for demographic information. They found that people expressed negative actions towards greed and positive reactions to the times when they resisted greed. They also found that there was a strong and dynamic influence of both short-term emotions and long-term moral cognition on greed. People reported feeling very good about themselves as a result of resisting greed. They also resisted feeling very bad about succumbing to greed. Also, several of the respondents displayed considerable skills at self-justification, for instance, “the bar owners stated ‘I stole money from the bar and overcharged customers, I felt justified and angry for even having to be in that situation.’” From this study, it is evident that people engage in greedy behaviors and sometimes justify their actions using defense mechanisms.

Empirical Evidence on Relationship between Clean and Dirty Money, Moral Behavior and Dispositional Human Greed

Vohs (2012) in a field experiment designed to show the differential effects of clean versus dirty money on actual financial behavior using 16 vendors at a local farmers’ market. The study showed that when sellers initially handled clean money, the goods that they later gave to the customers were what the customers ordered. However, when sellers handled dirty money, there was a small but reliable shift in sellers’ behavior, such that they over charged relative to the weight of the goods purchased. The study showed that actual behavior of modern citizens can be influenced by the difference between clean and dirty money. Vendors gave slightly lesser qualities of their merchandise when they had been paid with dirty money



rather than when they were paid with clean money. Also, Vohs (2012) turned to economic games to illustrate the effect of dirt and money on moral behavior. The result showed that the effects of money on moral responses during an economic decision game were moderated by cleanliness. Participants who handled clean money were exceptionally fair and generous in rewarding the trust of the other participant. In fact, many of them returned more than half of the amount of money received. In contrast, participants who handled dirty money behaved in the least fair and generous manner of the four conditions, therefore, returning lesser amount to the participant.

Hypotheses

H1: Participants in clean money group will differ significantly from participants in dirty money group on dispositional human greedy behavior.

H2: Participants in clean paper group will differ significantly from participants in dirty paper group on ethically moral behavior.

Method

Participants

A total of 60 participants comprising of males 33 (55.0%) and females 27 (45.0%) selected from a total population of 154 students participated in the study. These 154 students were second year regular undergraduates of Psychology Department, Nnamdi Azikiwe University, Awka. They were selected randomly and systematic sampled and were randomly assigned into four groups of 15 people in each group; each group were treated with either clean money, dirty money, clean paper, or dirty paper. The ages of the participants ranges from 18 to 26 years, with mean age of 22 years and standard deviation of 1.89 respectively. All the participants were of Christian's religion.

Instruments

Two instruments were used for the study. Ethical-Moral Self inventory (EMSI) developed by Fitts (1965) and the Dispositional Greed Scale (DGS) developed by Krekels, Pandelaere, and Weijters, (2012). Other demographics variables were reflected on the instruments such as age, and gender. Additional materials such as clean money of Nigerian 10 naira currency and dirty money of Nigerian currency notes of 10 naira denomination, clean paper and dirty paper were used.

Ethical- Moral Self Inventory: Ethical- Moral Self Inventory Scale was developed by Fitts (1965). This questionnaire comprises of 28 items, the scale has a 5-point response format ranging from 1= completely false, 2 = mostly false, 3 = partly false and partly true, 4 = mostly true, to 5 = completely true. Some of the items include; item (1.) "I am a decent sort of person", item (2) "I am an honest person". All items on the scale were positively worded and as such none was inverted during scoring. Scores from 4 and above indicated high morality, 3 indicated average morality while scores from 2 below indicated low morality.

Validity and Reliability: Fitts (1965) conducted an exploratory factor analysis to establish the construct validity of ethical moral self-inventory. Fitts (1965) using test-retest reliability



coefficients obtained an alpha of .92. Olukoya (1998) obtained a concurrent validity coefficient of -.015. Ezeilo (1982) reported an alpha reliability index of .74. In this study, the scale had a Cronbach alpha of .79, Split-half reliability of .54 and .78, Spearman Brown coefficient of .69, and Guttman split-half coefficient of .67 respectively.

Dispositional Greed Scale: Dispositional Greed Scale (DGS) was developed by Krelels, Pandelaere, and Weijters, (2012) to assess dispositional human greed. It is a 20 item questionnaire and it has a 5-point response format, ranging from 1 = strongly disagree, 2 = disagree, 3 = neutral, 4 = agree, to 5 = strongly agree. Some of the items on the scale are “I always want more” or “my life motto is more is better”. There are items that measure if the scale is being filled truthfully, such as item number (11.) “I like to give” or “I am a generous person”. Some items on the scale are reversely worded such as in item (4.) “It does not matter how much I have, I am never completely satisfied, item (20.) “I do not like sharing my possessions with others” and item (5.) “I cannot imagine having too many things” and as such were reversely coded while scoring. Others were positively worded and high scores that, from 4 and above indicated high greed, 3 indicate average greed, while scores from 2 and below indicated low greed.

Reliability and Validity: Krelels, Pandelaere, and Weijters, (2012) conducted an exploratory factor analysis to establish construct validity of dispositional greed scale and reported a coefficient reliability of .82. In this study the scale has a Cronbach Alpha of .79, Split-half reliability of .68 and .69, Spearman Brown coefficient of .70, and Guttman Split-half Coefficient of .70 respectively.

Procedure

First of all, the researchers got letter of identification from their Departmental office which identify them as staff of Psychology and Sociology Department and enable them gain permission to conduct the research, and have access into the institution and got ethical approval at the departmental level to access the participants. Next, the researchers proceeded to the Central Bank of Nigeria (CBN), Awka branch to access the clean money 10 naira currency and dirty money 10 naira Nigerian currency notes that was needed for the experiments. When the researchers got to the Central Bank of Nigeria, Awka they were directed to the manager’s office. On arrival at his office, they introduced themselves, showed the consent letter and explained themselves to him. After which they told the manager that they needed thirty thousand naira (₦30,000) worth of Nigerian currency in ten naira (₦10) denomination. The researchers then requested for clean ten naira (₦10) hard currency worth fifteen thousand naira (₦15,000) and dirty ten naira (₦10) hard currency worth fifteen thousand naira (₦15,000) which was granted. After the money was given to them, they thanked the manager, gave the money they came with to the manager in exchange and left the Central bank with the newly collected money.

Next, the researchers got a packet of A4 paper and cut it into money size. The cut paper was divided into 100 pieces of clean paper. The dirty paper was gotten by applying mud and

rubbing it on the surface of the paper which made the paper dirty (see appendix 1 for sample). Before the scheduled date for the experiment, the researchers collected the class attendance list from the year 2 class representative and used systemic random sampling technique to select the names of students that fell under the even serial number in the class list such as serial numbers 2,4,6,8 etc and left the odd numbers such as serial numbers 1,3,5,7 etc. On the scheduled day for the experiment, out of the 77 students selected from the population frame of 154, 65 students were voluntarily present for the research, the remaining 12 students absent. The researchers organized the participants with the help of their class representative into (4) four quiet class rooms to control extraneous variable such as noise, distractions etc. Then the researchers created a rapport with the participants and sort for their consent to participate in the experiment individually. Five (5) students refused to participate in the experiment .The researchers have only 60 participants available to participate in the experiment.

Next, the researchers randomly assigned the participants into four conditions of dirty money and clean money group (experimental group), dirty paper and clean paper group (control group); each group consisting of 15 participants. Group 1 consisted of 15 participants that counted 15 thousand naira pieces of clean ten naira (₦10) hard currency, group 2 consisted of 15 participants that counted 15 thousand naira pieces of dirty ten naira (₦10) hard currency, group 3 consisted of 15 participants that counted 150 pieces of clean paper and group 4 consisted of 15 participants that counted 150 pieces of dirty paper.

After this the researchers issued the questionnaire to the participants and gave them the instruction on how to answer it. When they were done, the researchers collected both questionnaire and money from participants. It took an average period of 20 minutes to completely fill the two questionnaires. Then the researchers gave the participants an incentive “Hollandia yogurt” which served as reinforcement for participation in the experiment. After which the researchers gave words of appreciation to them, and they were dismissed. All the questionnaires administered were correctly filled and as such had no invalid response, so all were used for analysis. The data from the questionnaires were collected after which it was coded in the Statistical Package for Social Sciences for further analysis and result.

Experimental Design and Statistics

The experimental design of the study was a between subject experimental design and the study adopted a one way analysis of variance (ANOVA) statistics as it is the appropriate statistics for the design.

RESULT

Table 1: Summary Table for the Mean and Standard Deviation of Clean and Dirty Paper on Ethical Moral Behavior

Groups	No	Mean (M)	S D
Clean paper	15	86.53	8.73
Dirty paper	15	77.93	13.04
Total	30	82.23	11.75

Mean and standard deviation result in table 1 indicated that participants in clean paper group (M=86.53, SD= 8.73) showed more tendency to exhibit ethical moral behavior than participants in dirty paper group (M=77.93, SD= 13.04)

Test of Hypotheses

Hypothesis I: Participants in clean paper group will differ significantly from participants in dirty paper group on ethical moral behavior

Table 2: ANOVA Table for the Effect of Clean and Dirty Paper on Ethical Moral Behavior

Source of variance	Sum of square	df	Ms	F	P	S
Between groups	554.70	1	554.70	4.51	.043	.05
Within groups	346.67	28	123.10			
Total	4001.37	29				

Table 2 of the ANOVA result showed that participants in clean paper group differed significantly from participants in dirty paper group with respect to their ethical moral behavior ($F(1,28) = 4.51, P < .05$). It implied that clean paper minders differed significantly from dirty paper minders on ethical moral behaviour. Therefore, hypothesis I was accepted

Table 3: Mean and Standard Deviation for Clean Money and Dirty Money on Greed

Groups	No	Mean(M)	S.D
Clean money	15	61.27	7.00
Dirty money	15	58.13	8.72
Total	30	59.70	7.94

The descriptive statistics as presented in table 3 of the mean and standard deviation result revealed that participants in clean money group (M = 61.27, SD = 7.00) showed more greedy behavior than participants in dirty money group (M = 58.13, SD = 8.72).

Hypothesis II: Participants in clean money will differ significantly from participants in dirty money group on greedy behavior.

Table 4: ANOVA Result for the Effect of Clean Money and Dirty Money on Greed

Source of variance	Sum of square	df	Ms	F	P	S
Between groups	73.63	1	73.63	1.176	.287	*
Within group	1752.67	28	62.60			

From the ANOVA result presented in table 4 above, it is indicated that participants in clean money group did not significantly differed from participants in dirty money group on greedy behavior (F (1,28) = 1.176, P >.05). Therefore, hypothesis II was not accepted based on the finding



Discussion

This study investigated if money and paper (clean and dirty) will significantly have an effect on dispositional human greed and moral behavior. The aim of the study is to establish positive and significant effect of money and dirt on moral behavior and greed. In the theoretical model of the study, hypothesis I tested in this study proposed that clean money and dirty money will have an effect on greed. Data analyzed in descriptive and test of between-subject effects as shown confirmed that clean money and dirty money had a significant effect on greed and dirty paper and clean paper had a significant effect on moral behavior. Consequently, hypothesis I was confirmed and accepted, while hypothesis 2 was disconfirmed and rejected.

Hypothesis II, which stated that there will be a significant difference between clean money and dirty money on greed, was not accepted. This finding is in contrast with the study conducted by Vohs (2012) to find out if reminders of money would make people treat each other less morally. The study found out that the sellers that handled clean money gave their customers what they ordered. However, when the sellers handled dirty money, there was a shift in their behavior such as they over charged relative to the goods purchased. Therefore, clean thoughts are equal to clean morals and less greed. This indicated that money has an effect on moral behavior and less on greed. However, this study discovered that dirty money has an effect on moral behavior and greed, as it is evident in Nigerian society today. Whether physically dirty money such as in the context of this research or literal dirty money as in the context of illegally acquired money. From this study, dirty money affects our moral behavior for instance, people are willing to do anything to get money whether legally or illegally such as swindle “double cross” their businesses partners or in extreme cases kill them to obtain all the money. In a study by Vohs (2012) dirty money leads to selfish, exploitative behaviors, while clean cash promotes fairness and reciprocity. This is evident in a study where participants were asked to name their price of how much they did have to be paid to perform various immoral acts such as “stick a pin into the palm of a strange child”. The dirty money group showed the lowest moral standard, demanding less money for unfair and harmful acts than the clean money group.



Equally, dirty money and dirty paper also had a significant effect on ethical behavior. This notion implies that dirt is very fundamental and has a significant effect on our cognition and how one behaves in society. Our cultural environment as well as our self- evaluation should be perceived as clean in order to increase positively moral and ethical behavior.

Limitations of The study

Various factors are considered by the researcher to have imposed some limitations to the study. The major problem encountered by the researcher concerns the willingness of students to participate in the study. Getting participants to partake in the study as well as coordinating them was somewhat difficult. This was attribute to some number of factors which includes; ignorance of the real essence of the researcher; imminence of school examination which gave them no room for other activities due to limited time to study. The researcher only used a university sample, the numbers of participants were quite few and the inequality of the number of both sex 40 males and 20 females may serve as less accurate representation of the students of the Universities in Nigeria to permit generalization to the entire population. The researcher was challenged with the lack of facilities such as enough experimental laboratories which would have been preferably used to conduct the research.

Suggestions for Further Studies

Given the importance of money in every Nigerian society, the researchers suggest that more research should be carried out in this area of study with large sample. The researcher equally suggests that studies be carried out with additional variables such as levels of money, socio-economic status on moral behavior and greed among undergraduates, as these variables may leverage some reasons why some individuals may conform to unethical behaviours and be greedy. Further suggestions includes that a larger number of participants across various schools be used for further research this will make for more valid results and acceptable generalization. In providing solution to the menace of dirty money, Federal government should ensure that more clean money be circulated in the economy. Secondly, individuals should be educated on the importance of maintaining a cashless society so that people in their daily encounter will not be primed with money to reduce the level of greed in the country.



Besides, the introduction of a cashless society and the circulation of clean money in the society, it is primary need that individuals should maintain high moral standard that even money should not have an effect on. This will help to build trust among people and inculcate helping behavior among individuals and decrease the impulse of greed among individuals. Individuals should be educated on the importance of maintaining a healthy and clean environment. Also, individuals should also be thought the importance of handling the Nigerian currency with respect and therefore, not causing damage by tearing the money. This will increase the value and level of respect members of the society have for their country

Above all, Government must evolve new policies that encourage activation of laws and legal frameworks, that envision moral financial behaviour, transparent economic easy- of – doing - business, and sustain E-money business, regulated online cashless financial transactions, in a society that adhere to consumer ethical behaviour.

Implications of the Study

This study has shown that money interact with human greed to undermine human ethically moral behaviour among members of the society. This was evident in the study that has shown that greed is the major problems in our society. Therefore, such should be unacceptable as it reflects the ethics of our future leaders. Since there is a significant effect of dirty money on moral behavior and less on greed, it implies that dirty money is responsible for the engagement of individuals in unethical behaviors. As the research findings showed that there was a significant difference in the levels of greed and moral behaviors among participants that counted money than those that counted paper, the society particularly the government should make efforts to reduce the greed and acts of unethical behavior among members of the society.

Recommendation

The study implies that dirt has an effect on our cognition leading to greed or ethically moral behaviour. The result from the study implies that cleanliness may have an effect on



individuals which may make them develop the habit of hoarding which is evident in our Nigerian society that people who handle clean money are less likely to spend the money rather they would want to hold unto it and spend the dirty money. The study also implies that cleanliness makes individuals feel clean within therefore they are less likely to engage in unethical behavior or any other behavior.

In general, people should cultivate the habit of maintaining a clean self - image as well as their environment. Government should enact laws to encourage clean economic behaviour, liberalize easy-of- doing- business, as well as making sure of putting it to practice as this will help in the development of cleanliness in our cognition and our daily lives.

Conclusion

This study has established some important elements in ethical awareness, the importance of money in resource-poor cultural setting. The prevalence of corruption in Nigeria has inter-linkages with high level of greed and chequered moral behaviour. The study also provides the groundwork to further examine money cognition and ethically moral behaviour in small scale society. Perhaps it is critical to begin to identify and separate issues of ethical behaviour that are strictly moral and those with purely business dimension. The economy is changing so rapidly that the opportunity to set ethical agendas by the government is both timely and urgent.

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APPENDIX I

Instruction

Please kindly read through each statement in the questionnaire below and rate it as it best applies to you. Kindly respond to each item in the questionnaire by marking asterisk (*) on each statement that best reflects your opinion in the questionnaire. Kindly attend to all the items in the questionnaire because it is not a test so there is no right or wrong answers.

Age:

Sex: Male

Female

Program: Regular

Strongly Disagree (1) Disagree(2) Neutral(3) Agree(4) Strongly Agree(5)

S/N		5	4	3	2	1
1	My life motto is: "more is better"					
2	I always want more					
3	As soon as I have acquired I start thinking about the next thing I want					
4	It doesn't matter how much I have, I am never completely satisfied					
5	I can't imagine having too many things					
6	One can never have too much money					
7	Actually, I am kind of greedy					
8	If I have to choose between two products, I rather buy both of them					
9	I am satisfied with what I have					
10	I think that happiness is not about the possessions that I have					
11	I like to give					
12	I am a generous person					
13	I prefer to spend my money on myself rather than on others					
14	I prefer to buy too much instead of taking the risk to have not enough					
15	I am kind of stingy					
16	As soon as I possess something, I don't want to loose it					
17	What is mine stays mine					
18	I think it's awful to loose my stuff					
19	I like to keep everything for myself					
20	I don't like sharing my possessions with others					

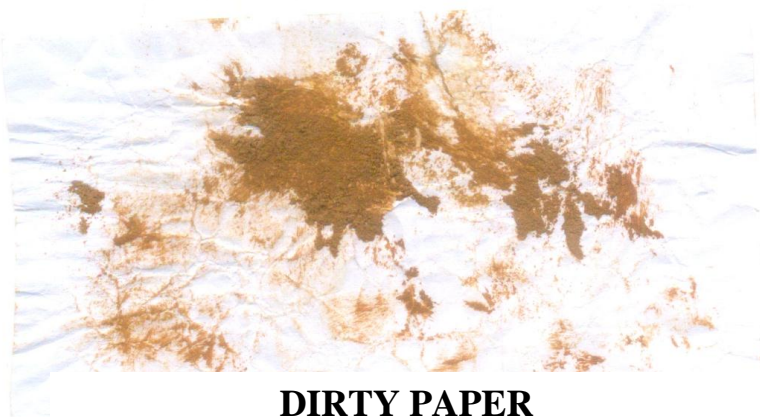




DIRTY MONEY



CLEAN PAPER



DIRTY PAPER