

IMPACT OF MORAL JUDGMENT AND MORAL DISENGAGEMENT
ON RAPE-SUPPORTIVE ATTITUDES
IN COLLEGE MALES

by

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A DISSERTATION

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ABSTRACT

Sexual aggression and, more specifically, non-stranger sexual assault, commonly referred to as *date rape*, has been documented as a serious problem on college campuses for at least three decades (Fezzani & Benschhoff, 2003). Current research shows that college fraternity men are more likely to rape or sexually assault college women than non-fraternity men (Bohmer & Parrot, 1993; Boumil, Friedman, & Taylor, 1993; Sanday, 1990). This study supplemented the existing explanations for high incidence of sexual assault by confirming a hypothesized model to explain rape-supportive attitudes in fraternity males. Specifically, this study hypothesized a model in which moral disengagement and moral judgment explained the rape-supportive attitudes of fraternity members.

The Moral Disengagement Scale, Defining Issues Test-2, and Sexual Assault Vignette were administered in a cross-sectional study to undergraduate fraternity (N=66) and non-fraternity males (N=134). Preliminary analysis indicated that fraternity men were significantly higher than non-fraternity men on moral disengagement ($t(198) = 12.27, p < .05, d = 1.7$), lower on measures of moral judgment ($t(198) = 3.85, p < .05, d = .58$) and higher on measures of rape-supportive attitudes ($t(198) = -5.10, p < .05, d = -.74$). The path analysis indicated that there were significant relationships between the variables in the hypothesized model, and a t-test for parallelism indicated that there were significant differences in the paths for fraternity and non-fraternity men. The relations among constructs and significant differences in scores indicate that future research on ethical interventions should be explored.

DEDICATION

To Dr. Christy Jackson Carroll, a great mother, teacher, and friend.

Without you this would not be possible.

“But those woulda-coulda-shouldas

All ran away and hid

From one little *did.*”

-*Shel Silverstein*

LIST OF ABBREVIATIONS

<i>a</i>	Cronbach's index of internal consistency
<i>d</i>	Cohen's measure of effect size
<i>df</i>	Degrees of freedom: numbers of values free to vary after certain restrictions have been placed on the data
<i>F</i>	Fisher's <i>F</i> ratio: A ration of two variances
<i>M</i>	Mean: the sum of a set of measurements divided by the number of measurements in the set
<i>n</i>	Number of members in a limited portion of the total sample
<i>N</i>	Number of members in a total sample
<i>p</i>	Probability associated with the occurrence under the null hypothesis of a value as extreme as or more extreme than the observed value
<i>r</i>	Pearson product-moment correlation
<i>R</i> ²	Measure of strength of relationship
<i>SD</i>	Standard Deviation
<i>t</i>	Computed value of <i>t</i> test
<	Less than
=	Equal to

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CHAPTER 1

INTRODUCTION

Sexual aggression is a pervasive problem on many college campuses (e.g., Koss, Gidycz, & Wisniewski, 1987; Sanday, 1996). Sexual aggression and, more specifically, non-stranger sexual assault, commonly referred to as *date rape*, has been documented as a serious problem on college campuses for at least three decades (Fezzani & Benshoff, 2003). In 2000, the U.S. Department of Justice confirmed one of the most replicated findings in sexual assault research: roughly one in four college women has experienced rape or attempted rape in the previous year or in her lifetime (Fisher, Cullen, & Turner, 2000). The Fisher et al. (2000) study sampled thousands of college women in the United States, in which three percent reported rape or attempted rape that academic year, 11 percent more reported a lifetime incidence of rape and 10 percent more reported a lifetime incidence of attempted rape. Other similar studies have found that the bulk of victimizations took place on college campuses (Copenhaver & Grauerholz, 1991; Koss et al., 1987; Muehlenhard & Linton, 1987; Rivera & Regoli, 1987). These statistics are startling, and have provided widespread attention to this “epidemic” of sexual assault on college campuses. This “one in four” statistic is now used as part of an effective rape prevention program targeting men (Foubert, 2005).

Despite university efforts to promote a safe campus through awareness campaigns and interventions, current research shows that college fraternity men are more likely to rape or

sexually assault college women than non-fraternity men (Bohmer & Parrot, 1993; Boumil, Friedman, & Taylor, 1993; Sanday, 1990). A widely cited statistic in date rape prevention programs indicates that 55 percent of gang rapes on college campuses are committed by fraternity men (O'Sullivan, 1991). Research has found that fraternity houses continue to provide a social space in which women are sexually assaulted (Warshaw, 1988; Lackie & de Man, 1997). Studies demonstrate that 75 percent of the men and at least 55 percent of the women involved in acquaintance rapes had been drinking or taking drugs just before the attack (Warshaw, 1994; Abbey et al., 2001; Sampson, 2002). The tight link between alcohol and sexual assault suggests that many sexual assaults that occur on college campuses are "party rapes." A recent report by the U.S. Department of Justice defines party rape as a distinct form of rape, one that "occurs at an off-campus house or on- or off-campus fraternity and involves . . . plying a woman with alcohol or targeting an intoxicated woman" (Sampson, 2002). In line with Warshaw and others' findings, Boeringer, Shehan, and Askers (1991) found that fraternity members are more likely to use alcohol and drugs as a strategy to obtain sex than non-members. Overall, researchers have found that Greeks are more likely to be sexually aggressive, and to accept date rape myths than non-Greeks (Kalof & Cargill, 1991). These findings are further evidenced by recent cases released to the media at Montana State University and University of Wisconsin-Madison (Simms, 2008; Smetanka, 2007; Penzenstadler, 2007). In these cases women were assaulted by fraternity men, either at the fraternity house or in their dorm room on campus. These and other incidents of sexual assault continue to occur, despite the intervention of higher education officials.

The proposed study will increase the understanding of why fraternity members commit acts of sexual assault on college campuses by using developmental and social cognitive

perspectives of moral theory. The researcher will gather unique information on the environmental mechanisms of the fraternity climate and the cognitive orientations in the ethical decision-making of its members. This data will give researchers and school administrators a new perspective as to why students commit these acts, which will lead to more effective interventions for sexual assault on college campuses. In addition, this study will increase researchers' knowledge of the link between moral judgment, attitudes, and behavior choices.

The first chapter of the dissertation presents the problem of collegiate fraternity sexual aggression and the purpose of the study, describes its significance, and presents an overview of the methodology used. The chapter concludes by noting the limitations and assumptions of the study.

Statement of the Problem

Most researchers who study sexual aggression in college students conclude that sexual victimization is widespread on college campuses (Gilbert, 1991; Fezzani & Benshoff, 2003). Interestingly, there is a long history associated with this finding. For example, in early studies, Kanin and his colleagues found that 20-25 % of college women reported forceful attempts at sexual intercourse by their dates, and 26% of college men reported a forceful attempt to obtain sexual intercourse (Kanin, 1957; Kanin & Parcell, 1977; Kirkpatrick & Kanin, 1957). Other early studies concluded that college men reported that they would rape if they knew they would not be caught (Malamuth, 1981; Rapaport & Burkhart, 1984). Furthermore, these studies found that the more sexually aggressive college men had personality traits and antisocial beliefs similar to convicted rapists, such as irresponsibility, lack of social conscience, and a value orientation legitimizing aggression (Malamuth, 1981; Rapaport & Burkhart, 1984).

A groundbreaking national study on sexual assault on college campuses found that one in twelve men admitted to forcing a woman to have sexual intercourse against her will (Koss, Gidycz, & Wisniewski, 1987). The Koss, Gidycz, & Wisniewski study (1987) is significant primarily because it looked at a national college sample representative of the higher education student population in the United States (32 institutions that included community colleges, ivy league schools, state universities, etc.). The study demonstrated that rape occurs with greater frequency in institutions of higher education than in national statistics of police-reported incidences, which revealed the huge disparities between them. Koss et al (1987) found that 84% of rape victims knew their assailants, but only 27% realized that their assault fell within the legal definition of rape. Over 46% believed that they had been victims of a “serious miscommunication” instead of rape. Many of these early studies on rape focused on the women as victims and the men as perpetrators because women represented virtually 100% of reported rape victims at that time (Koss, Gidycz, & Wisniewski, 1987).

There is an abundance of past studies that demonstrate that college campuses are a haven for incidents of sexual assault. To connect this research with the current study, the researcher must take into account the finding that of surveyed college women, about 90% of rape and sexual assault victims knew their attackers prior to the assaults (Fisher, 2000). This finding, along with the overwhelming amount of research about the high incidence (but unreported number) of rapes on college campuses, encouraged researchers to study the characteristics and support systems of these male perpetrators. These few recent studies have concluded that male groups - most specifically fraternities - support, encourage and may even create conditions for this type of abuse (Schwartz & Nogrady, 1996; Lackie & de Man, 1997; Frintner & Rubinson, 1993; Koss & Gaines, 1993).

To explain the high incidence of sexual assault in fraternities, researchers have evaluated several theories that address how fraternities create a climate that encourages and creates opportunities for sexual assault. First, some researchers have argued that fraternity parties in which fraternity men host women produce a setting that is conducive to sexual assault (Bryan, 1987; Copenhaver & Grauerholz, 1991; Boswell & Spade, 1996; Martin & Hummer, 1989; O'Sullivan, 1991). For example, Bryan's study (1987) argued that 70% of reported cases of gang rape have occurred at fraternity parties. In Warshaw's book (1988) *I Never Called It Rape*, a number of examples of gang rapes are provided that take place in fraternity houses, although he notes that more "one-on-one date rapes and acquaintance rapes occur in fraternity houses than do gang acquaintance rapes" (p.104).

In a study assessing sorority women, Conpenhaver and Grauerholz (1991) found that almost half of the women they studied had experienced some form of sexual coercion, 24% experienced attempted rape, and 17% experienced completed rapes. They concluded that over 50% of the rapes occurred in a fraternity house, mostly during a fraternity function.

Given the cited studies and their findings, the question becomes, what are the factors in the environment of a fraternity house or a fraternity party that create opportunities for sexual assault? In a significant study by Boswell and Spade (1996), the authors found that fraternity parties with a higher male ratio, more gender segregation, fewer mixed-gender conversations, dirtier bathrooms, louder music and less dancing, less friendly brothers, and greater alcohol consumption were more dangerous for females. In Alan DeSantis' book, *Inside Greek U*, many of the women who he interviewed described most fraternity parties as having those themes, especially at fraternities with the most members and the biggest parties (DeSantis, 2007).

Two empirically tested explanations in the sexual assault literature attempt to describe why fraternity men commit more acts of sexual assault on college campuses than non-fraternity men. These explanations point to the high incidence of alcohol consumption by fraternity members and to the promotion of traditional gender views by fraternity men (Trockell, Wall, Williams & Reis, 2008). The first theory notes that most fraternity men are more likely than independents to use alcohol in an attempt to have sex with women (Boeringer, Shehan, & Akers, 1991). The second explanation emphasizes the climate created at fraternity parties that objectifies women and facilitates sexual coercion by promoting traditional gender views and hypersexuality (Sanday, 1990; 1996). Although these explanations are useful in discussing why acts of sexual assault happen on college campuses, interventions focused on combating alcohol use and promoting non-traditional gender views have been shown to be relatively ineffective (Kolivas & Gross, 2007). In a significant study comparing fraternity members to non-members, Brown, Sumner, & Nocera (2002) indicated that fraternity membership, conservative attitudes towards women, and viewing contact sports were significant predictors of sexual aggression against women.

There are several issues that need to be addressed when looking at the current research on fraternities and sexual assault, and the reasons why fraternity men need to be studied. Specifically, these include the prevalence of the problem on college campuses, and the influence that fraternity men have on campus and in the business world and community after college.

Although the “one in four” statistic has been replicated across campuses, researchers find it difficult to obtain consistent and accurate prevalence rates of incidences of women’s experiences of sexual assault and men’s history of sexual aggression (Koss, 1993; Fisher, Cullen, & Turner, 2000). There are two main reasons for this finding: 1) many victims do not report

incidents of sexual assault 2) there are methodological problems when collecting data on sexual assault. Most of the reported cases are very difficult to prove, and often the victims of sexual assault are doubly victimized, first by the attack and then by its aftermath (Struckman-Johnson & Struckman-Johnson, 1991). When the victims blame members in high status social groups (i.e. fraternities), they are often taunted by other students, and they often drop out of school (Struckman-Johnson & Struckman-Johnson, 1991). Another reason for the lack of police-reported rape is that most of the rapes on campuses are acts of non-stranger sexual aggression (i.e. date rape), and this makes victims less willing to report their attackers (Check & Malamuth, 1983). In *Inside Greek U*, qualitative research found that many of the women interviewed had experiences of sexual assault, yet never reported the incident (DeSantis, 2007). Many leading researchers are aware that the self-report questionnaire method is not reliable for accurately assessing both the victim's and the perpetrator's reports of sexual assault (Kolivas & Gross, 2007).

Although the media learns about only a few incidents of sexual assaults in fraternities, the actual number is much greater (Koss, et al., 1987; Fisher, et al., 2000). In one specific case at the University of Wisconsin-Madison, the media only discovered that one of the members had been asked to leave the Sigma Phi Epsilon fraternity because of an incident of sexual assault after the fraternity house burned down and the police began looking for possible arsonists (Simms, 2008). In another case reported at the University of Wisconsin-Madison the previous year, the Associate Interim Dean was angered that the victim went to the police and not the university officials after being raped because officials wanted to investigate the incident within the university (Penzenstadler, 2007). These cases are just a few examples of instances where fraternity men are protected by their brothers, alumni, and the university. There are countless examples of how

men, particularly those with power and social status, are protected or never charged with rape. Unique to the university in which the current study will take place, some of the elite fraternities are also members of a more exclusive secret society that keeps certain Greek organizations in political power on campus by block voting (“The Machine,” 2004). The more general lack of consequences for fraternity men is a problem addressed in this study.

In summary, sexual assault is a problem on many college campuses, specifically as it is perpetrated by fraternity men. Some research has been done on the high incidence of alcohol consumption and traditional gender views of fraternity males, although the interventions using this research have been relatively ineffective. There are methodological issues that arise when collecting data on sexual aggression and rape-supportive attitudes, particularly the issue of social desirability in achieving accurate responses from participants. However, it is necessary to research these groups (fraternities) and their ideologies to combat behavior that is a serious problem for colleges in the United States.

Purpose and Significance of the Study

The purpose of this study is to gain insight into the college fraternity culture, its members, and sexual aggression (measured by rape-supportive attitudes) by critically evaluating the fraternity environment’s influence on cognitive orientations and the moral reasoning of its members. This study goes beyond the traditional theories of why fraternity members commit acts of sexual assault by examining the social context, cognitive orientations, and moral thinking connected with the social behaviors of sexual assault. The controversial context of fraternities provides a sample that interests many researchers. Fraternities preserve a collegiate elitism on many campuses because of their exclusivity and high social status. Many fraternity (and

sorority) members maintain positions of leadership on college campuses, and actively influence the attitudes and lifestyles of college students as a whole (DeSantis, 2007; “The Machine,” 2004). Their impact as a group and as individuals goes beyond their role on college campuses. Nationwide only about 8.5% of all American college students join Greek organizations; however, 18 U.S. presidents since 1877, over 76% of U.S. senators, over 63% of U.S. presidents’ cabinet members since 1900, and 85% of Fortune 500 executives were members of fraternities and sororities (“Riven by booze, hazing and sex,” 2007). Fraternities are exclusive in that a student must be asked to be a member, and members must pay dues to reap the benefits of these organizations. Many claim that these benefits offset the costs because fraternities provide networks for future internships, jobs, and the protection of “brotherhood” for their members (DeSantis, 2007).

Past empirical studies demonstrated that alcohol consumption and traditional gender views are linked to acts of sexual assault by fraternity men (Schwartz & Nograd, 1996; Lackie & de Man, 1997; Frintner & Rubinson, 1993; Koss & Gaines, 1993). This study will assess the paths (relationships) of moral disengagement and moral judgment to perceptions of sexual assault in fraternity members and non-members. Over the past decades, several research studies looked to explain the relationship between moral thinking, social behavior, and social context (Bandura, 1986; Crick & Dodge, 1994; Dodge & Crick, 1990; Kohlberg, 1969). There are no studies to date that specifically look at the relationship between moral judgment, moral disengagement, and sexual assault.

Research has demonstrated that methodology is a problem in these studies due to the reliability of victims and perpetrators in self-reporting incidents of sexual assault (Kolivas & Gross, 2007). The methodology used in this study does not ask the participants to disclose any

information about their experiences with sexual assault. Instead, this study uses a validated vignette of sexual assault that is context-specific to the fraternity climate at the university where this study will be administered. This methodology presents a new way of assessing the attitudes and reasoning about sexual assault situations of the participants without explicitly asking them about their beliefs on and attitudes towards sexual assault. Specifically, the participants will be presented with an ambiguous case of sexual assault, and then asked to make a decision as members of a student jury whether to dismiss or pursue the case. Their action choices on the case will be followed by assessing the blame using a Likert scale on either the victim or the perpetrator. This measure is a subtler and more accurate way to assess rape-supportive attitudes of participants (Rosenthal, Heesacker, & Neimeyer, 1995; Muehlenhard & MacNaughton, 1988).

High-quality quantitative research on fraternities is limited, especially related to controversial topics such as sexual assault and ethical decision-making. As mentioned in the problem statement, this lack of research is due in part to the protective measures taken by various parties to protect Greek systems on college campuses. The “protectors” of the fraternities (and sororities) range from the influential alumni of the fraternities to university officials who reap the benefits of an active, influential Greek system. This often disallows administrators from proactively addressing the situation with interventions on college campuses. This study would contribute greatly to university administrators, school officials, and all other groups that are looking to create effective methods to combat sexual assault on their college campuses.

This study will additionally make a significant contribution to the research in the field of moral development because it examines the relationship between moral thinking, social behaviors and social context by specifically looking at the relationship between moral judgment and moral disengagement. Studies have demonstrated that fraternity members have lower levels

of moral reasoning than their non-Greek counterparts (Cohen, 1982; Sanders, 1990; Kilgannon & Erwin, 1992; Derryberry & Thoma, 2000). Specifically, fraternity members rely more on their own personal interests and social rules (schemas) when making moral judgments. This study predicts that fraternity men and non-fraternity men have lower levels of moral judgment as indicated by the use of their own personal interests to make moral judgments. This study hypothesizes that moral judgment will have an indirect effect on the relationship between moral disengagement and rape-supportive attitudes for both fraternity and non-fraternity men. When moral judgment is higher, the relationship between moral disengagement and rape-supportive attitudes becomes weaker. However, when moral judgment is lower, the relationship between moral disengagement and rape-supportive attitudes is strengthened, which the researcher hypothesizes as a path in the proposed model.

It is necessary at this point to state that theory does not dictate moral disengagement as a stable trait, but rather as a cognitive orientation to the world that develops over time and is influenced by the social contexts in which one operates (Moore, 2008). Individuals' levels of moral disengagement would be amenable to intervention (Moore, 2008). This data will inform researchers of the paths by which these theories operate, and the conclusions drawn from this study will highlight some factors for an effective intervention for all individuals, but specifically, for social climates that promote moral disengagement and aggressive behaviors.

Design of the Study and Overview of Methodology

The goal of this study is to compare the moral reasoning, moral disengagement, and outcome measures related to sexual assault between fraternity members and non-members using reliable and valid scores from quantitative measures. Specifically, the researcher will look at t-

test and mean differences and path analysis to assess the measures between fraternity members and non-members at a large, public, Southeastern University. The primary analysis will test the means using independent t-test to see whether or not there are differences on the measures between the groups. This analysis is core to answering the central question of the proposed study - whether or not fraternity men have higher levels of moral disengagement and rape-supportive attitudes, and lower levels of moral judgment. The secondary analysis will use LISREL_SIMPLIS Version 8.0 to test the theoretical model using path analysis. The researcher will use path analysis to determine whether the proposed paths between moral disengagement, moral judgment, and rape-supportive attitudes exist in the full data set and between each group. For the final analyses, the researcher will perform a multiple-group path analysis to test whether there are differences in the overall model. These analyses will determine whether the overall models are different between groups. Then, the researcher will perform a *t*- test for parallelism to determine which paths are different between the samples.

Research Questions

RQ1: Are fraternity men significantly higher on measures of moral disengagement and rape-supportive attitudes when compared with non-fraternity men? Do fraternity men have significantly lower scores of moral judgment when compared to non-fraternity men?

RQ2: Does the data fit the theoretical path model? Are there relationships between the paths of moral disengagement and moral judgment with rape-supportive attitudes in both groups?

RQ3: Is there a difference in the proposed path model between fraternity and non-fraternity males?

RQ4: Are the paths (relationships) from the observed variables different between groups?

Definitions

The following terms were defined for this study:

Fraternities- social organizations that are commonly associated with big parties, pledging and hazing, and communal housing.

Sexual Assault/ Sexual Aggression- any sexual contact or sexual attention committed without permission by use of force, threats, bribes, manipulation, pressure, tricks, or violence and including kissing, fondling, attempted rape, and rape.

Rape- nonconsensual sex, including oral, anal, or vaginal intercourse.

Non-stranger Rape/Date Rape- nonconsensual sex occurring within a “dating” relationship.

Stranger Rape- nonconsensual sex perpetrated by someone unknown to the victim.

Sexual Victimization- when coercion is used to gain sexual advantage.

Independents/ Non-Fraternity Men- refers to men who are not members of a fraternity.

Limitations of the Study

The present study will reflect the following limitations:

1. The study will be confined to fraternity members and non-members at one southeastern university.

2. The fraternity sample will be predominantly white, middle-upper class males. Fraternities in the Inter-Fraternity Council (IFC) at the university system where the study will be administered are comprised of mostly white males (over 99% of the 1,840 fraternity males are white). The semester dues for the fraternities range from \$2200-\$2500, with no scholarship options; therefore, it can be assumed that the members are in the middle-upper socioeconomic range.
3. The setting of where/how the surveys were administered.
4. The surveys will be administered using an online software program called SurveyMonkey.
5. One of the measurements (Vignette 2) is context-specific to the fraternity climate at the university where the study was conducted.

Assumptions

Assumptions of the study are as follows:

1. Participants were/will be honest in their responses on the instruments.
2. Study's samples will be representative of the target population.
3. All participants will take the surveys in similar settings.
4. Men are the sexual aggressors (Koss, Gidycz, & Wisniewski, 1987).

CHAPTER 2

LITERATURE REVIEW

The literature review was divided into the theoretical and current empirical research on fraternities and sexual assault, and the proposed theoretical and empirical research of two perspectives of moral theory. This study's intention is to complement the traditional theories and studies of sexual assault by gaining insight into the social context of fraternities through evaluating the moral judgment and moral disengagement of a fraternity's members. The traditional research on sexual assault in fraternities is subdivided into the following topics: (a) a history of fraternities (b) a historical background of fraternities on the university campus of interest (c) alcohol consumption in fraternities and (d) the use of traditional gender views and hypersexuality in fraternities. The research on moral theory is subdivided into the following perspectives: (a) moral disengagement (b) moral judgment and (c) an integrated moral model.

History of Fraternities

It is necessary to evaluate the history of fraternities and Greek organizations to shape a context for this study. Fraternities and sororities are named by a combination of Greek letters; they are referred to as Greek letter organizations. There are three different types of Greek letter organizations: honor societies, professional fraternities and sororities, and social fraternities and sororities. The research described in this review is specifically talking about social fraternities

and sororities, which are commonly associated with big parties, pledging and hazing, and communal living (DeSantis, 2007). The first of these social organizations was founded in 1776 at the College of William and Mary in Williamsburg, Virginia. The original purpose of this organization was to create a men's club that offered brotherhood, secrecy and intellectual discussion to its members (Winston, Nettles, & Opper, 1987). Phi Beta Kappa was different from modern fraternities because it was restricted to only upperclassmen and faculty, and members met to engage in debates and for "good fellowship" (Hastings, 1965). This first Greek-letter fraternity created chapters at Yale and Harvard, and membership became more of an honor- hence the inception of the Phi Beta Kappa honor society (Hastings, 1965). The first modern Greek letter fraternity is considered to be the Kappa Alpha Society, established at Union College on November 26, 1825 by John Hart Hunter. Kappa Alpha's founders adopted many of Phi Beta Kappa's practices but designed their organization as solely for students. It has been reported that students liked the idea of a secret society but faculty opposed the idea of these types of organizations (Birdseye, 1907). The establishment of Kappa Alpha Order set a precedent for the inception of other fraternities on campuses all over the United States. The founding chapters of some of the largest, most influential fraternities were founded in the mid-1800s across campuses such as Yale, Dartmouth, Harvard, and the University of Alabama. The first fraternities were founded on high-minded principle of developing well-disciplined leaders for the country. Fraternities were founded on inspiring values; they promoted friendship, academic achievement and community service. However, fraternities were segregated institutions - only available for wealthy, white, Christian men (Winston, Nettles, & Opper, 1987).

Approximately 40 years later, organizations for women and African Americans were founded to provide social gathering and leadership development benefits like the first all-white

fraternities. In the late 1800s, college women started to form their own elite social organizations, giving white women a forum to discuss literature, poetry and morality (DeSantis, 2007). The first of the all-women fraternities, now called sororities, was founded in 1851 at Wesleyan College in Georgia (Ross, 2000). In the early 1900s, African-Americans formed their own fraternities and sororities to engage in the financial and social networking that had formed in the fraternities and sororities of white men and women. The first African-American fraternity was established in 1906 at Cornell University in New York (Ross, 2000).

After World War II ended in 1945, there was a dramatic change in the growth and purpose of the fraternities and sororities for all groups. New Greek organizations and new chapters of previously founded Greek organizations were cropping up on college campuses all over America (Winston, Nettles, & Opper, 1987). Because of the unprecedented growth of students on college campuses, and the increase of membership in Greek organizations, fraternities and sororities started building their own houses to meet, live, eat, and socialize (DeSantis, 2007).

Fraternities took a new shape after this growth, although they kept some of the rituals and traditions created when the fraternities were founded. For instance, fraternities and sororities “rushed” new members, invited pledges to learn about the fraternity, and created rituals to “initiate” pledges into the fraternity (DeSantis, 2007). These practices are still a part of the Greek system today, and the traditions of fraternities and sororities increase the exclusivity of the membership, because only the “brothers” (i.e. other male members in the fraternity) or “sisters” (i.e. other female members in the sorority) know the secrets and rituals (DeSantis, 2007).

Although this study concentrates on some of the negative aspects of fraternity life, it is necessary to mention the benefits of fraternities and sororities to students and on college

campuses as a whole. Fraternities and sororities are praised for their philanthropic work and leadership development. Specifically, philanthropy is usually a part of any fraternity's or sorority's program and supported by all active members. Typically, a chapter will either engage in fund-raising activities, or the members will volunteer for programs that benefit the community where the chapter is located ("Fraternities and Sororities," 2009). Fraternity members often hold positions of leadership in the fraternity organization and in the overall university. These opportunities allow for leadership development, and interaction with other organizations for fraternity and sorority members ("Fraternities and Sororities," 2009). As mentioned in the introduction, the large percentage of national leaders in politics and business who are former fraternity and sorority members is frequently promoted as a benefit of membership.

Although some students have attempted to integrate existing Greek organizations, or to create their own Greek organizations, these new fraternities and sororities have not been recognized by the governing councils that oversee traditional fraternities and sororities. The homogeneity of fraternities and sororities is criticized frequently in intellectual and moral development research (King & Mayhew, 2002; Pascarella & Terenzini, 1991). Fraternities and sororities are still some of the most segregated institutions in America (DeSantis, 2007).

Historical Roots of the University of Interest for this Study

Fraternities were founded at the university in which this study takes place in 1847. As women's enrollment increased at this university, the first sorority chapter was started in 1904. When the university population began to diversify, the first national historically black fraternity and sorority formed on campus in 1974. Taken together, these organizations have made important contributions to university life, and at the present time of this study over 6,000

students – 27% of the undergraduate student population - belong to one of the 25 fraternity and 21 sorority chapters.

Although social fraternities and sororities are only represented by 27% of the undergraduate students at the university where this study will be administered, they still remain an integral and visible part of student life on the campus. There are many reasons for this claim. The fraternity and sorority houses maintain a physical presence on the campus - the houses are very large and in close proximity to the main quad and football stadium. In a focus group that the researcher used to gather information leading to this study, many of the students admitted that they thought the campus was 70-80% Greek. They were shocked to learn that fraternities and sororities represented less than 30% of undergraduate students. Many of the student leader positions on campus are held by fraternity and sorority members. Most notably, in the last 100 years, the SGA president has been a member of a fraternity or sorority, with only a handful of exceptions. This is in part due to an alleged secret society that supports one candidate running for SGA every term, and ensures that candidate's election by a block voting process. Many articles have been written about "The Machine," the secret society that decides the SGA candidate in this controversial process unique to this university (Flowers, 2007).

At this university, membership in African-American fraternities and sororities has decreased significantly in the past several years. As of 2006, less than one percent of all fraternity men were members in an African-American fraternity. This is not because African-Americans have joined traditionally white fraternities. Much like in the description of fraternities across America, this university's Greek system is still very much segregated. The low percentage of African-American fraternity members and pledges may exist because African-Americans represent 12% of the student population at the university. In general, there is very

little literature on African-American fraternities and sororities. One author, Walter Kimbrough, discussed the decrease of enrollment in these groups across America; however, he cited no real reason for this decline (Kimbrough, 2005).

Regardless of its racial make-up, a university fraternity falls under the governance of the Inter-Fraternity Council (IFC), which selects the rules and mandates for the fraternities. For a fraternity to have membership in IFC, it must sign the IFC constitution. One of the basic expectations listed in IFC's constitution states "I will respect the dignity of all persons; therefore, I will not physically, psychologically, or sexually abuse or haze any human being," Although this is clearly stated in every fraternity's constitution, some fraternities victimize men and women through sexual assault and hazing practices. Past research has looked at the social context of fraternities to give clues about how and why these incidents are perpetrated by individuals in a fraternity. Two traditional theories suggesting why fraternity members commit acts of sexual assault emphasize the high incidence of alcohol consumption by fraternity members and the promotion of traditional gender views.

Alcohol Consumption

Research has demonstrated that one common denominator at most fraternity parties where incidents of sexual assault occur is alcohol (Trockell, Wall, Williams & Reis, 2008). Recent college student surveys demonstrated that 43% of students indicated moderate alcohol use (drink one time per week at least one week per month), 24% reported frequent alcohol use (drink from three times per week to daily alcohol use), 18% reportedly used alcohol infrequently (drink from one–six times per year), and only 16% of college students reported that they do not use alcohol. Additionally, four out of ten students indicated that they engaged in binge drinking,

which was defined as five or more drinks in one setting occurring at least one time in a two week time period (Presley et al. 1996). A Harvard study found that 86% of men who live in fraternities are binge drinkers, meaning they have four or more drinks in a row at least once every two weeks (Wechsler & Nelson, 2008).

Most studies have found that fraternity members consume larger amounts of alcohol and drugs than non-members (Gwartney-Gibbs & Stockard, 1989; Kalof & Cargill, 1991; Cashin, Presley & Meilman, 1998). Most fraternity men are more likely than non-fraternity men to use alcohol in an attempt to have sex with women (Boeringer, Shehan, & Akers, 1991). In Frintner & Rubinson's study (1993), they found that there was an increased incidence of sexual victimization when there was extensive alcohol use, often at the fraternity house.

Given the strong correlation between alcohol and sexual assault in fraternities, it is necessary to explore the norms of fraternity culture with regard to alcohol consumption as well as how this culture influences decisions about sexual behavior with women. Research has shown that 75% of men and 55% of women involved in rape situations consumed alcohol or other drugs immediately before the rape took place (Koss, Gidycz, & Wisniewski, 1987). Other studies show that dates involving sexual aggression often involve alcohol abuse (Muehlenhard, & Linton, 1987). In a study of a successful rape prevention program, fraternity men maintained that more education is needed about making responsible decisions about sexual behavior when they and/or their potential partners have consumed alcohol (Foubert & Cowell, 2004).

Why does alcohol consumption correlate so highly with sexual assault and other acts of sexual aggression? Some theorists propose that when men are intoxicated they perceive women as being less distressed and less disgusted by the attack than sober men (Norris, George, Davis, Martel, & Leonesio, 1999). After watching a fictitious taped scenario in which a woman is

sexually assaulted after “saying no,” non-aggressive men believed that men should discontinue sexual advances after three verbal protests from a female partner. However, after watching the same fictitious taped scenario, aggressive men believed that it was acceptable to continue sexual advances past these verbal protests and would only identify behavior as problematic when the advances were met with more vehement resistance (Foubert, 2005). When alcohol is included in such scenarios, sexually aggressive men are more tolerant of coercion and aggression by males toward females than in situations in which alcohol is not involved. In contrast, the reported point at which non-aggressive men believe that men should stop sexual activity remains unchanged when alcohol is involved in scenarios (Foubert, 2005). This finding has sparked the argument that alcohol functions as a disinhibiting cue for sexually aggressive men to assert dominance over women (Bernat, Calhoun, & Stolp, 1998). This notion is particularly important in the context of research showing that men who engage in more serious acts of sexual assault are also more likely to get drunk when they consume alcohol than other men (Koss & Gaines, 1993).

There are several important issues when looking at a theory in which alcohol consumption and fraternity membership are the explanatory factors in predicting sexual assault. In Koss and Gaines’ study (1993), the authors found that fraternity men were more sexually aggressive than non-fraternity men, especially when large quantities of alcohol were consumed. Researchers find that heavy drinking is related to sexual aggression, and that fraternities typically have members who drink heavily; therefore fraternity members must be more sexually aggressive, although heavy drinking is not limited only to fraternity members (Schwartz & Nogrady, 1996).

Interestingly, the research that shows these high correlations of fraternity men, alcohol consumption and sexual assault is often undermined because of the reports that women who are

sexually assaulted have a higher weekly drinking frequency than other women (Larimer, Lydum, Anderson, and Turner, 1999), and are more likely than other women to participate in high-risk drinking behavior (Silverman, Raj, Mucci, & Hathaway, 2001). In fact, one research study has shown that college women who reside in sorority houses, are under twenty-one, drink heavily, are white, and frequent fraternity parties are at a higher risk of rape (Mohler-Kuo, Dowdall, Koss & Wechsler, 2004). In conclusion, using extensive alcohol consumption as the determinant casual factor to explain why fraternities report higher levels of sexual assault is not singularly sufficient. The ineffectiveness of this theory has been evident in sexual assault awareness programs that only provide alcohol prevention (Foubert, 2005). There must be more to fraternity culture that promotes and encourages sexual assault in order for the members to commit these abhorrent actions.

Traditional Gender Views and Hypersexuality

A second theory that explains how fraternities promote and encourage sexual assault suggests that a fraternity creates a climate that objectifies women and facilitates sexual coercion (Sanday 1990; 1996). Martin and Hummer (1989) argue that fraternity members are more likely to have a narrow view of masculinity, espouse group secrecy, and sexually objectify women. In fact, one study on how fraternities objectify and commodify women discusses the fraternities' designation of "little sisters" for the fraternity houses, which are typically subservient roles for sorority women that enable them to be passed around (sexually) by fraternity men (Stompler, 1994).

Psychologically, fraternity men often sexually objectify sorority women (Copenhaver & Grauerholz, 1991; Rivera & Regoli, 1987). This is evident in the choosing of themes for

“swaps,” which are parties in which one fraternity and one sorority meet to socialize, dance, and consume alcohol. Typically, these “swaps” are themed so that the women will dress in sexy outfits and the men will dress like dominant males. Examples of these swaps are Pimps and Hoes, Principals and Schoolgirls, CEOs and interns, and Golf Pros and Tennis Hoes. In each of these themes, the fraternity men dress as dominant, prototypically successful males (in shirts and ties), while the women dress in short skirts and tight outfits (DeSantis, 2007).

Additionally, fraternity men have more traditional attitudes toward women than other college men do (Schaeffer & Nelson, 1993). Boeringer found that fraternity men are more likely than other men to believe that women enjoy being physically "roughed up," that women pretend not to want sex but want to be forced into sex, that men should be controllers of relationships, and that women secretly desire to be raped (Boeringer, 1999). This is evidence of the claim that fraternity men ascribe to rape myths at a high level (Gwartney-Gibbs & Stockard, 1989; Kalof & Cargill, 1991).

Like fraternities, sororities also hold very traditional ideals about gender and sexuality (DeSantis, 2007), which only compounds the problem of sexual exploitation and opportunity for sexual assault. DeSantis describes the most elite and exclusive (best) fraternities as those with the toughest guys. These are the fraternities that are the best in intramural sports, that win the fights with other fraternities, and that claim the attention of and have sexual relations with the most girls (Malamuth, Sockloskie, Koss, & Tanaka, 1991). Many of the women in DeSantis' book described themselves as desiring “a tough guy from a good fraternity; the weaker guys may be nice, but no one wants to date those guys” (DeSantis, p.101). Many of the women in DeSantis' focus groups discussed the pressure that fraternity men and sorority women put on sorority girls to be thin, feminine, and prudish. One sorority girl explained, “I had a boyfriend in

one of the most popular fraternities, we partied a lot and I gained some weight. He dumped me out of the blue, another guy told me it was because I got fat and wasn't hot anymore" (DeSantis, 2007, p. 120). This pressure often contributes to the unrealistic body type that many sorority women try (at unhealthy lengths) to obtain. In a controversial case that gained national attention (CNN, New York Times), 23 of the 35 members of the struggling Delta Zeta sorority at DePauw University were thrown out of their campus' chapter by the national (head) organization for what they said was "lack of commitment to recruiting new members" (Dillon, 2007a). What sent this case into a media firestorm was the fact that the 23 members included every woman who was overweight or an ethnic minority (Korean and Vietnamese members). The dozen students allowed to stay were white, slender, pretty, and popular with fraternity men. DePauw University retaliated by throwing the sorority off campus after the students complained and went to the media (Dillon, 2007b).

Fraternity men hold more traditional attitudes about and beliefs about masculinity than non-fraternity men (Koss & Gaines, 1993). Sexually aggressive men tend to score high on measures of masculinity (Tieger, 1981). Several studies have demonstrated that fraternities promote hypermasculinity (Koss & Gaines, 1993; Malamuth, et al., 1991). These masculine ideals, including toughness, aggression, and dominance, are often promoted inside the fraternity structure with some harsh consequences for the women involved. The promotion of aspects of hypermasculinity - including characteristics like toughness, aggressiveness, and dominance - can manifest itself in sexual aggression toward those perceived as weaker (i.e. college women) (Boeringer, 1999; Malamuth, et al., 1991). In DeSantis' book (2007), the author discusses the promotion of masculinity and hypersexuality (seeking frequent and multiple partners) as being dominant in the fraternity culture (p. 97). Most fraternity members must maintain a very

hypersexual attitude towards women in order to avoid the alternative, which is being perceived as or called a homosexual. Many of the fraternity brothers in DeSantis' book maintain that homosexuality is the largest taboo in the fraternity culture (p. 41). This promotion of hypersexual behavior in the fraternity culture often leads to members' having a very degrading view of women, which in turn leads to further objectification.

Similar quantitative research suggests that fraternity culture includes group norms that reinforce within-group attitudes perpetuating sexual coercion of women (Boswell & Spade; 1996; Martin & Hummer, 1989). These cultural norms exert powerful influences on men's behavior. Research exploring interactions among male peer groups has shown that a fraternity man's interpersonal exchanges contribute to aggression toward women (Capaldi, Dishion, Stoolmiller, & Yoerger, 2001). This aggression can be accounted for, in part, by men's engagement in hostile talk with male peers about women, especially when talking about sexual behavior with women (DeSantis, 2007). For instance, some of the fraternity members that DeSantis interviewed admitted to setting up contests to see who could sleep with the most sorority women.

Interestingly, one of a sorority woman's biggest "taboos" might be turning in a fraternity member for sexual assault. DeSantis (2007) interviewed several sorority women who admitted to instances of sexual assault but did not report them, mostly because, "He was a big man on campus. I didn't want to be pointed at or blamed if I told everyone about it" (DeSantis, 2007, p.101). When focus group members described incidences of sexual assault, most of them reported feeling guilty. They felt like they did something to cause the incident to happen, such as drinking a lot, looking sexy, or making out (without the intention of having sex) (p.103). Studies have found that a higher percentage of women who believed that "leading a man on"

justifies unwanted sexual intercourse reported having had unwanted sex because their partner had become so aroused that they felt it would be useless to stop him (Muehlenhard & MacNaughton, 1988). Similarly, Cornett and Shuntich (1991) reported that self-blame is one of several common attributions for rape made by victims seen at rape crisis centers. This self-blame was very evident in the accounts of DeSantis' sorority women (DeSantis, 2007, p. 103). Similarly, DeSantis' interviews with the males are reminiscent of popularly held rape myths: "I mean if a girl is making out with you, she just can't stop and expect you to go home and not get laid," one popular fraternity guy said (p. 103).

Many fraternity men ascribe to popularly held rape myths (Gwartney-Gibbs & Stockard, 1989; Kalof & Cargill, 1991). In Warshaw's study on college men and rape myth acceptance, one in twelve men admitted to acts that met the legal definition of rape, and of those men, 84% were adamant that what they did was not defined as rape, evidencing a clear misunderstanding of the legal and cultural definitions of rape (Warshaw, 1994). These quantitative and qualitative findings are disturbing, because they reveal reasons why there is such disparity in prevalence rates and police-reported rapes on campus.

The majority of literature on sexual aggression and sexual assault argues that 1) fraternities are places where alcohol is consumed, which raise the likelihood of sexual assault, and 2) fraternities promote traditional gender values of masculinity and hypersexuality, which create a climate that encourages sexual aggression. These theories clearly indicate a fraternity climate that encourages sexual aggression. This study seeks to use different perspectives of moral development theories to complement this research and further aid in understanding how fraternity men make moral judgments about situations of sexual assault, and what cognitive

strategies and justifications allow these men to disengage from their morals and commit acts of sexual assault.

Moral Disengagement

In the framework of social cognitive theory, moral thought and environmental factors influence each other bidirectionally (Bandura, 1991). Moral reasoning (as described in the next section) is linked to moral action through affective self-regulatory mechanisms (motivation) by which moral agency is exercised (Bandura, 1991). Bandura called this socio-cognitive concept “moral self,” which encompasses mechanisms that are self-organizing, proactive, and self-regulative (Bandura, 2001). Through socialization, people construct moral standards from exposure to self-evaluative standards modeled by others (Bandura, et al., 1996). Once these moral standards are formed, people use them as guides for their actions. The standards regulate an individual’s behavior by giving consequences for actions, which leads a person to refrain from behaving in ways that violates one’s moral standards (Bandura et al., 1996). Bandura described self-sanctions as consequences that keep conduct in line with an individual’s internal standards (Bandura, 2002).

How is this self-regulatory system relevant when talking about individuals who commit moral transgressions? What about those students, specifically fraternity members, who engage in sexually aggressive acts? Bandura attempted to explain how individuals justify their abhorrent actions by disengaging self-sanctions from their own inhumane conduct (Bandura, 1991). The model holds that moral standards play the role of regulating an individual’s behaviors (Bandura et al., 1996). However, these standards do not necessarily function as fixed internal controls of behavior. The self-regulatory system does not operate unless it is activated,

and there are several methods by which self-sanctions can be disengaged from behavior (Bandura, 1991). A negative self-reaction, or self-censure, is ordinarily experienced when one violates one's moral standards. Engagement of one's moral code or allowing oneself to be subject to self-censure (i.e. guilt, remorse) after violating one's moral code is an active process. Similarly, when the choice is made to avoid self-censure and set aside or disengage one's moral standards, it is what Bandura refers to as "moral disengagement" (1991).

There are several points in the process of moral control at which moral self-sanctions can be disengaged from inhumane conduct (Bandura, 2002). The social climate surrounding an individual triggers certain mechanisms (either one, several or all) to allow an individual to disengage from his/her moral self and more easily commit a moral transgression. In the culture of a fraternity, this proposal has discussed at length the prevalence of sexual assault and the correlational factors (alcohol, gender views) that allow these incidents to happen in this given environment.

However, Bandura's theory of moral disengagement further explains the prevalence of sexual assault in fraternities by exploring eight mechanisms that allow individuals in a fraternity to justify their actions. These mechanisms are moral justification, euphemistic language, advantageous comparison, displacement of responsibility, diffusion of responsibility, distorting consequences, attribution of blame, and dehumanization. These mechanisms not only account for some of the moral motivation for an individual's actions, but also provide some clarity to a construct that explores the moral climate of fraternities, which are some of the most powerful and influential groups on college campuses.

Moral Justification

People do not usually engage in harmful conduct until they have justified, to themselves, the morality of their actions (Bandura, 1990). By using the mechanism of moral justification, inhumane conduct is made personally and socially acceptable by portraying it as serving socially worthy or moral purposes (Bandura, 1990). Moral justification is a mechanism most clearly revealed in military conduct (Bandura, 1991). Bandura (2002) connected this mechanism directly to Bin Laden and how he “ennobled his global terrorism as serving a holy imperative,” (Bandura, 2002).

Euphemistic Labeling

Euphemistic language provides a convenient device for masking reprehensible activities or even giving them a respectable status (Bandura, 1991). Bandura discussed Gambino’s (1973) work on identifying different varieties of euphemisms, specifically the form that relies on sanitizing language (Bandura, 2002). Through sanitizing language, killing a human being loses much of its repugnancy; for instance, soldiers “waste” people rather than kill them (Bandura, 2002). Other examples of sanitizing language include describing civilians killed by bombs as “collateral damage,” or referring to a bombing mission as “servicing a target” (Bandura, 2002). In these examples, the linguistic conversions clearly deflate the atrocities of war by giving them formalized names.

Fraternity members often use euphemistic labeling when talking about pledges or “little sisters” to describe subservient persons that they aggress. The positive connotation of euphemistic language like “pledging,” or “little sister,” diminishes the negative connotation of what most fraternities report is actually “hazing” or using a sorority girl for sexual favors (Drout

& Corsoro, 2003). The use of euphemistic labeling in this example, by maintaining that the victims of “hazing” are only “pledging” to a fraternity, helps explain the findings that members of Greek organizations displayed more positive beliefs about the purpose of pledging and had more positive perceptions of Greek organizations than nonmembers (Drouot & Corsoro, 2003).

Advantageous Comparison

Behavior can assume a different quality depending on what it is contrasted with (Bandura, 1990). By exploiting the concept of advantageous comparison, reprehensible acts can be made righteous (Bandura, 1990). Terrorists see their behavior as acts of selfless martyrdom when comparing it with other widespread cruelties inflicted on the people with whom they identify (Bandura, 1999). The more flagrant and reprehensible the contrasted activities, the more trifling and benevolent one’s own harmful conduct seems (Bandura, 1999).

Displacement of Responsibility

Under displaced responsibility, individuals view their actions as stemming from the dictates of authorities, and do not see themselves as being personally responsible for them (Bandura, 1990). Or, individuals believe that their actions spring from the social pressures of others rather than something for which they are personally responsible (Andrus, 1969). In studies of disengagement of moral control by displacement of responsibility, authorities explicitly authorize injurious actions and hold themselves responsible for the actions of others (Bandura, 2002). Furthermore, authorities often act in a way to keep themselves intentionally uninformed (Bandura, 2002). Implicit agreements and insulating social arrangements are created

that leave the higher authorities' unblamable, thereby removing responsibility from all parties (Bandura, 2002).

Diffusion of Responsibility

Moral control is weakened when personal agency is obscured by diffusion of responsibility for detrimental conduct (Bandura, et al., 1996). Group decision-making is a common practice that enables otherwise considerate people to behave inhumanely by diffusing responsibility to everyone (Bandura, et al, 1996). Group action can weaken moral control, because any action done by the group can be attributed largely to the behavior of others (Bandura, et al., 1996).

The final set of mechanisms of disengagement centers around the consequences and victims of the detrimental acts. The strength of moral self-censure depends on how the perpetrators view the people whom they mistreat (Bandura, 1990).

Disregard of Consequences

When people pursue activities that harm others, they often avoid facing the harm that they cause, or they minimize it. If minimization does not work, they often discredit the evidence of the harm (Bandura, 2002). This mechanism of disengagement can be seen in situations where photos are taken of abhorrent atrocities in war. Because of the credible evidence that it brings, the military now bans cameras from the battlefields to block disturbing images of death (Bandura, 2002). As mentioned before, members of fraternities tend to keep a social distance from out-groups as part of their exclusivity. Empirical evidence suggests that Greek affiliation is associated with higher levels of ethnocentrism (Sidanius, Van Laar, Levin & Sinclair, 2004), and

this allows members to better disregard the consequences of their actions. Looking at date rape or nonstranger sexual assault from this perspective elicits questions about whether or not the open rejection of the woman by the man is actually a way to avoid the consequences of his behavior (Fezzani & Benshoff, 2003).

Dehumanization of Victims

Bandura cited Milgram's (1974) studies on obedient aggression as evidence that good people can perform cruel deeds (Bandura, 1990). It is difficult to mistreat humanized people without risking personal distress and self-condemnation (Bandura, 1990). In the army, enemies are often referred to using a slang term in order to further dehumanize them into sub-humans without feelings, hopes, or concerns (Bandura, 1990). In experimental studies, when people were given punitive power, they treated dehumanized individuals more ruthlessly than humanized ones (Bandura, et al., 1975). This was most evident in Zimbardo's prison study (Zimbardo, 1995). This mechanism of moral disengagement can be connected to sexual aggression on and off campus by students and adults. The empirical research on fraternity males concludes that fraternity men value a narrow definition of masculinity that includes dominance, sexual conquest and control of women, and an overall dehumanizing view of women (Martin & Hummer, 1989).

Attribution of Blame

Bandura describes this mechanism or moral disengagement strategy as casting blame upon the victim by making the victim responsible for one's morally objectionable behavior

(Bandura, 1990). By attributing their blame to others, aggressors can not only place blame on others, but feel self-righteous in the process (Bandura, 1990).

Moral Disengagement Model

It is possible to use multiple strategies of moral disengagement simultaneously. Bandura (1991) contended that the more moral disengagement mechanisms are used, the greater the likelihood the self-censure is reduced, and the more likely the individual is to engage in deviant behavior. Moral disengagement is also an additive construct, in that the greater the intensity and frequency of the use of mechanisms, the weaker the self-sanctions become over time (Bandura, 1990). This is evident in recent research that found that chronic moral disengagers become more disengaged and more aggressive over time (Paciello, Fida, Tramontano, Lupinetti, & Caprara, 2008). Interestingly, this longitudinal study found that small levels of moral disengagement decreased from early to late adolescence.

Recent Research

Overall, the empirical research on moral disengagement is thin, and confined to several journal articles and dissertations. There are a few related journal articles ranging over the disciplines of education, psychology, and business. One of the most significant empirical works in this field is Bandura's study on elementary and high school boys' patterns of aggression and mechanisms of moral disengagement (Bandura et al., 1996). Bandura and colleagues found that high moral disengagers were much more inclined to engage in delinquent behavior, had higher levels of aggression, and had lower levels of guilt and prosocial orientation (Bandura et al., 1996). This research is notable because it tested the conceptual model of the paths of influence

through which moral disengagement produces its behavioral affects. Participants in this study were middle school (grades six-eight) Italian students, with a mean age of 11.8 years. This study found that moral disengagement was positively related to aggressive behavior and negatively related to prosocial behavior across the three age groups. The children's behavior was rated by self-rating, teacher ratings, and peer ratings.

There are a handful of dissertations that evaluate relationships of aggressor variables or deviant behaviors with moral disengagement. These include three dissertations on moral disengagement and aggression in children and early adolescents (overt and relational aggression, physical violence, and juvenile offenders), and one study on college students and cheating behavior. A recent dissertation found that there was a relationship between overt and relational aggression and moral disengagement in elementary students (Bussman, 2007). Another study demonstrated relationship between violent behaviors and moral disengagement in adolescents (Vargas, 2000). A similarly themed dissertation assessed moral disengagement as a measure of proneness in evaluating whether or not an empathy training program for juvenile offenders of violent acts would be effective (Mulford, 2004). Of most interest to this study, the dissertation on cheating and moral disengagement hypothesized moral disengagement as a mediating variable between cheating beliefs and self-reported cheating. The researcher concluded that high moral disengagers felt less guilt after cheating when compared with college students who had lower scores on the measure of moral disengagement (Cava, 2000).

One field of study that is currently theoretically discussing the mechanisms of moral disengagement in its proposals is business. In an exceptional paper that critically evaluates organizational corruption, Celia Moore hypothesizes that organizational corruption fits within the framework of moral disengagement. She connects the two because the theory speaks to the

awareness of the ethical decisions that people make, as well as their likelihood of making unethical decisions which advance organizational interests and, ultimately, their ascent up the corporate ladder (Moore, 2008). Moore discusses what will happen when moral disengagement manifests itself over a long period of time in organizations - eventually, the resulting actions can ultimately threaten or destroy a business entirely (i.e. Enron). Moore's work is pertinent to this study because fraternity members are frequently students in the upper-middle class elite of the university (DeSantis, 2007). They find job opportunities through social networking in the fraternity that propels them in to businesses that may further encourage opportunities for disengagement.

Moore's paper hypothesizes a significant assumption about the theoretical research on moral disengagement. Moral disengagement is not a stable trait, but rather a cognitive orientation to the world that develops over time and is influenced by the social contexts in which one operates (Moore, 2008). Individuals' levels of moral disengagement would be amenable to intervention (Moore, 2008). This is a foundational point of the theory, and it opens doors to intervention for these groups on college campuses.

Moral Judgment

Moral judgment is defined as the process by which individuals determine whether a decision in a particular situation is morally right or wrong (Rest, Thoma, & Edwards, 1997). Kohlberg's Moral Development theory is a stage theory that emphasizes moral judgment and proposes that the stages are acquired by individuals ascending stages from simpler modes of judgment to more complex ones. Kohlberg studied the processes or judgments an individual uses to come to a decision instead of focusing directly on the choice of what is morally or

socially right or wrong (Colby & Kohlberg, 1987). Kohlberg, following the ideology of the developmental theory that Piaget used in his stages of cognitive development, created a six-stage theory of moral development. Kohlberg described the development of moral reasoning as the advancement of a sociomoral point of view across three levels of development. In each of the three levels there are two stages, the second of which is a more advanced viewpoint than the first (Lapsley, 1996). A key element of Kohlberg's theory is that a person's age is not correlated with his/her development in a certain stage, unlike Piaget's cognitive development theory. In fact, studies have demonstrated that some groups function at the lowest stages of moral development, regardless of age. Kohlberg's model demonstrated the hierarchal differences between preconventional, conventional and postconventional thinking about moral judgment.

The preconventional level, the lowest level in Kohlberg's theory, is characterized by behavior motivated by anticipation of pleasure or pain. Consisting of two stages, stage one is referred to as "punishment and obedience orientation" where individuals follow rules to avoid punishment. This level ends with stage two, labeled "Instrumental Exchange." Individuals reason that a tangible reward usually follows from doing something right. One's perspective in this stage is "you scratch my back, I'll scratch yours."

At the conventional level, which follows the pre-conventional level, acceptance of the rules in society and the standards of one's group (family or social group) occur. Individuals at stage three, "Interpersonal Conformity," will act to gain the approval of others, and what is right consists of conformity to the expectations of one's peers. In stage four, "Law and Order," conduct is regulated by societal rules, laws, and authority figures. The need to maintain the social order influences one's actions.

At the postconventional level, which is the final and most sophisticated level, one identifies with and is motivated by general moral principles. The laws, rules, and expectations of society are subservient to moral principles (Lapsley, 1996). An individual faced with a dilemma at this level would most likely make appeals to basic fairness and equality over the need to maintain stability and order within society. For an individual in stage five, “Social-Contract Orientation,” laws are acceptable only if they do not clash with one’s moral beliefs. Stage six, “Universal Ethical Principles,” is the highest stage in Kohlberg’s moral development theory, and virtually no one functions consistently at this stage. An individual at this stage uses the self-prescribed ethical principles of his or her own conscience to determine right and wrong.

When looking at sexually aggressive acts (moral transgressions) in the domains of moral theory, moral judgment, moral motivation and behavior of the aggressor are of the most concern for this paper. In a revision of Kohlberg’s theory, James Rest and his colleagues (Rest, Narvaez, Bebeau, & Thoma, 1999) described three main schemas that people use to think about moral issues: the personal-interest schema, the maintaining norms schema, and the postconventional schema. Rest and colleagues did not see the hard set stages that Kohlberg envisioned, but saw that individuals developed through sequence of schemas (Rest, et al., 1999). The personal interest schema centers on one’s personal interests (Stages 2 and 3). When facing a moral dilemma, a person considers gain or loss that may result from that decision. The maintaining norms schema focuses on the norms, laws and authorities of society (Stage 4). Individuals using the maintaining norms schema tend to hold that these rules and laws should apply without exception, because once exceptions are made then exceptions could be made for everyone, and disorder ensues. An individual who reasons in the postconventional schema understands that laws and rules have underlying principles, but believe that sometimes laws can be unjust (Stages

5-6). Morality in this schema takes a much broader definition in that it accounts for the principles of justice.

In accordance with Kohlberg's (1984) theory, the Defining Issues Test (DIT) shows individual moral judgment development in adolescence and adulthood, typically developing from conventional to postconventional thinking. The DIT has served to support evidence of these three schemas (Thoma, 2006). Generally, moral development between adolescence and young adulthood proceeds from the personal-interest schema to the maintaining norms schema, followed by the postconventional schema (Thoma, Narvaez, Rest & Derryberry, 1999).

In the third and fourth stages (maintaining norms), indicators show an individual's moral reasoning takes into consideration the rules and laws that uphold a society when facing moral dilemmas. Kohlberg's theory suggests that the college-aged population could make moral judgments within the parameters of conventional thinking, which would indicate the importance of group norms in moral judgment (Kohlberg, 1984). While research has shown that college promotes moral development (Rest, 1979; Rest & Thoma, 1985; King & Kitchener, 1994), studies have demonstrated that membership in Greek organizations is linked with lower levels of principled moral reasoning (Cohen, 1982; Sanders, 1990; Kilgannon & Erwin, 1992; Derryberry & Thoma, 2000). Derryberry & Thoma (2000) found that students with higher friendship densities (the Greek organizations being very dense, especially in the first two years) had more homogenous interactions and less multiple perspectives, which allows for a lag in the promotion of moral development (at a time of rapid moral growth for most college students). Studies have shown that Greek organizations reward members for conformity and dependability (Pike, 2006).

This theory fits when applied to social fraternities, which DeSantis (2007) described as homogenous and adhering to traditional views. A crucial point of this study is the perspective

that this social climate actually creates a moral climate that maintains a set of group norms and ideals to which all of the individuals must ascribe. As described in the traditional sexual assault empirical literature, these fraternity group norms are binge drinking and hypersexual behavior, which are conducive to acts of sexual assault. Studies have demonstrated that fraternity members have lower levels of moral reasoning than their non-Greek counterparts (Cohen, 1982; Sanders, 1990; Kilgannon & Erwin, 1992; Derryberry & Thoma, 2000). This study predicts that lower levels of moral reasoning will impair fraternity members' moral judgment in making decisions in sexually ambiguous situations, and that lower moral reasoners are more likely to engage in their dominant culture (i.e. fraternity climate).

For the purposes of looking at morality in this proposal, it is necessary to locate moral reasoning within the broader realm outlined by the Four Component Model (FCM) of Morality. First described by James Rest and his colleagues at the University of Minnesota (Rest, Bebeau, & Volker, 1986; Rest, Narvaez, Bebeau, & Thoma, 1999), the FCM addressed the limitations of Kohlberg's stage theory in favor of one that provides a more and comprehensive account of the moral situation (Walker, 2004). This expanded model grew out of the increasing concern that a singular focus on moral judgment, without linking it to motivation and action, was inadequate (Blasi, 1980). The Minnesota group became convinced that the concern was not methodological, but conceptual. A complete model of moral functioning, according to Rest (et al., 1999), includes not only judgment but also other processes, namely sensitivity, motivation, and action. Concurrent with Blasi's work (1980, 1984) focusing on the transition from moral cognition through moral motivation to moral action, the FCM provides the structure within which to understand the relationship between these processes; and, it provides a framework for understanding the distinct components of moral behavior as conceptualized by the Minnesota

group. The Four Component Model provides a link between judgment and behavior, which allows the aforementioned theory of moral judgment and Bandura's theory of moral disengagement to coexist in a theoretical model. Moral disengagement is the moral motivation piece of the Four Component Model that links judgment to action.

The Defining Issues Test (DIT) was introduced in 1974, and quickly became the most-used measure in the moral development field because of its accessibility, easy use, and established validity (Walker, 2002). Over 400 reports on the DIT were published that consistently supported its validity (Rest et al., 1999). Developed by James Rest and his colleagues, the DIT activates the three moral schemas and assesses them in terms of a respondent's justification ratings. The DIT is a recognition preference test that asks subjects to evaluate actions and rank justifications. It consists of six moral dilemmas, including one which is an adaptation of Kohlberg's well known "Heinz and the Drug" dilemma, and standard items. After reading a dilemma, the subject is asked to make an action choice on what do in the story (e.g., steal or not steal the drug in the Heinz' case). There is no "right" or "wrong" decisions to any dilemma. Next, the participant rates 12 items in terms of their importance in helping the participant think through the dilemma. These items reflect Kohlberg's stages of moral development. Participants are then asked to order their top four most important statements (out of the 12 items). The P-score, which is the raw principled morality score, is generated from this ranking across the six dilemmas. Numerous research studies demonstrate that a cross-section of any population, including college students, will reveal a large number of individuals at different moral stages (Bunch, 2005; King & Mayhew, 2002). Rest believed that people situated at different moral stages or schemas would view moral issues differently (Lapsley, 1996).

The DIT-2 was developed in response to criticism that the content of the original DIT was becoming outdated. The DIT-2 is a modified version of the DIT that updated dilemmas and items, shortened the original DIT, streamlined the instructions, and incorporated participant reliability checks that purge fewer respondents (Rest, Narvaez, Bebeau, & Thoma, 1999b). The test was shortened from six dilemmas to five dilemmas. These five stories presented the same type of dilemmas as in the original DIT, but with a different context. Lastly, the DIT-2 incorporated a number of new indices. In addition to the P-Score which the DIT used for its primary score, the DIT-2 computes the N2 developmental index, which has replaced the P-score in importance. The N2 scores are used to adjust the P-score based on a participant's ability to distinguish between P items and lower-stage items (Thoma, 2006). Developmental phase indicators that include indices of consolidation and transition were also created. These indices attempt to measure the degree to which subjects was transitional (not a clear preference for particular stage-based items) or consolidated (evidence of a clear preference for specific stage-based items).

This study predicts that fraternity men will have lower scores of moral judgment as measured by the DIT when compared with non-fraternity men, and the FCM model allows the researcher to further make assumptions about the role of moral disengagement in the proposed model for this study. Specifically, the researcher assumes that moral disengagement is the motivation piece in the four component model, linking judgment with action. The action choice that the participant will make in the date rape vignette will complete the proposed model highlighted in Chapter 3.

Integrated Moral Model

The proposed integrated model maintains that there is a relationship between moral disengagement and rape-supportive attitudes, as well as a relationship between moral judgment and rape-supportive attitudes, and that moral judgment has an indirect effect on the relationship between moral disengagement and rape-supportive attitudes. There have been no empirical studies that have theoretically proposed or tested a full model using moral judgment, moral disengagement and aggression.

The closest study that assesses similar constructs, along with moral disengagement, is the Aquino, Reed, Thau and Freeman (2007) study. Aquino, et al. (2007) attempted to explain how moral disengagement and a construct that they coined, *moral identity*, jointly drive reactions to war. For this study, it is of most importance to look at their conceptualization of the construct, *moral identity*. Researchers define the *moral self* as a person who constructs his/her identity on moral grounds, and who has moral schemas that are readily available and easily activated for processing social information (Blasi, 1980; Lapsley & Lasky, 2001). Aquino & Reed (2002) perceive *moral identity* as a one of the possible identities that people use as a basis for self definition, which suggests that most people possess a cognitive schema of the self that is based around a set of moral trait associations. Aquino & Reed (2002) measure this construct of *moral identity* by assessing how centrally a person's moral identity is rooted with relation to his/her core being (i.e. internalization). Aquino & Reed (2007) hypothesized that a "strong" *moral self* would neutralize (or buffer) the effect of moral disengagement. When looking at this theory critically from the aforementioned model of moral judgment, the *moral self* construct is very similar to how the researcher in this study hypothesizes the role of moral judgment moderating the relationship between moral disengagement and rape-supportive attitudes.

In a recent study by Paciello and his colleagues (2008) the researchers conclude that future research should combine the study of moral disengagement (Bandura, 1991) with the examination of moral reasoning and moral judgments. The proposed study follows from this argument and suggests that disengagement leading to inappropriate behaviors may be influenced by moral judgment development. This study will benefit the field of moral development by evaluating a model in which an individual's moral judgments moderate the effect of his/her ability to disengage from his/her actions. This model looks to assess the judgment-action link in moral development literature.

Summary of Literature Review

It is necessary to fully evaluate the theoretical and empirical research of the setting variable (fraternities), and the two variables of moral theory (moral disengagement and moral judgment) to develop a theoretical framework for the proposed model in this study. The proposed model establishes a model that will overall explain the paths between each of these theories, but specifically, the higher frequency on the measures for the fraternity men, will allow researchers to target an at-risk population for the most effective intervention.

CHAPTER 3

METHODOLOGY

This study will increase the understanding of the proposed model of rape-supportive attitudes of fraternity and non-fraternity men using developmental and behavioral views of moral theory. The researcher gathered information on the social context, moral thinking, and social behaviors of fraternity members and compared those variables with those of non-members. This data will give researchers and school administrators a new perspective of why students commit these acts, which will lead to more effective interventions for sexual assault on college campuses. The study was conducted using a detailed procedure for collecting data using the measures described in this chapter. The software programs SPSS v 16.0 and LISREL_SIMPLIS version 8.0 were used to perform several statistical analyses to test the theoretical model. SPSS was used to test the mean differences between fraternity and non-fraternity men on the measures and LISREL_SIMPLIS version 8.0 was used to conduct path analysis and multiple-group comparison path analysis to test for differences in the model between fraternity and non-fraternity men. Prior to data collection, the Institutional Review Board of the University of Alabama approved the research study.

Context

This study was administered to undergraduate students at a large, public, student-centered, research university in the southeast. Enrollment at this large southeastern state

university is approximately 27,000 students, with 83% classified as White non-Hispanic, 11.6% as Black non-Hispanic, 1.5% as Hispanic, .6% as American Indian or Alaskan native, and .9% Asian or Pacific Islander. Approximately 47% of the total enrollment is male; 53% is female.

Participants

The participants were 200 undergraduate students from a large, public university in the southeastern United States. The sample was 95% Caucasian (N= 189) and 5% African-American (N=11). Over 85% of enrolled students at the university are white, and over 99% of fraternity men at the university are white, so the researcher predicted that the sample of participants would be predominantly white. The sample was comprised of 35% fraternity males (N=66) and 65% non-fraternity males (N=134). The difference in the sample size between groups was representative of the percentages of the university in which the study took place. Greek organizations include approximately 27% of all undergraduate students. This population has increased in the past 10 years from 19% to 27% of the student population. Greek men comprise 23% (1,900) of all undergraduate male students. The sample was traditional college-aged students between 18 and 22 years of age. All four levels of undergraduate students were represented. The highest percentage at 42% was Freshman males (N= 84). The rest of the sample was 27% Sophomores, 20% Juniors, and 11% Seniors. Because of the increase in enrollment in the past year, this sample is representative of the population at the university. These percentages are similar to those reported in other significant studies done on sexual aggression and fraternities (Brown et al., 2002; Cashin, Presley, & Meilman, 1998).

Because of the sensitive nature of this study, the participants were frequently reminded that their participation in this study was voluntary and confidential, and their names were not

attached to the study in any way. In regulation with the university's Internal Review Board, participants could stop at any time and receive the extra credit in full. Participants were treated according to ethical guidelines set forth by the American Psychological Association (APA, 1992).

Measures

Demographics. The university student participants reported gender, ethnicity, age, year in school, and school major. They were asked whether or not they were members of a fraternity or sorority. Please see Appendix A for specific questions.

Moral Disengagement. The Moral Disengagement Scale is a 32-item questionnaire designed to assess an individual's proneness to moral disengagement (Bandura, et al., 1996). The Moral Disengagement Scale assesses the eight mechanisms of moral disengagement: moral justification, euphemistic language, advantageous comparison, displacement of responsibility, diffusion of responsibility, distorting consequences, attribution of blame, and dehumanization. Each of these eight mechanisms is represented by a subset of four items. Respondents answer on a 5-point scale (1 = strongly disagree, 2 = disagree, 3 = neither agree nor disagree, 4 = agree, 5 = strongly agree). The items on each of the scales are summed to form a likert-summed rating scale. The measure was first developed by Bandura and Elliot in 1992, as a 53-item questionnaire for adolescents. Bandura and colleagues (1996) did further psychometric analyses to eliminate some questions to form the widely used 32-item measure, while maintaining reliability and validity.

Higher scores on each subscale indicate a higher score for that mechanism. Higher scores on the summed factors indicate higher moral disengagement. In this study, the researcher

is specifically interested in looking at the summed score of moral disengagement as consistent with the theoretical model. In a study of 799 adolescents, a one-factor model provided the best fit to the data, and the items were summed to provide a composite measure of moral disengagement with a reliability coefficient of .82 (Bandura, et al., 1996). In Bandura, et al.'s 1996 landmark study, the researchers investigated how the full set of moral disengagement mechanisms operates with antisocial conduct under naturally occurring conditions. This research was notable because it tested the conceptual model of the paths of influence through which moral disengagement produces its behavioral effects. Participants in this study were a group of middle school (grades 6-8) Italian students, with a mean age of 11.8 years. This study concluded that moral disengagement was positively related to aggressive behavior and negatively related to prosocial behavior across the three age groups. The children's behavior was rated by self-rating, teacher ratings, and peer ratings.

In a recent study completed on a college-aged population, the researchers found that higher scores of moral disengagement were related to physical aggression (Carroll & Thoma, 2009). Similar to the Carroll & Thoma's (2009) modified version of the moral disengagement scale, a longitudinal study used a modified version on late adolescence (Paciello, Fida, Tramontano, Lupinetti, & Caprara, 2008). This includes simple modifications such as changing "kid" to "person" or "student." Both studies found that the simple modifications maintained the validity and reliability of the original measure.

Defining Issues Test-2 (DIT-2). The DIT-2 is a modified version of the DIT, which is the most extensively validated and vastly used measure of moral judgment (Bebeau & Thoma, 1998). It is a paper-and-pencil test of moral judgment that consists of five hypothetical dilemmas (see Figure 2). The version used in this study is actually an online-specific version of

the measure (see Appendix A). Each dilemma is followed by a list of 12 moral arguments for resolving the dilemma, with each argument representing different stages of Kohlberg's stages of moral development (stages two through six). The 12 items are rated and ranked for importance by the participant. The participant is also asked to choose what action the protagonist in the story should take in response to the dilemma. There is no "right" or "wrong" choices in the five dilemmas. Based on the individual's responses, the DIT-2 provides information on what moral schemas (personal interest, maintaining norms, or postconventional) the participants bring to the task.

Figure 1. Dilemmas Presented by the DIT-2

DILEMMA 1.	Famine Story: Should a father whose family is near starvation steal food from a rich man who is hoarding food to sell later for a profit?
DILEMMA 2.	Reporter Story: Should a news reporter write about information regarding a political candidate that relates to something that happened 20 years ago?
DILEMMA 3.	School Board Story: Should a School Board Chairman cancel the second open meeting about closing a school in the district because the first open meeting was a debacle that almost ended in a fist fight?
DILEMMA 4.	Doctor Dilemma: Should a doctor give an increased dosage of medication to relieve the pain of a patient in the last stages of colon cancer because the patient requested it, even though this may hasten death?
DILEMMA 5.	Student Demonstration Story: Should students demonstrate against use of U.S. troops by taking control of a college building?

The DIT-2 presents information on the moral schemas using several different scores. The N2 index assesses the prioritizing of higher stages and discrimination and rejection of the lower stages. The postconventional score (P-score) indicates a respondent's preference for utilizing a postconventional moral schema (Kohlberg's stages five and six) when reasoning through a moral dilemma. When faced with a dilemma, a respondent with a high P-score is more likely to consider the moral point of view prior to social conventions and legal rules. P-scores are considered an overall index of moral development and are interpreted as the percentage of postconventional items selected as most important in defining the central features of the five

dilemmas. The maintaining-norms score (MN-score) indicates an individual's proclivity to base his or her moral thinking on rules, codes, and regulations (Kohlberg's stages three and four). Lastly, the personal-interest score (PI-score) provides information on an individual's tendency for self-interested moral thinking (Kohlberg's stages one and two). An individual who operates within the personal-interest schema is egocentric and acts to meet selfish, concrete-individualistic goals (Lapsley, 1996). The researcher will use the N2 index as an overall measure of moral judgment in the model and the PI-score as a secondary score for the analysis.

The DIT-2 takes approximately 35 minutes to complete. Extensively tested for reliability and validity, the DIT-2 is reported to have good psychometric characteristics with high levels of internal consistency in the 0.80 range and firm construct validity (Rest et al., 1999a; Rest et al., 1999b).

Date Rape Vignette. Attitudes and beliefs about sexual aggression/assault are sensitive constructs to measure. Numerous studies have cited problems with trying to collect data in which participants must self-report about instances of sexual assault (Brown, et al., 2002; Koss, 1993). Men's histories of sexual assault are typically measured with parallel questionnaires to the women's survey which ask them to report personal instances of sexual victimization (Kolivas & Gross, 2007). Although much is known about the reliability and validity of the women's self-report measures, very little is known about the reliability and validity of the men's measures (Kolivas & Gross, 2007). In several studies where men have to self-report incidences of aggression the findings are inconclusive, and the researchers conclude that participants do not answer the questions honestly (Schwartz & Nogrady, 1996; Koss & Gaines, 1993).

Participants were reluctant to self-report incidents of sexual assault and often fell prey to social desirability when answering measures on sexual assault (Schwartz & Nograd, 1996; Koss & Gaines, 1993; Hamby & Koss, 2003). This is evident when the participant does not want the researcher to see him/her in an unfavorable light. Instead of asking participants to admit to either perpetrating or experiencing an act of sexual assault, which has shown disparities in self-report and prevalence rates (Koss & Gaines, 1993; Hamby & Koss, 2003), the researcher created a context-specific date rape vignette about an incident of sexual assault. The context-specific date rape vignette was created using the methods described in studies on sexual assault and rape-supportive attitudes (Muehlenhard & MacNaughton, 1988; Rosenthal, et al., 1995). Rosenthal and colleagues (1995) used the date rape vignette by Muehlenhard & MacNaughton (1988) to serve as a measure of rape-supportive attitudes. This measure was selected because of its high degree of ambiguity and its ability to predict sexually aggressive attitudes in college men (Rosenthal, et al., 1995). An example of the vignette used in this study follows:

Mike asked Amy, a classmate, to a party. Amy wore a black, low-cut blouse, a miniskirt, high heels, and a lot of makeup. In the car, Amy sat near Mike and put her hand on his knee. At the party, when the music got slower, she pulled him closer and kissed him. Later she wanted to leave so they could be alone, and she mentioned that her roommate was out of town. Back at Amy's dorm room she closed the door and started kissing him. Mike became sexually aroused and tried to take off Amy's blouse. She protested, saying, 'No, not on the first date!' Mike ignored her statement, and after a struggle, succeeded in removing all of Amy's clothes. He then had sex with her against her will. (p. 69)

After reading the vignette, participants answered four questions on a scale ranging from 0 to 9. These questions were: "How responsible was Amy for what happened?" "How responsible

was Mike for what happened?" "How much did Amy want sex?" and "How justified was Mike in doing what he did?" Responses to this type of vignette have been shown to be more rape-supportive for traditional individuals (Check & Malamuth, 1983) and for victims of sexual aggression (Check & Malamuth, 1983; Jenkins & Dambrot, 1987; Quackenbush, 1989) than for nontraditional individuals and nonvictims.

Following the Check and Malamuth (1983) vignette, the researcher in this study created a context-specific vignette. The new vignette was constructed because it was viewed as advisable to have an updated vignette specific to the context of the university in which the study was administered. The researcher wanted to assess the rape-supportive attitudes and decision-making process of the participants by asking them to place blame on the victim or the perpetrator in the story, and list reasons why the incident took place.

The steps in creating the vignette were as follows:

Step 1. The researcher first synthesized the literature and made some initial conclusions as to what the measure would need to accomplish. The researcher concluded that the actual assault would have to be ambiguous in nature so that the participant taking the study would have to decide whether or not the sexual act was an act of assault or consensual sex. The participant, acting in the role of a student on the school's judicial committee, will read the vignette and make a decision on whether or not to pursue the case (in support of the victim) or drop the case (in support of the perpetrator) of an incident of sexual assault. The researcher also concluded that it was important for the participant to rate who was responsible for the incident on a likert-type scale. This rating is followed by asking the participant to list three reasons why he/she thinks the incident took place.

Step 2. A focus group of undergraduate students, enrolled at the university where the measure will be administered, created the story in the vignette. The focus group was comprised of 20 current students, equally balanced between fraternity and sorority members and non-members. The story was constructed from a situation experienced by one of the students in the focus group, and all of the students in the focus group determined that the story and justifications were realistic. In fact, several of the students in the focus group maintained that they had heard of similar things happening to at least one of their friends. This rate was higher for the fraternity and sorority group. The story was created and then revised by this focus group several times. The story for the context-specific date rape vignette follows:

Susan and Marie were really excited about going to the biggest party of the year on campus. They went shopping early in the week to get sexy outfits for the theme party. Susan and Marie were nervous when they first got to the party, so they immediately went to get some drinks. Susan had been talking to Ben, who invited her to the party. She looked for him for a while, and was excited when he came over with a few beers for Susan and Marie. Ben and Susan danced for a while, did some shots, and partied all night. Ben was positive that he and Susan were going to “hook up,” as he had been telling his friends all week. After seeing her sexy outfit, he was sure he was going to get some. Susan liked Ben and really was hoping that he would ask her to the football game after hanging out at the party. When the party was breaking up, Susan was too drunk to walk home by herself. She couldn’t find Marie anywhere, so she asked Ben to take her home. Ben told her to go up to his room if she was tired, until he could take her home. Susan was pretty drunk, so Ben had to carry her up to his room. Ben told her to stay awake while he went back to the party for a while. Ben returned to the room about 20 minutes later and woke Susan up. One thing led to another and they ended up having sex. The next morning Susan woke up and didn’t remember anything after she took shots at the party. She saw a condom wrapper on the floor and freaked out. She went to the Women’s resource center and told them she had been raped at the party. When they questioned Ben about the night, he said that it was mutual consent.

Participants taking the study were asked, “Imagine you are on a student judicial committee and you must decide whether or not to dismiss or pursue this case further?” The participant made a decision whether to dismiss or pursue the case. The participants were asked, “Which of the two parties was more responsible for the incident?” The participants rated the guilt of each party by answering whether or not they think the victim or the perpetrator is guilty by placing blame on Susan or Ben.

Step 3. As a final pre-study step to assessing the validity and reliability of the newly constructed measure, the researcher tested the vignette on several sections of an undergraduate class that is comprised of fraternity and sorority members and non-members across all class levels. The classes took the measure and answered the following questions, and then the researcher asked for feedback on the measure. All of the students commented that the vignette was realistic and “happened all of the time at the university.” The students were mixed on their decision to dismiss or pursue the case, which supports the ambiguity of the instrument in measuring the rape-supportive attitudes and beliefs of the participants, similar to past studies (Check & Malamuth, 1983).

Data Collection Procedures

It is necessary to use the best procedures available when collecting data representative of fraternity and non-fraternity men from a university. It is assumed that surveying a broad spectrum of majors on a university will give a representative sample of fraternity and non-fraternity members for the study. However, it is difficult to conclude that a study has a truly representative sample of fraternity men without randomly sampling all of the fraternities. Obtaining buy-in from the university is ideal when studying this specific population

(fraternities). Because of the exclusivity and secrecy in these organizations, as described in the above literature and participant description, it is a struggle to obtain sensitive information that may show fraternities in a bad light. With permission from the Director of Greek Affairs at the university, the researcher presented the study and a list of the randomly chosen names to the appointed Inter-Fraternity Council delegates of each fraternity at one of the weekly Inter-Fraternity Council (IFC) meetings. Using an excel spreadsheet of all of the current pledges and active members of the IFC Fraternities, the researcher randomly selected fraternity members from each class level (Freshman, Sophomore, Junior, Senior) from each fraternity to take the study. Again, this method is related to the success of the study because it ensured random sampling among members of the fraternities, and allowed the researcher to have a sample that is truly representative of the fraternity population. The survey was administered in paper and pen and online format. In the online version, the researcher put the paper and pen versions of the demographics, moral disengagement scale, DIT-2, and 2 date rape vignettes into an online survey format using the SurveyMonkey© software program. There are two versions of the survey (both paper and pen and online) with a different ordering of the measures in each version. Version one had the ordering: demographics, moral disengagement measure, DIT-2, date rape vignettes and questions. Version two had the ordering: demographics, DIT-2, date rape vignettes, moral disengagement measure. This ensures that there are no priming effects in the ordering of the measures. For those individuals taking the online version of the survey, the researcher sent an email message to the participants with a link to the survey. The email explicitly informed the participant that they were completing a survey that assessed their moral reasoning with social issues. The participants were instructed to honestly and openly fill out the surveys. The researcher granted the participants (fraternity members) two weeks from the date of

the Inter-Fraternity Council (IFC) meeting to turn in the completed surveys to the Director's office for the researcher to pick up. The researcher gathered 35 surveys using this method.

Non-fraternity and some fraternity males were solicited from Human Development, History, Educational Psychology, and Business classes. These classes were chosen because they demonstrate a wide range of majors and the researcher had access to students in these courses. Participants received extra credit for taking the survey. The researcher visited each class of participants to announce the purpose of this study. The participants received an email with the link to the survey. Total data collection using these two methods took approximately 4-6 weeks.

Data Analysis

Prior to data analysis, the data set was examined using SPSS v 16.0 to determine the accuracy of the data entry, missing data, and skewness. There were only three cases in the data set with missing data, and these cases with missing data included one of the measures, therefore the cases were thrown out of the analysis. Prior to analyzing the responses of the MDS, DIT-2 and Date Rape Vignettes, the researcher reviewed questionnaire completion times to identify invalid data. First, the researcher took a mean completion time (35 minutes) and purged surveys that were completed in less than 15 minutes from data analysis. The DIT-2 filter was also enabled to purge invalid responses. Valid questionnaires were further analyzed. The researcher used SPSS to score the measures, gather descriptive information on the means and standard deviations of each group, and run t-tests and correlations on the measures.

The hypotheses of this study can be summarized in to two main analyses of the data. First, the researcher hypothesized that the fraternity men would score higher on measures of moral disengagement and rape-supportive attitudes, and that their moral judgment scores would

be lower than non-fraternity men. This primary hypothesis was analyzed using SPSS v. 16.0 to perform t-test to see if there were significant mean differences between the groups. SPSS v 16.0 was also used as a preliminary analysis to see whether or not correlations existed between the variables that were used in the path analysis. The secondary hypothesis was assessed using LISREL 8.8 to perform path analysis to test whether the proposed model of moral disengagement, moral judgment, and rape-supportive attitudes fit the data. This process of model specification determined if there were significant paths (direct and indirect effects) of the hypothesized model (see Figure 2). The researcher then assessed each group separately to see whether the proposed paths are significant in each group of data (fraternity vs. non-fraternity men). The researcher hypothesized that there would be differences in the path models in fraternity and non-fraternity men. The final research questions were answered using multiple-group comparison analysis and t-tests of parallel slopes to see if the path models were the same or different between the groups and to see if the paths are different between the fraternity and non-fraternity samples

Research Questions

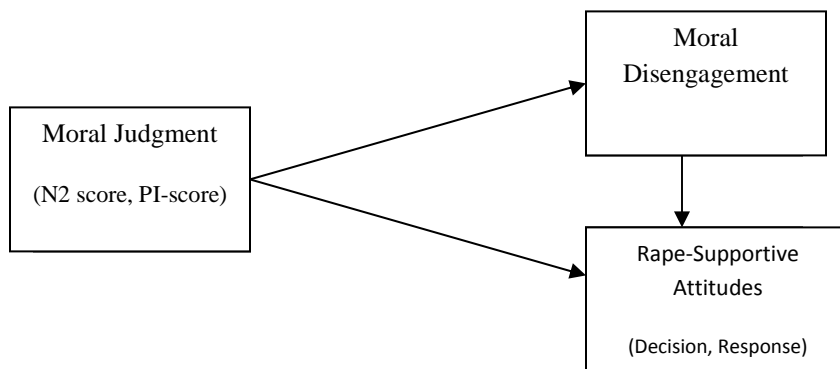
RQ1: Are fraternity men significantly higher on measures of moral disengagement and rape-supportive attitudes when compared with non-fraternity men? Do fraternity men have significantly lower scores of moral judgment when compared to non-fraternity men?

RQ2: Does the data fit the theoretical path model? Are there relationships between the paths of moral disengagement and moral judgment with rape-supportive attitudes in both groups?

RQ3: Is there a difference in the proposed path model between fraternity and non-fraternity males?

RQ4: Are the paths (relationships) from the observed variables different between groups?

Figure 2. Proposed Path Model of Moral Disengagement, Moral Judgment, and Rape-Supportive Attitudes



Summary of Methodology

Data will be collected from a large, public, southeastern university using the procedures described in this chapter. The measures of moral disengagement, moral judgment, and rape-supportive attitudes (date rape vignette) will be used to test the theoretical model. SPSS v.16.0 and LISREL 8.8 were used to perform t-tests and conduct a path analysis to test the theoretical model. Multiple group comparison path analysis was used to cross-validate the proposed model.

CHAPTER 4

RESULTS

Overview of the Results

The results are presented in three sections. The first section presents the primary descriptive analysis of group means of measured variables by group (i.e. fraternity vs. non-fraternity) and correlations. The second section includes the results of the path model analysis for the full data set and fraternity and non-fraternity groups. The third section presents the results of the multiple group comparisons of the path model by group, and the test of the differences between paths in the groups. In the conclusion of this chapter, the results of the hypothesis testing are summarized.

The first analysis answered the first research question about means of group differences and correlations, while the path models determined whether or not both groups fit the proposed theoretical model (research questions 2, 3, and 4).

For ease of conveyance and understanding, each research question is employed as a header and is followed by a presentation of the analysis and methodology used to answer the question.

Research Question 1: Mean Differences between Groups

1. Are fraternity men significantly higher on measures of moral disengagement and rape-supportive attitudes when compared to non-fraternity men? Do fraternity men have significantly lower scores of moral judgment when compared to non-fraternity men?

Table 1 presents the means, standard deviations and t-test for each group (i.e. fraternity vs. non-fraternity) on the measured variables. The table also reports the effect size for each test, where Cohen defined effect sizes as small, $d = .2$, medium $d = .5$, and large $d = .8$ (Cohen, 1988). Overall, fraternity men reported significant differences in mean levels of moral disengagement, moral judgment as indicated by the N2 score and personal interests score (PI-score), and the two variables that measured rape-supportive attitudes.

Table 1

Independent t-test of Fraternity and Non-Fraternity Males

Groups	Both		Fraternity		Non-Fraternity		t-test			
	M	SD	M	SD	M	SD	df	t	p	d
MD	72.73	18.17	89.7	16.03	64.37	12.46	198	12.27	.000	1.76
N2 Score	24.62	13.56	21.35	12.49	26.23	13.82	198	-2.42	.016	-.37
PI-Score	30.73	11.71	35.12	10.89	28.65	11.52	198	3.85	.000	.58
Decision	.62	.49	.38	.49	.73	.45	198	-5.10	.000	-.74
Response	3.52	1.78	3.00	1.61	3.77	1.81	198	-2.93	.004	-.45

Note. N=200, N (fraternity) = 66, N (non-fraternity) = 134

As indicated in Table 1, moral disengagement (MD) was significantly higher for fraternity men than for non-fraternity men $t(198) = 12.27, p < .05$ (one-tailed), $d = 1.7$. The moral disengagement scale ranges from 32-160; therefore, a 25 point difference increase is significant between the two groups. There were significant differences on the measure of moral judgment between fraternity and non-fraternity men. The version of the measure that was used in this study, the DIT-2, computes the N2 developmental index (N2 score). The N2 scores are used to adjust the P-score based on a participant's ability to distinguish between P items and lower-stage items (Thoma, 2006). Fraternity men had significantly lower N2 scores than non-fraternity men $t(198) = -2.42, p < .05$ (one-tailed), $d = -.37$. The DIT-2 also computes the personal interest score (PI-score), which was also used as a specific measure of moral judgment in this study. The personal interest score (PI-score) provides information on an individual's tendency for self-interested moral thinking (Kohlberg's stages one and two). An individual who operates within the personal-interest schema is egocentric and acts to meet selfish, concrete-

individualistic goals (Lapsley, 1996). This variable functions differently in interpreting high and low scores of moral judgment, in that high PI-scores indicate lower levels of moral judgment. Fraternity men had significantly higher mean PI-scores with a medium effect size $t(198) = 3.85$, $p < .05$ (one-tailed), $d = .58$, which indicates a lower level of moral judgment. The PI-score is notable because it assesses moral judgment by looking at an individual's tendency to use personal interest when making moral decisions. Specifically, this t-test demonstrates that fraternity men are more likely to use a personal interest schema when making moral decisions. The importance of this finding will be discussed in Chapter 5.

Rape-Supportive Attitudes

Rape-supportive attitudes were measured by two observed variables. The first, a dichotomous variable, measured the DECISION to dismiss or pursue the case against Ben, the perpetrator of the sexual assault. The decision to dismiss the case indicates a rape-supportive attitude because the participant makes a decision that the case is not an act of sexual assault (Rosenthal, et al, 1995, Check & Malamuth, 1983). This dichotomous variable was dummy coded (0= dismiss, 1= pursue) for the primary analysis and further path analysis. Therefore, scores closer to zero indicate more rape-supportive attitudes. Table 1 demonstrates that fraternity men were significantly higher on this measure of rape-supportive attitudes $t(198) = -5.10$, $p < .05$ (one-tailed), $d = -.74$ than non-fraternity men. The effect size associated with this mean difference is considered large. The second variable that measured rape-supportive attitudes was the RESPONSE variable. The RESPONSE variable measured whether the participants placed blame on Ben or Susan on a scale of one to six. Higher scores on this measure indicate that the participant placed more blame on Susan (the victim for the act of

sexual assault than Ben (the perpetrator). Scores closer to six indicate that participants placed more blame on Ben (the perpetrator) for the act of sexual assault, which signifies less rape-supportive attitudes. This scale measures the rape-supportive attitudes of members and non-members using an ambiguous vignette of sexual assault (Check & Malamuth, 1983; Rosenthal, et al., 1995). Fraternity men were significantly more likely to place blame on Susan for the act of sexual assault than non-fraternity men, $t(198) = -2.84$, $p < .05$ (one-tailed), $d = -.45$, which indicates that fraternity men identified with the perpetrator and were more likely to blame the victim, which is a rape supportive attitude.

The information gathered from the descriptive statistics and independent t-tests of the variables grouped by member (fraternity and non-fraternity) indicate that there were mean differences between the studied variables, with fraternities demonstrating higher moral disengagement, lower moral judgment, and more rape-supportive attitudes than non-fraternity men. This analysis answered the first research question about group differences and confirmed the researcher's hypothesis that fraternity men would be higher on the measures of moral disengagement and rape-supportive attitudes, and lower on the measures of moral judgment.

Correlations

Pearson's test for correlations was used to explore bivariate relationships among the variables in the full data set ($n=200$), fraternity members ($n=66$) and non-members ($n=134$) (See Tables 2, 3, and 4). In the full data set, as Table 2 demonstrates, all of the measured variables were significantly correlated.

Moral disengagement was negatively correlated with the N2 score ($r = -.336$, $p < .01$). This indicates that higher moral disengagement is correlated with lower moral judgment as

measured by the N2 score. These correlations for both groups fit within the proposed models that will be tested in the path analysis. Moral disengagement is positively correlated with the PI-score (personal interests score) of moral judgment ($r = .356$, $p < .01$), which implies that an individual with an increased reliance on the personal interest schema by the positive PI-score also has higher moral disengagement. Moral disengagement is significantly correlated with both measures of rape-supportive attitudes. Higher moral disengagement is negatively correlated with the DECISION variable ($r = -.394$, $p < .01$) and the RESPONSE variable ($r = -.276$, $p < .01$), which implies that higher moral disengagement is correlated with a decision to dismiss the case and place the responsibility on Susan (the victim), which are both indicators of rape-supportive attitudes. The two moral judgment variables (N2 score and PI-score) were significantly related to the rape-supportive attitude variables. The lack of predictive value of the MN-score led the researcher to determine that this measure would not be useful in the path analysis. As expected, the N2 score was positively correlated with higher scores on the DECISION ($r = .182$, $p < .05$) and RESPONSE ($r = .268$, $p < .01$) variables. The PI-score variable was negatively correlated with the DECISION ($r = -.325$, $p < .01$) and RESPONSE ($r = -.270$, $p < .01$) variables, which suggests that higher orientation towards personal interests (indicator of lower moral judgment) is related to placing responsibility on the victim (more rape-supportive attitudes). The researcher was interested in determining the correlation of the rape-supportive attitude measures to further validate the rationale for the abilities of the measures. RESPONSE and DECISION were positively correlated ($r = .418$, $p < .01$), which suggests there is a relationship between dismissing the case and blaming Susan (the victim) for the act of sexual assault or pursuing the case and blaming Ben (the perpetrator) for the act of sexual assault.

Table 2

Correlations of Moral Disengagement, Moral Judgment, and Rape-supportive Attitude Variables

	1 N=200	2 N=200	3 N=200	4 N=200	5 N=200
1. Pledge					
2. Moral Disengagement	-.657**				
3. N2 Score (Moral Judgment)	.170*	-.336**			
4.PI-score (Moral Judgment)	-.264**	.356**	-.642**		
5. Decision (Rape-supportive Attitudes)	.341**	-.394**	.182*	-.325**	
6. Response (Rape-supportive Attitudes)	.204**	-.276**	.268**	-.270**	.438**

**Correlation is significant at the 0.01 level (2-tailed).

*Correlation is significant at the 0.05 level (2-tailed).

When the researcher split the file to run Pearson’s correlations on the fraternity and non-fraternity men separately, the correlation matrix looked similar in direction and strength for each group. However, there were a few differences between the correlations of the moral disengagement and rape-supportive attitude variables. In the fraternity sample (Table 3), DECISION ($r = -.333$, $p < .01$) and RESPONSE ($r = -.335$, $p < .01$) are strongly correlated to moral disengagement. However, the non-fraternity sample’s correlations are non-significant in the relationship between moral disengagement and RESPONSE ($r = -.118$). There are differences between the correlations of the moral judgment variables and the rape-supportive attitude variables between samples. The rape-supportive attitude variables are correlated with the N2 score in the fraternity sample ($r = .346$, $p < .001$), ($r = .513$, $p < .001$). However, there are no significant relationships between the N2 score variable and the rape-supportive attitude variables in the non-fraternity sample ($r = .032$), ($r = .136$). As expected, there are significant negative

relationships between the Personal Interest score and the rape-supportive attitude variables in the fraternity sample ($r = -.329, p < .001$), ($r = -.274, p < .001$) and the non-fraternity sample ($r = -.225, p < .001$), ($r = -.211, p < .001$).

Table 3

Correlations of Moral Disengagement, Moral Judgment, and Rape-Supportive Attitude Variables for Fraternity Groups

	1 N=66	2 N=66	3 N=66	4 N=66
1. Moral Disengagement				
2. N2 score (Moral Judgment)	-.522**			
3. PI-score (Moral Judgment)	.460**	-.629**		
4. Decision (Rape-supportive attitudes)	-.333**	.346**	-.329**	
5. Response (Rape-supportive attitudes)	-.335**	.513**	-.274*	.489**

**Correlation is significant at the 0.01 level (2-tailed).

*Correlation is significant at the 0.05 level (2-tailed).

Table 4

Moral Disengagement, Moral Judgment, and Rape-Supportive Attitude variables for Non-fraternity groups

	1 N=134	2 N=134	3 N=134	4 N=134
1. Moral Disengagement				
2. N2 Score (Moral Judgment)	-.185*			
3. PI-score (Moral Judgment)	.132	-.628**		
4. Decision (Rape-supportive attitudes)	-.177*	.032	-.225**	
5. Response (Rape-supportive attitudes)	-.118	.136	-.211*	.361**

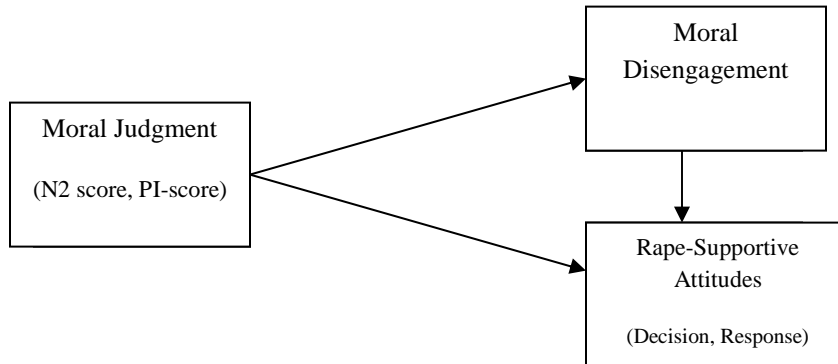
**Correlation is significant at the 0.01 level (2-tailed).

*Correlation is significant at the 0.05 level (2-tailed).

The correlation matrix of the full data set indicates that there are significant relationships between the moral disengagement, moral judgment and rape-supportive attitudes variables in the hypothesized direction and magnitude. This analysis was a preliminary step in determining which variables would be appropriate for each observed variable in the path model (See Figure 2). The path model is comprised of one measured observed variable of moral disengagement, moral judgment, and rape-supportive attitudes. The rape-supportive attitudes measures were significantly correlated, which indicates that they are both acceptable predictors of rape-supportive attitudes. However, the DECISION variable and the RESPONSE variable measured two different features of the individuals' perceptions and beliefs about sexual aggression. Although they both measured rape-supportive attitudes, one variable specifically measured the

action choice (decision) to pursue the case of sexual assault, while the response variable measured victim blaming, which is a more descriptive type of rape-supportive attitude (Rosenthal, et al., 1995). The researcher used both of these variables as measures of rape-supportive attitudes in the path analysis.

Figure 2. Path Model of Moral Disengagement, Moral Judgment and Rape-Supportive Attitudes.



RQ2: Do the data fit the theoretical path model? Are there relationships between the paths of moral disengagement and moral judgment with rape-supportive attitudes in both groups? Are there relationships between the paths in each of the samples?

Path Analysis

Path analysis is a form of Structural Equation Modeling that is used to study direct and indirect effects of variables. Path analysis is not necessarily used to determine causes; instead, it tests theoretical relationships between variables and may determine causes if temporal ordering of variables exists, covariation or correlation is present among variables, and other causes are controlled for in the model (Schumacker & Lomax, 2004). In this study, the researcher wanted to demonstrate causal relationships in the theoretical model, and fit the data for these relationships in the path model. The strength of using this statistical procedure over regression

is that this method allows for simultaneous testing of multiple mediators in a single model while also testing for moderator effects. This technique provides model fit statistics for an overall model. The fit statistics for a model in which the parameters are held invariant for the paths between variables of interest are compared to a model in which the parameters are allowed to be freely estimated. Significant improvement in model fit, as the researcher allows for the direct and indirect effects to differ based on the grouping variable, addresses whether the values of model parameters vary significantly between groups (Kline, 2004).

RQ2: Do the data fit the theoretical path model? Are there relationships between the paths of moral disengagement and moral judgment with rape-supportive attitudes in both groups?

The researcher used LISREL 8.8 to construct a path analysis to test potential indirect and direct effects of moral disengagement and moral judgment on the rape-supportive attitude variables. The initial model tested the direct effect of moral disengagement on rape-supportive attitudes while simultaneously testing the direct effect of moral judgment on rape-supportive attitudes and the indirect effect of moral judgment on rape-supportive attitudes through the path of moral disengagement. Because a path analysis was only used to determine paths between observed variables, the researcher did not need to determine model fit until the multiple-group comparison analysis. In this step, the researcher's primary interests were whether or not the paths were significant and in the direction of the hypothesized path model (See Figure 3). The researcher ran two different path analyses on the full data set, the fraternity sample, and the non-fraternity sample to test the hypothesized model using the moral disengagement variable, the moral judgment variable and the DECISION variable for the rape-supportive attitudes variable.

The first hypothesized model used moral disengagement, moral judgment, and the DECISION variable to measure rape-supportive attitudes. Table 5 illustrates the path coefficients for the tested model.

Table 5

Path Model 1

Effects	N2→Moral		Moral→ DEC		N2→ DEC		N2→Moral→DEC	Total Effects
Formula	1		2		3		(1x2)**	(1x2)+3
	B	error	B	error	B	error		
Both	-0.451*	(0.089)	-0.025*	(0.004)	0.006	(0.004)	0.011	0.017
Fraternity	-0.67*	(0.137)	-0.017*	(0.007)	0.022*	(0.01)	0.012	0.034
Non-Fraternity	-0.167*	(0.077)	-0.019*	(0.006)	0.001	(0.006)	0.003	0.004

*indicates a significant path.

**Indicates the indirect effect of the N2 variable on Decision.

In the model using moral disengagement, moral judgment variable, and DECISION as the rape-supportive attitudes variable, the directions of the path coefficients of all three tests of direct effects are in the direction of the hypothesized model. In all three groups, the significant paths between N2 Score and Moral Disengagement are negative, which means that higher moral judgment scores are related to lower moral disengagement in the full data set, fraternity, and non-fraternity samples. The parameter estimate for the path in the fraternity sample was particularly strong (B = -.67, p<.001), indicating that moral disengagement has a strong direct effect on moral judgment in fraternity males. As expected, the paths between moral disengagement and decision was negative (and significant in all three groups), which demonstrates that high moral disengagement is related to higher rape-supportive attitudes as evidenced by choosing to dismiss the case of sexual assault. The paths between moral judgment and rape-supportive attitudes were different in the fraternity and non-fraternity sample in this model. The fraternity sample's significant positive path between moral judgment and rape-supportive attitudes confirmed the hypothesized model, that higher moral judgment was related to lower rape-supportive attitudes (B = .022, p<.05). However, the direction of the path between

moral judgment and rape-supportive attitudes was different for the non-fraternity sample. This path was not significant, and neither was the path between moral judgment and rape-supportive attitudes in the full data set.

Indirect Effects and Total Effects

As expected, the overall effect of the indirect effect of moral judgment on the decision (rape-supportive attitude) was stronger for fraternity males (.012) than non-fraternity males (.003). However, they were overall small effect sizes. Similarly, the total effect of the independent variables (moral disengagement and N2 score) on the outcome variable (rape-supportive attitudes) indicates a slightly stronger effect in fraternity males (.034) than non-fraternity males (.004). This total effect indicates that the fraternity model accounts for more variance than the non-fraternity model. These findings indicate that the combined effect of moral judgment and moral disengagement on rape-supportive attitudes is stronger for fraternity males than for non-fraternity males.

Path Analysis for the Model 2

The second path model tested the paths between moral disengagement, moral judgment and the RESPONSE variable for rape-supportive attitudes. Table 6 illustrates the path coefficients for the tested model.

Table 6

Path Model 2

Effects	N2→ Moral		Moral→ RESP		N2→RESP		N2→Moral→RESP	Total Effects
Formula	1		2		3		(1x2)**	(1x2)+3
	B	error	B	error	B	error	B	B
Both	- 0.451*	(0.089)	- 0.02*	(0.006)	0.025*	(0.009)	0.009	0.034
Fraternity	- 0.67*	(0.137)	- 0.009	(0.012)	0.059*	(0.016)	0.006	0.065
Non-Fraternity	- 0.167*	(0.077)	- 0.014	(0.012)	0.015	(0.011)	0.002	0.017

* Indicates a significant path.

**Indicates the indirect effect of the N2 variable on Decision.

In the second path model, there is a significant negative path between moral judgment and moral disengagement in the full data set, and between the fraternity and non-fraternity samples. When looking at the path between moral judgment and moral disengagement in the first path analysis, the researcher found that the paths in each of the groups were identical to those in the second analysis. In other words, the path between moral judgment and moral disengagement is the same whether the rape-supportive attitudes variable is DECISION or RESPONSE. In the path between moral disengagement and response, the only significant path is in the full data set of both samples ($B = .022, p < .05$). However, the paths between moral disengagement and rape-supportive attitudes (RESPONSE) are in the hypothesized direction in all three of the groups. High moral disengagement is related to lower scores on the RESPONSE variables, which indicates high rape-supportive attitudes, because the individual chose to blame the victim for the act of sexual assault. The absence of significant paths in the fraternity and non-fraternity sample was expected because of the non-significant correlations between these variables in the correlation matrix. The paths between moral judgment and rape-supportive attitudes were significant in the full data set ($B = .025, p < .05$) and fraternity sample ($B = .059, p < .05$) and positive in all three samples. These results confirm the expected hypothesized model,

in that higher moral judgment relates to lower rape-supportive attitudes as indicated by higher RESPONSE scores.

Indirect Effects and Total Effects

As expected, the overall effect of the indirect effect of moral judgment on the RESPONSE (rape-supportive attitude) variable was slightly stronger for fraternity males (.006) than non-fraternity males (.002). Similarly, the total effect of the independent variables (moral disengagement and N2 score) on the outcome variable RESPONSE (rape-supportive attitudes) indicates a stronger overall effect in fraternity males (.065) than non-fraternity males (.017). The variables account for more variance in the fraternity model than the non-fraternity model. These findings indicate that the combined effect of moral judgment and moral disengagement on rape-supportive attitudes is stronger for fraternity males than non-fraternity males.

The above path models indicate that the paths in the overall model (both fraternity and non-fraternity men) fit the theoretical path model in both groups. The hypothesized path model also fits the data of each of the groups (fraternity vs. non-fraternity) with many significant paths in both groups. Overall, the researcher found that there were stronger indirect effects and total effects of the variables for fraternity men than non-fraternity men. Interestingly, the direct effects of the moral disengagement and moral judgment (N2 score) on rape-supportive attitudes were not significant in either the fraternity or non-fraternity samples. When taking into account combined and total effects of the variables on the rape-supportive attitudes outcome variable, the findings were similar. The fraternity sample had stronger indirect effects of moral judgment through moral disengagement and stronger total effects of the models. These findings will be discussed in Chapter 5.

Path Analysis for Model 3

The third path model tested the paths between Moral Disengagement, the PI-score as the Moral Judgment variable and the DECISION variable for rape-supportive attitudes. The PI-score is a not an overall measure of moral judgment, but rather specifically looks at an individual's preference for using personal interest when making a decision about moral judgment. Table 7 illustrates the path coefficients for the tested model.

Table 7

Path Model 3

Effects	PI→ Moral		Moral→ DEC		PI→DEC		PI→Moral→DEC		Total Effects
Formula	1		2		3		(1x2)**		(1x2)+3
	B	error	B	error	B	error	B		B
Both	0.553*	(0.103)	-0.021*	(0.003)	-0.024*	(0.005)	-0.011		-0.035
Fraternity	0.677*	(0.163)	- 0.019*	(0.008)	-0.025*	(0.011)	-0.012		-0.037
Non-Fraternity	0.143	(0.093)	-0.016*	(0.006)	-0.024*	(0.007)	-0.002		-0.026

*Indicates a significant path.

**Indicates the indirect effect of the N2 variable on Decision.

Again, in all three models the direction of the paths of the models confirms the hypothesized model. A high personal interest score (PI-score) indicates a lower level of moral judgment. Therefore, in this model the path between high personal interests and high moral disengagement was positive, and significant in the fraternity sample ($B = -.677, p < .05$). High moral disengagement has a relationship with lower moral judgment, and lower moral judgment has an effect on higher rape-supportive attitudes as evidenced by the direction of the path estimates in the model. Interestingly, the paths (direct effects) between moral disengagement and decision and personal interest and decision were significant in this model.

Indirect Effects and Total Effects

Interestingly, the indirect effect of personal interest score on the DECISION variable (rape-supportive attitude) was stronger for fraternity males (-.012) than non-fraternity males (-.002). Similarly, the total effect of the independent variables (moral disengagement and PI-score) on the outcome variable (rape-supportive attitudes) indicates a stronger relationship (-.037) than non-fraternity males (-.026). This indicates that the model of moral disengagement

and PI-score accounts for a larger amount of variance of the outcome variable (rape-supportive attitudes). These findings indicate that the combined effect of moral judgment and moral disengagement on rape-supportive attitudes is stronger for fraternity males than non-fraternity males.

Path Analysis for Model 4

The fourth path model tests the paths between moral disengagement, the PI-score as the moral judgment variable and the RESPONSE variable to measure rape-supportive attitudes. The PI-score is a not an overall measure of moral judgment, but specifically looks at an individual's preference for using personal interest when making a decision about moral judgment. Table 8 illustrates the path coefficients for the tested model.

Table 8

Path Model 4

Effects	PI→ Moral		Moral→ RESP		PI→RESP		PI→Moral→RESP	Total Effects
Formula	1		2		3		(1x2)**	(1x2)+3
	B	error	B	error	B	error		
Both	0.553*	(0.103)	-0.021*	(0.007)	-0.029*	(0.011)	-0.012	-0.041
Fraternity	0.677*	(0.163)	-0.026*	(0.013)	-0.022	(0.019)	-0.017	-0.039
Non-Fraternity	0.143	(0.093)	-0.013	(0.012)	-0.031*	(0.013)	-0.002	-0.033

*Indicates a significant path.

**Indicates the indirect effect of the N2 variable on Decision.

Again, in all three models the direction of the paths of the models confirmed the hypothesized model. A high personal interest score (PI-score) indicates a lower level of moral judgment. Therefore, in this model the path between high personal interests and high moral disengagement is positive, and significant in the fraternity sample (B= -.677, p<.05). High moral disengagement has a relationship with lower moral judgment, and lower moral judgment has an effect on higher rape-supportive attitudes as evidenced by the direction of the path estimates in the model.

Indirect Effects and Total Effects

As expected, the overall effect of the indirect effect of moral judgment on the decision (rape-supportive attitude) was stronger for fraternity males (-.017) than non-fraternity males (-.002). Similar to the previous model using PI-score, the total effect of the independent variables (moral disengagement and PI-score) on the outcome variable (rape-supportive attitudes) indicates similar effects in fraternity males (-.039) and non-fraternity males (-.033). This indicates that PI-score and moral disengagement account for slightly larger amounts of variance

in the dependent variable (rape-supportive attitudes) in both groups. These findings will be discussed in Chapter 5.

RQ3: Is there a difference in the proposed path model between fraternity and non-fraternity males?

Multiple-Group Comparison of the Path Model

After the researcher determined that the model fit the full data set and each group (fraternity and non-fraternity) separately, the third research question was addressed using multiple-group comparison to see if the hypothesized model was different for each group. Specifically, the researcher wanted to demonstrate that the theoretically proposed link between moral judgment, disengagement and rape-supportive attitudes were the same across the groups. The mean differences do exist between groups, but the paths and the overall model should be the same for both groups. The separate analysis determined if the theoretical path model fit each group of data: fraternity and non-fraternity. If the separate samples of data fit the model for each group, respectively, then a test of whether the same path model fits both groups can be conducted. A multiple group analysis was conducted to determine if the path model was different for each group. The chi-square values were interpreted for the full model (both samples) and each separate model. A non-significant chi-square indicates a good fit of the data to the path model.

A global chi-square value for the group path models under the assumption of a similar path model will be interpreted as non-significant (similar path model) or significant (dissimilar path model). A global chi-square value for the group path models under the assumption of a

different path model will be interpreted as non-significant (similar path model) or significant (dissimilar path model).

A chi-square difference test was computed using the CV.XLS program in the LISREL 8.8 tutorial folder of the software. The researcher used the CV.XLS program to put the two Global chi-square values into the EQUAL and UNEQUAL columns respectively to compute a chi-square difference test.

The test for the first path model of moral disengagement, N2 score, and rape-supportive attitudes (DECISION) yielded a significant chi-square value ($\chi^2 [3, N = 200] = 9.92, p = .001$), which means that the overall path models are different for each group. This finding is as expected, considering that the total effects of each group in the above path models accounted for a different amount of variance in each model.

For the second path model of moral disengagement, moral judgment, rape-supportive attitudes (RESPONSE) the chi-square value is significant ($\chi^2 [3, N = 200] = 9.98, p = .019$), therefore the overall path models are different for each group (i.e. fraternity and non-fraternity). This finding is as expected, considering the total effects of each group in the above path models accounted for a different amount of variance in each model.

The researcher performed the chi-square difference test for the third path model of moral disengagement, PI score, and rape-supportive attitudes (DECISION). Interestingly, the chi-square value is not significant ($\chi^2 [3, N = 200] = 5.48, p = .139$); therefore, the overall path models are the same for each group. This finding is as expected considering that both groups accounted for a similar amount of variance in the models.

The researcher performed a chi-square difference test for the fourth model of moral disengagement, PI-score, and rape-supportive attitudes (RESPONSE). The chi-square value is not

significant ($\chi^2 [3, N = 200] = 5.53, p = .137$); therefore, the overall path models are the same for the fraternity and non-fraternity groups. This finding is as expected considering that both groups accounted for a similar amount of variance in the models.

The multiple-group comparison analyses indicate that the path models that use the N2 score for the measure of moral judgment are different for fraternity and non-fraternity men. However, the path models that use the PI-score as the measure of moral judgment indicate that the overall path models are the same for fraternity and non-fraternity men. These findings are as expected due to the analyses of the total effects of each path model. However, these findings prompted the researcher to further analyses to determine which paths are different for each group in the path models using a t-test for parallelism (Kleinbaum & Kupper, 1978). This analysis will answer the research question 4.

RQ4: Are the paths (relationships) from the observed variables different between groups?

Which paths are different between fraternity and non-fraternity males in the model?

The researcher used a t-test for parallelism (Kleinbaum & Kupper, 1978) to test the differences between paths in both models between the fraternity and non-fraternity samples. The paths of the first model are demonstrated in Table 9.

Table 9

Path Model 1 t-test for Parallelism

EFFECTS	N2SCORE→ MORAL	MORAL→ DECISION	N2SCORE→DECISION
	B	B	B
Fraternity	- 0.67*	- 0.017*	0.022*
Non-Fraternity	-0.167*	-0.019*	-0.001
	t-value	t-value	t-value
Differences	3.224	0.417	4.339
df	200	200	200
p-value	.001	.677	.001

* Indicates a significant path.

The researcher computed the t-test for parallelism by computing the t-value from the parameter estimates (betas) and the standard deviations of the variables in the model. The t-values are computed in Table 9. The researcher computed the critical t to compare the t-value of each path to determine whether or not the slopes were the parallel. The critical $t_{196} = 1.653$. Because the absolute value of the t-values of the two path models from N2 score to DECISION (rape-supportive attitudes) and N2 score to moral disengagement in Table 9 are larger than the critical t-value, then the researcher can determine that $H_0: B_F = B_{NF}$ was rejected and that two paths are different for fraternity and non-fraternity males. However, the path between moral disengagement and DECISION (rape-supportive attitudes) is the same in fraternity and non-fraternity males. Moral Judgment as measured by the N2 score has a different path to moral disengagement and to the outcome variable (rape-supportive attitudes) in both groups. Because there are two path models that are different in the model - the previous multiple -group comparison demonstrated that the overall models were different.

Table 10

Path Model 2 t-test for Parallelism

EFFECTS	N2SCORE→ MORAL	MORAL→ RESPONSE	N2SCORE→RESPONSE
	B	B	B
Fraternity	- 0.67*	- 0.009	0.059*
Non-Fraternity	- 0.167*	- 0.014	0.015
	t-value	t-value	t-value
Differences	-3.224	0.278	2.316
df	200	200	200
p-value	.001	.781	.021

* Indicates a significant path.

The researcher computed a t-test for parallelism in the model of moral disengagement, moral judgment, and rape-supportive attitudes (RESPONSE). Similar to the first path model, the researcher computed the t-test for parallelism by computing the t-value from the parameter estimates (betas) and the standard deviations of the variables in the model. The t-values are computed in Table 10. The researcher computed the critical t to compare the t-value of each path to determine whether or not the slopes were the parallel. The critical $t_{196} = 1.653$. The researcher found similar results to that of the first path model. The t-values of the path models from N2 score to RESPONSE (rape-supportive attitudes) and N2 score and moral disengagement are above the critical t-value, therefore the researcher can determine that $H_0: B_F = B_{NF}$ was rejected and that two paths are different for fraternity and non-fraternity males. However, the path between moral disengagement and rape-supportive attitudes as measured by the RESPONSE variable was the same in both fraternity and non-fraternity groups. Moral Judgment as measured by the N2 score had a different path to moral disengagement and to the outcome variable (rape-supportive attitudes) in both groups. Because there are two path models that are different in the model the previous multiple-group comparison demonstrated that the overall models were different.

Table 11

Path Model 3 t-test for Parallelism

EFFECTS	PI-SCORE→ MORAL	MORAL→ DECISION	PI-SCORE→DECISION
	B	B	B
Fraternity	0.67*	- 0.019*	-0.025*
Non-Fraternity	0.143	-0.016*	-0.024*
	t-value	t-value	t-value
Differences	2.818	0.625	0.167
df	200	200	200
p-value	.004	.532	.867

* Indicates a significant path.

Personal Interest Paths

The researcher computed a t-test for parallelism in the model of moral disengagement, moral judgment, and rape-supportive attitudes (DECISION). The researcher computed the t-test for parallelism by computing the t-value from the parameter estimates (betas) and the standard deviations of the variables in the model. The t-values are computed in Table 11. The researcher computed the critical t to compare the t-value of each path to determine whether or not the slopes were parallel. The critical $t_{196} = 1.653$. The absolute value of the two paths from personal interest score to the dependent variable DECISION (rape-supportive attitudes) and moral disengagement to DECISION (rape-supportive attitudes) were below the critical t-value. Therefore, the researcher can determine that $H_0: B_F = B_{NF}$ is accepted and the paths between personal interests and moral disengagement and rape-supportive attitudes were the same for both groups. As demonstrated by the high t-value in Table 11, the path between personal interests score and moral disengagement was different for the fraternity and non-fraternity men in the model. Because two of the paths are the same in the model, the test of the overall model using the multiple-group comparison test demonstrated that the overall models were the same.

Table 12

Path Model 4 t-test for Parallelism

EFFECTS	PI-SCORE→ MORAL	MORAL→ RESPONSE	PI-SCORE→RESPONSE
	B	B	B
Fraternity	0.67*	-0.026*	-0.022
Non-Fraternity	0.143	-0.013	-0.031*
	t-value	t-value	t-value
Differences	2.818	0.722	0.385
df	200	200	200
p-value	.004	.471	.701

* Indicates a significant path.

The researcher computed a t-test for parallelism in the model of moral disengagement, moral judgment, and rape-supportive attitudes (RESPONSE). The researcher computed the t-test for parallelism by computing the t-value from the parameter estimates (betas) and the standard deviations of the variables in the model. The t-values were computed in Table 12. The researcher computed the critical t to compare the t-value of each path to determine whether or not the slopes were the parallel. The critical $t_{196} = 1.653$. Similar to the findings in Table 16, the researcher found that the two path models from personal interest score and response (rape-supportive attitudes) and moral disengagement and response (rape-supportive attitudes) were the same in both groups as indicated by the having lower t-values than the critical t-value in Table 12. However, the t-value of the path between personal interest score and moral disengagement was higher than the critical t, which indicated that the path was different for fraternity and non-fraternity males. Because two of the paths were the same in the model, the test of the overall model using the multiple-group comparison test demonstrated that the overall models were the same.

Summary of the Results

The results confirmed the hypothesized model of moral disengagement, moral judgment and rape-supportive attitudes, using the two variables of rape-supportive attitudes (DECISION and RESPONSE). The researcher performed a preliminary analysis using independent t-tests to assess mean differences in scores for both fraternity and non-fraternity males. The researcher found that there were mean differences in moral disengagement, personal interests score, the N2 score, and the rape-supportive attitude variables between fraternity and non-fraternity males. Correlational analyses indicated that there were significant relationships between these variables. These relationships were further explained using path analysis to see whether there were significant paths in the overall data set, and the fraternity and non-fraternity data set. Four separate path models were tested to see whether or not paths existed between moral disengagement, the two rape-supportive variables, and the two moral judgment profile variables. The results demonstrated significant paths between the variables. Multiple-group comparison analyses indicated that the overall path models were different for fraternity and non-fraternity groups in the path models when using N2 score as the moral judgment variable. However, when the researcher tested whether the overall path models were different using the personal interest variable for moral judgment, the researcher found that overall path models were the same. Using a t-test for parallelism, the researcher found that the paths from the N2 score to moral disengagement and rape-supportive variables were different for fraternity and non-fraternity males. However, the path between moral disengagement and the rape-supportive attitudes was the same for both models. Interestingly, the researcher found the opposite effect when using the personal interest score as the moral judgment variable. The paths between personal interest score and moral disengagement and moral disengagement and the rape-supportive attitude

variables are the same for both fraternity and non-fraternity men. However, the path between personal interest score and moral disengagement is different for fraternities and non-fraternity men. The significance of these findings will be discussed in Chapter 5.

CHAPTER 5

DISCUSSION

The purpose of this study was to increase the understanding of rape-supportive attitudes in fraternity and non-fraternity men using developmental and behavioral views derived from moral theory. Specifically, the researcher assessed the links between moral disengagement, moral judgment, and rape-supportive attitudes using a hypothesized path model in which moral judgment and moral disengagement both related to rape-supportive attitudes, and moral judgment intensified the relationship between moral disengagement and rape-supportive attitudes. The preliminary analyses indicated that there were significant differences in the variable means and correlational relationships between the variables supportive of the hypothesized model. Also consistent with expectation, the path analyses and multiple-group comparison tests concluded that significant differences existed in the paths of fraternity and non-fraternity males. This discussion of the results will interpret the theoretical significance of these results and give recommendations for practitioners in the field.

Relations among Variables

As expected, there were mean differences in all of the measured variables in the model between fraternity and non-fraternity men. These mean differences were central to the purpose of the study in confirming past research which suggested that fraternity members are higher in

moral disengagement (Carroll & Thoma, 2009), lower in measures of moral judgment (Cohen, 1982; Sanders, 1990; Kilgannon & Erwin, 1992; Derryberry & Thoma, 2000), and higher on measures of sexual aggression as measured by rape-supportive attitudes (Rosenthal, et al., 1995; Koss & Gaines, 1993; Muehlenhard & MacNaughton, 1988). The observed difference was large, with the mean score for the fraternity men almost 25 points higher than non-fraternity men on the measure of moral disengagement. The effect size for this measure ($d= 1.7$) is considered very large (e.g., Cohen, 1982), which indicates that there is significant support for the assertion that fraternity men are higher than non-fraternity men on the measure of moral disengagement. This supports the hypothesis that fraternity males are more likely to disengage from their social/moral perspectives, and therefore more likely to engage in malicious actions without guilt or remorse (Bandura, 2000).

The lower score of moral judgment for fraternity members replicated findings that fraternity and sorority members have lower postconventional moral reasoning scores than non-members (Cohen, 1982; Sanders, 1990; Kilgannon & Erwin, 1992; Derryberry & Thoma, 2000). This study specifically looked at the N2 score of the DIT-2, which is an overall score of moral judgment. The N2 scores are used to adjust the P-score based on a participant's ability to distinguish between P items and lower-stage items (Thoma, 2006). Fraternity men had significantly lower N2 scores than non-fraternity men. The moderate effect size ($d= -.37$) indicates that fraternity men scored approximately .4 standard deviation units lower on this overall measure of moral judgment compared with non-fraternity men. Although past studies have compared the two groups using variables explaining postconventional moral reasoning, none have looked at relationships between moral judgment and moral disengagement in fraternity and non-fraternity males. The researcher was also interested in using the personal

interest score (PI-score) as a dimensional score of moral judgment. The personal interest score (PI-score) provides information on an individual's tendency for self-interested moral thinking (similar to Kohlberg's stages one and two). An individual who operates within the personal-interest schema is egocentric and acts to meet selfish, concrete-individualistic goals (Lapsley, 1996). This variable functions differently when used for interpreting high and low scores of moral judgment, in that a high PI-score focuses on the usage rates of lower levels of moral judgment. Fraternity men had significantly higher mean PI-scores with a medium effect size, $d = .58$, which indicates over a .5 standard deviation difference in the use of lower levels of moral judgment. The PI-score is significant to this study because it assesses moral judgment by looking at an individual's tendency to use personal interest when making moral decisions. Theoretically, the personal interest score fits well with the theory of moral disengagement because individuals seek to alleviate personal guilt by justifying their actions, thus acting in their own self-interest.

The development of the vignette to measure rape-supportive attitudes was a variable of particular interest to the researcher. The sexual assault vignette was developed through a series of steps described in the methodology section of this study. It was based on the sexual assault vignette used in past research on sexual aggression (Rosenthal, et al., 1995; Muehlenhard & MacNaughton, 1988). The DECISION variable, derived from the participant's reaction to the vignette, attends to the participant's decision whether to dismiss or pursue the case of sexual assault. Findings using DECISION indicated that fraternity men were significantly more likely to choose to dismiss the case than non-fraternity men, as demonstrated by a very large effect size, $d = -.74$. This "decision" was used as a proxy for the participant's action choice because of the decision to pursue the case further or dismiss it completely. As expected, the individuals

who dismissed the case placed the blame on Susan, the victim, in the case of sexual assault. Similarly, the RESPONSE score measured where the participants placed “responsibility” for the act of sexual assault described in the vignette. This score was measured using a one to six item likert scale, ranging from placing all of the blame on Susan (score = 1) to placing all of the blame on Ben (score = 6). Fraternity men were significantly more likely to place blame on the victim as demonstrated by a medium effect size, $d = -.45$. This score was similar to the findings of the DECISION score in that fraternity men were more likely to blame Susan (the victim) than Ben (the perpetrator) for the act of sexual assault. Taken together, the Vignette measure, in line with past similar vignettes on sexual assault, determined rape-supportive attitudes by indicating whether the participant used rape-supportive attitudes in making a decision about a case of sexual assault (Rosenthal, et al., 1995; Muehlenhard & MacNaughton, 1988). This measure was of most interest to the researcher because of the significant difference between fraternity and non-fraternity men in choosing to dismiss or pursue the case. Fraternity men chose to pursue the case only 38% of the time, while non-fraternity men chose to pursue the case 73% of the time. This difference, much like the overwhelmingly different scores of moral disengagement, demonstrated clearly that fraternity men as a group hold more rape-supportive attitudes than non-fraternity men, and were less likely to take action to pursue a case of sexual assault. This finding is alarming because of the aforementioned research demonstrating that sexual assaults are more likely to happen at fraternity events and by fraternity men (Bryan, 1987; Copenhaver & Grauerholz, 1991; Boswell & Spade, 1996; Martin & Hummer, 1989; O’Sullivan, 1991).

Correlational Analyses

The correlations that were found in the preliminary analysis in this study identified some expected relationships between variables in this study. As hypothesized, there were significant relationships between all of the measured variables in the full data set. This confirms that there are relationships between the variables chosen by the researcher to explain the model of moral disengagement, moral judgment, and rape-supportive attitudes. In the full data set, group membership had the strongest correlation with moral disengagement ($r = -.657, p < .001$). This finding was expected considering the significant mean differences with a large effect size between the groups mentioned earlier. In addition, there were significant negative relationships between the rape-supportive attitudes variables and moral disengagement, indicating that higher moral disengagement was related to lower scores or higher rape-supportive attitudes. Notably, in the non-fraternity sample, the correlation between moral disengagement and the RESPONSE variable is not significant ($r = -.118$). This correlation is particularly important because it is consistent with the view that the setting variable (fraternity membership) moderates the relationship between moral disengagement and rape-supportive attitudes (RESPONSE). In other words, the setting variable (fraternity) has a significant correlation between an individual's tendency to disengage and decision to blame the victim. This correlation is not significant in the non-fraternity setting because those links are not pronounced. As discussed in the literature review, a majority of the research on sexual aggression has linked rape-supportive attitudes to fraternities through a number of factors including alcohol consumption and traditional gender values (Trockell, Wall, Williams & Reis, 2008). These significant correlations indicate that there is a relationship between higher rape-supportive attitudes and higher moral disengagement, specifically in fraternities, which indicates that there are factors built in to the fraternity setting that increase the likelihood of moral disengagement. As the literature review discussed, there are

many characteristics of the fraternity setting that could promote moral disengagement, such as the promotion of traditional gender views and hypersexuality (Sanday, 1990; 1996), the pressure to consume large quantities of alcohol (Boeringer, Shehan, & Akers, 1991), and hazing (Carroll & Thoma, 2009) .

In the full data set combining fraternity and non-fraternity members, moral judgment development (N2 score) is significantly correlated with moral disengagement, in that higher moral disengagement is correlated with lower moral judgment. In fraternities, the analysis yielded a significant correlation ($r = -.522$, $p < .05$), however the relationship is not significant in non-fraternity men ($r = -.185$). This finding supports the view that the fraternity setting intensifies the relationship between moral judgment and moral disengagement. Taking into account the average higher scores of moral disengagement and the lower average scores of moral judgment, this analysis highlights the strength of relationship in those high and low scores.

Interestingly, the correlation between moral judgment (N2 score) and rape-supportive attitudes was significantly positively correlated in the fraternity sample, where higher moral judgment was related to lower rape-supportive attitudes. However, in the non-fraternity sample, the correlation between moral judgment and rape-supportive attitudes was in the same direction, but was neither significant nor strong. The results were consistent with the notion that fraternity membership intensifies the relationship of moral judgment and rape-supportive attitudes. Possible explanations for these findings will be discussed in reference to the path model analyses.

Path Models

The hypothesized path models fit the data in the full data set, as well as the fraternity and non-fraternity samples. Specifically, and as hypothesized, the overall model of moral disengagement, moral judgment, and rape-supportive attitudes (DECISION) fit the data for the total as well as the fraternity and non-fraternity samples. Overall, findings indicate that there is a direct effect of moral judgment on moral disengagement, with higher moral judgment related to lower moral disengagement. As expected, moral disengagement was related to rape-supportive attitudes, with higher moral disengagement associated with higher rape-supportive attitudes. Notably, the findings indicate that moral judgment was related to the DECISION variable through a significant path between moral judgment and rape-supportive attitudes in only the fraternity sample, with higher moral judgment related to lower rape-supportive attitudes. That is, the hypothesized direction of the link in this path was found in the fraternity sample, but not in the non-fraternity sample. Comparing the paths generated by the two models using a t-test for parallelism provided a more nuanced view of the differences between groups.

Overall, the comparison between the path models highlights the view that the setting variable (fraternity or non-fraternity) influences how the variables relate to one another in the model. In the fraternity model, moral disengagement is significantly related to rape-supportive attitudes, and this path is strengthened when moral judgment is introduced in the model. As expected, when moral judgment is low the result is an intensified relationship between moral disengagement and rape-supportive attitudes. However, when it is high moral judgment development buffers the relationship between moral disengagement and rape-supportive attitudes in fraternity men. By contrast, in the non-fraternity model, the relationships between these variables are not as clear cut. Inspections of the paths in the non-fraternity sample indicate that

the paths between moral judgment and rape-supportive attitudes and moral judgment and moral disengagement are different than in the fraternity model. Specifically, there are differences in the paths between moral judgment and rape-supportive attitudes. This path is not significant in the path model, and only accounts for a small amount of the variance. This finding suggests that the setting variable has an effect on strengthening the relationships.

To more precisely assess differences by setting, the within group assessments were supplemented by a multiple-group comparison test for parallelism. This analysis indicates that there is a setting effect (i.e. fraternity vs. non-fraternity) as shown by differences between the paths and the fit of the overall models. The difference between settings is further highlighted by the finding that the amount of variance in rape supportive attitudes differed in the two groups. Specifically, moral disengagement and moral judgment development account for a larger amount of the variance in rape supportive attitudes in the fraternity sample as compared to the non-fraternity sample. Taken together, these findings indicate that the decision-making about situations related to sexual aggression is better captured by moral disengagement and moral judgment for fraternity members. Furthermore, these data are consistent with the view that the fraternity setting influences sexual aggression by removing prohibitions against these actions. Thus, this study shows a clear mechanism by which fraternity environments lead to aggression, particularly against women.

In addition to the finding on moral disengagement, the lower moral judgment scores associated with the fraternity environment suggest that the growth-producing events typically found in college are less likely for fraternity members. This finding is problematic because, as the study indicates, moral judgment development can buffer the moral disengagement process.

More generally, however, lower moral judgment scores have been shown to be a liability in making a range of moral decisions (e.g., Thoma 2006; Thoma & Bebeau, 2008).

The findings for non-fraternity men suggest a more complex picture and the need to search for additional processes or personal experiences to better explain the range of rape-supportive attitudes in this population. It may be, for instance, that fraternity male attitudes are formed by more specific experiences such as familiarity with situations that relate to rape-supportive attitudes.

Relations Among Constructs

Beyond the finding that fraternity men are more morally disengaged, have lower moral judgment, and have higher rape-supportive attitudes, the major purpose of this study was finding that the hypothesized model of moral disengagement, moral judgment, and rape-supportive attitudes represented a reasonable description of the relationships between the variables of interest. Moreover, the confirmation of this hypothesis indicates that moral judgment and moral disengagement are linked, which in turn links two different approaches of the study of moral development. A recent study by Paciello and his colleagues (2008) concluded that future research should combine the study of moral disengagement with the examination of moral reasoning and moral judgments. This study is the first to test a model that combined these two theoretical perspectives and finds unique relationships between them. Specifically, the study finds that moral judgment can buffer moral disengagement by strengthening or weakening its effects on an individual's attitudes and action. Interpreting this finding with respect to the Four Component Model (FCM) of Morality, first described by James Rest and his colleagues at the University of Minnesota (Rest, Bebeau, & Volker, 1986; Rest, Narvaez, Bebeau, & Thoma,

1999), this study looks at three of the four components to validate a model that links moral judgment (N2 score, PI-score) to Action (rape-supportive attitudes) through moral motivation (moral disengagement). The path model demonstrated that a significant amount of variance was accounted for in the fraternity model by moral judgment, moral disengagement, and rape-supportive attitudes. This pattern of findings demonstrates that theoretical relationships between these constructs do exist and in specific settings that are significantly higher than moral disengagement. Specifically, this study supports the view that fraternities create a climate that directly affects the moral motivation piece of the Four Component Model. These findings suggest that when high disengagement and low moral judgment are combined, higher rape-supportive attitudes will exist, which then predicts higher rates of aggressive behavior. This study is one step in the direction of empirically validating models that connect these theoretical constructs.

It is also important to point out that by linking these two theoretical perspectives, researchers can understand the combined elements that account for aggressive, immoral behavior in individuals, especially in individuals in at-risk groups (i.e. fraternities). These findings indicate that the social climate of the fraternity intensifies the effect of moral disengagement on moral judgment, moral judgment on rape-supportive attitudes, and moral disengagement on rape-supportive attitudes. As expected, fraternity membership encourages higher moral disengagement, lower moral judgment, and higher rape-supportive attitudes. Clearly the results of this study support a programmatic effort by administrators to address moral judgment development, particularly within settings in which moral disengagement is expected (i.e. fraternities, athletics, etc.)

Limitations

The current study has several limitations to consider. The sample was predominantly Caucasian, middle to upper class males, thus limiting the generalizability of results and preventing analyses to investigate the role of SES, gender, or racial differences in the relationships between moral disengagement, moral judgment, and rape-supportive attitudes. Just as fraternity members are not typical of their college peers, a study which focuses on them can only generalize to other similar groups and not colleges students as a whole. The participants were predominantly lower classmen (69%). Therefore, these results can not be generalized across the entire study body of fraternity and non-fraternity males. Research has demonstrated that fraternity members are more involved in their groups as freshman and sophomores because the fraternity mandates that they spend more time at the fraternity house and on fraternity activities (DeSantis, 2007), and so, these effects cannot be generalized across classes and may have skewed some of the results by focusing on fraternity members and non-members that are the most influenced by fraternity setting.

As mentioned in the literature review, Greek organizations are some of the most isolated and protected social spaces on college campuses. The researcher attempted to break through this barrier by going through the appropriate venues to administer surveys for an adequate sample from the fraternities. However, because there was no incentive for the fraternity men to complete the questionnaires, the researcher received less than one-third of the measures administered. The difficulty in obtaining data from Greek organizations makes it difficult to research on these groups. Generally, Greek organizations steer away from any data that may reflect poorly on them; therefore, it may be necessary to encourage administrators to monitor Greek organizations rather than to rely on social studies research because it can not require

participation due to IRB standards. This limitation is interesting because it may have actually represented a narrow view of fraternity men. Most of the one-third of the sample that returned the surveys were in some way affiliated with leadership in the fraternity, in that Interfraternity Council representatives and fraternity Presidents administered them to the names that they were given on the randomized list (in leadership meetings, etc). This could have limited the sample to some of the fraternity men that participated in meetings and leadership in the fraternity, which would skew the sample to a small group of fraternity men, and in turn could underestimate the orientations and attitudes of the fraternity men. The way in which the fraternities handled the procedure was indicative of the secretiveness of the organizations themselves, and future research could find other ways to build in mandatory testing for the fraternity population using this model.

The researcher used an online format through the software program SurveyMonkey© and handed out paper and pen questionnaires to the randomly selected fraternity males. Although the use of online questionnaire delivery systems is relatively new there is evidence that these different systems do not alter the quality of the data. (Turner, 2008). However, the administration of these surveys was a limitation because the researcher had no control over the environment in which the participants answered the surveys. Furthermore, and although the researcher attempted to prevent a social desirability effect in the measure of rape supportive attitudes by creating a sexual assault vignette, there is still a concern that some participants may have altered their responses in order to present themselves in a positive light. This concern is always present when assessing emotional issues such as rape, since research has demonstrated that methodology is a problem in studies of sexual assault due to the reliability of self-report methods (Kolivas & Gross, 2007). Although the self-report issue is one that is frequently

associated with this type of research, the results demonstrated that the sexual assault vignette is a valid one for testing rape-supportive attitudes. This study is important because it demonstrates that the vignette can be used as a valid measure of rape-supportive attitudes in college students. The researcher advocates that future studies should be administered using similar methods.

Implications for Future Research

As mentioned in the introduction, fraternities are inclusive organizations protected by their members, alumni, and administrators (DeSantis, 2007). However, the data presented here and in the literature suggest that they are a group that needs to be further researched, and targeted for interventions. Fraternities preserve a collegiate elitism on many campuses because of their exclusivity and high social status. Their impact as a group and as individuals goes beyond their role on college campuses. Many fraternity members go on to become leaders in business and politics. In this period of development, fraternity males' preference for using schemas of lower moral judgment and proclivity to succumb to mechanisms that distort their morality is of particular danger because these characteristics can be hazardous to groups outside of the fraternities. In other words, some of the attitudes and beliefs that students learn in fraternities are not only dangerous to other students on college campuses, but they are dangerous to others in the real world. For instance, an individual who starts to morally disengage in college could further use these mechanisms in decision-making, leading to instances of organizational corruption as discussed by Celia Moore and her colleagues (Moore, 2008). Good empirical research would aid in understanding specifically how the Greek setting encourages moral disengagement. This research can be accomplished by specifically looking at what mechanisms of moral disengagement are most pronounced in fraternity men. This study was limited in looking at

those specific mechanisms because of limitations of sample size and the focus of the research questions in looking at moral disengagement as one construct in a theoretical model. However, future studies should separate the mechanisms of moral disengagement to see which mechanisms are most prevalent in fraternity males. Similarly, this study was unable to use class rank as a variable due to the small percentage of upperclassmen. Future studies should look at the fraternity experience by class rank, specifically whether fraternity men have higher moral disengagement and lower moral judgment as lower classmen, then level out to match non-fraternity men in their senior years. These research questions could be investigated using a larger sample of fraternity and non-fraternity men across class rank.

The idea of self selection and pre-existing conditions are also factors that should be addressed in future research. For instance, do males who are higher in moral disengagement, lower in moral judgment, and higher in rape-supportive attitudes seek out fraternities or does the fraternity climate solely have an effect on creating or intensifying these characteristics? Longitudinal studies could use the path model to administer surveys to rising Freshman, and then track their attitudes and orientations across all academic years. This information would allow researchers and practitioners to see where intervention would be most effective.

Additional research that compares attitudes across genders is a natural extension of this study. Sorority women hold beliefs similar to those of fraternity men about traditional gender values (DeSantis, 2007). One research study has shown that college women who reside in sorority houses, are under twenty-one, drink heavily, are white, and frequent fraternity parties are at a higher risk of rape (Mohler-Kuo, Dowdall, Koss & Wechsler, 2004).

It would be interesting to see whether sorority and non-sorority women fit the path model used in this study or whether it is specific to males and the fraternity setting. Furthermore,

another group that is of particular interest but was not addressed in the study is male student athletes. It has been shown that athletes are more sexually aggressive than non-athletes on college campuses and that they fit a pattern much like fraternity men (Koss & Gaines, 1993). Thus, athletes would be another interesting at-risk group to investigate using the hypothesized path model, and another group focus for intervention.

Recommendations for Practitioners

The findings of this study were alarming in terms of the magnitude of the difference on the measures of moral disengagement, moral judgment, and rape-supportive attitudes of fraternity men when compared with non-fraternity men; specifically, in the high scores of fraternity men on the destructive measures of moral disengagement and rape-supportive attitudes. As discussed earlier, only 38% of fraternity men were likely to pursue the case of sexual assault, and their scores of moral disengagement were over 25 points higher on average than non-fraternity men. Paired with the significant findings that fraternity men rely heavily on personal interests and have overall lower moral judgment scores, the study indicates that fraternity men are an at-risk group on college campuses. Although this study can be expanded to look at more variables including class rank, pre-existing conditions, and sorority women, it is clear that the development of interventions to combat these cognitive orientations and attitudes is necessary.

Some administrators and faculty promote the abolishment of the fraternities and sororities altogether. While such a view may be warranted, fraternities and sororities remain permanent, influential, pervasive forces on many campuses, especially at the university where this study took place. Most fraternity and sorority members agree that the benefits of membership -

friendship, community, and leadership development, to name few - outweigh the negatives of Greek life. These students suggest that Greek members achieve a sense of belonging in many of these organizations, and social development - although sometimes with dangerous consequences - still remains an integral developmental task in college. This study was not completed in hopes of abolishing fraternities, but rather to explore the mechanisms of the at-risk behaviors of this group, with the goal of creating an effective intervention.

This study validated a theoretical model including moral disengagement, moral judgment, and rape-supportive attitudes. Therefore, a relevant recommendation would be to create an ethical intervention that supports moral judgment growth to reduce the relationship between moral disengagement and rape-supportive attitudes. It has been shown that Greek organizations have lower density friendship networks, which leads to lower moral judgment (Derryberry & Thoma, 2000). Overall, fraternity men have an “us/ them” perspective with an increased sense of moral disengagement and personal interest, which harnesses a liability for them to make ethical decisions. The necessary steps to weaken the fraternity setting effect would be to promote university and community building in the fraternities themselves, and to push fraternity members to form relationships with individuals outside of the Greek Organizations. Ethical development that focuses on discourse to promote moral judgment development would be central to an intervention for fraternity men. Developing relationships with community organizations would allow fraternity men to get out of their “setting effect” and promote the use of more developed schemas in make decision-making. This is an alternative to other sexual awareness interventions, but one that could have lasting effects on the cognitive orientations of this at-risk group.

Conclusion

This study complemented the two empirically tested explanations in the sexual assault literature. Past research found that the sexual assault was related to a high incidence of alcohol consumption and traditional gender views of fraternity males, although the interventions using this research have been relatively ineffective. Fraternity and non-fraternity men were compared on a hypothesized path model of moral disengagement, moral judgment, and rape-supportive attitudes. The researcher found that the direct effects of moral disengagement and moral judgment were explanatory variables of rape-supportive attitudes in fraternity men. Fraternity men also had significant differences in means, including higher moral disengagement, lower moral judgment, and higher rape-supportive attitudes. This study also significantly contributed to the field of moral theory by validating a hypothesized model that found links among the relational constructs of two perspectives of moral theory. Recommendations for future research and ethical interventions were discussed.

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APPENDIX

Demographics, Moral Disengagement Scale, Defining Issues Test-2, and Date Rape Vignette

Copy of DIS_MD_SA_DIT_CARROLL

1. IC

The University of Alabama
RESEARCH PARTICIPATION AGREEMENT

PURPOSE: You are invited to participate in a study about moral beliefs and attitudes.

PROCEDURES & TIME COMMITMENT: This study is completely voluntary. You will be asked to complete several questionnaires that assess different ways of thinking about social issues. You will also be asked some demographic information relating to you personally such as your age, gender, ethnicity, your level of education, involvement in school-affiliated groups and organizations, and frequency of alcohol consumption. Completing these surveys should take no longer than one hour. You will have the opportunity to learn about the data analysis and results if you wish.

CONFIDENTIALITY: The surveys are strictly confidential and there will not be any way to identify you with your responses to either the questionnaires or the demographic questions. All responses will be used for data analysis and archival purposes only. To further ensure confidentiality, all data will be kept in a locked cabinet in 307 Carmichael Hall at the University of Alabama.

YOUR PARTICIPATION: Your participation in this study is voluntary. You may refuse to participate or withdraw from the study at any time. You must be 19 years or older to participate in this research study.

RISKS AND BENEFITS: There are no potential risks to your participation in this research. You currently possess the necessary skills needed for participation. The benefits which may reasonably be expected to result from this study are the opportunity to further the research on social and moral reasoning and aid in the understanding of research on moral issues and sexual aggression.

PARTICIPANT STATEMENT: I have read the explanation provided to me. I have had all my questions answered to my satisfaction, and I voluntarily agree to participate in this study. I have been given a copy of this form.

FOR QUESTIONS ABOUT THE RESEARCH CONTACT Jessica Ashley Carroll, a graduate student in the Department of Educational Psychology, jashleycarroll@gmail.com. This consent explains the research study. Please read it carefully and ask any questions about anything you do not understand (may be done via email). If you do not have questions now, you may ask later.

If you have any questions about your rights as a participant in a research project, you should contact (anonymously, if you wish) Ms. Tanta Myles, Research Compliance Officer, 205-348-5152.

Copy of DIS_MD_SA_DIT_CARROLL

2. Social Issues Questionnaire

Please provide the following demographic information.

*** 1. Age:**

*** 2. What is your ethnicity?**

- 1. Asian or Asian American, including Chinese, Japanese, and others.
- 2. Hispanic or Latino, including Mexican American, Central American, and others.
- 3. Black or African American.
- 4. White, Caucasian, Anglo, European Americans; not Hispanic.
- 5. American Indian/ Native American
- 6. Mixed; Parents are from two different groups.
- 7. Other

*** 3. Gender:**

Male

Female

*** 4. Student Level:**

Freshman

Sophomore

Junior

Senior

Other (please specify)

*** 5. Are you a member or a pledge of a sorority/fraternity?**

Yes

No

6. If yes, which fraternity or sorority are you a pledge or member?

3. MD SCALE

This survey is part of an investigation of general public opinion concerning a variety of social issues. You will probably find that you agree with some of the statements and disagree with others, to varying extents.

Please indicate your reaction to each statement by choosing the answer that best fits your attitude.

*** 7. It is alright to fight to protect your friends.**

- 1-strongly disagree
- 2-disagree
- 3-neutral
- 4-agree
- 5-strongly agree

*** 8. Hitting and shoving someone is just a way of joking.**

- 1-strongly disagree
- 2-disagree
- 3-neutral
- 4-agree
- 5-strongly agree

*** 9. Damaging some property is no big deal when you consider that others are beating people up.**

- 1-strongly disagree
- 2-disagree
- 3-neutral
- 4-agree
- 5-strongly agree

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*** 10. A person in a gang should not be blamed for the trouble the gang causes.**

- 1-strongly disagree
- 2-disagree
- 3-neutral
- 4-agree
- 5-strongly agree

*** 11. If people are living under bad conditions they cannot be blamed for behaving aggressively.**

- 1-strongly disagree
- 2-disagree
- 3-neutral
- 4-agree
- 5-strongly agree

*** 12. It is okay to tell small lies because they don't really do any harm.**

- 1-strongly disagree
- 2-disagree
- 3-neutral
- 4-agree
- 5-strongly agree

*** 13. Some people deserve to be treated like animals.**

- 1-strongly disagree
- 2-disagree
- 3-neutral
- 4-agree
- 5-strongly agree

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*** 14. If students fight and misbehave on campus, it is usually the school's fault.**

- 1-strongly disagree
- 2-disagree
- 3-neutral
- 4-agree
- 5-strongly agree

*** 15. It is alright to beat someone who bad mouths your friends.**

- 1-strongly disagree
- 2-disagree
- 3-neutral
- 4-agree
- 5-strongly agree

*** 16. To hit obnoxious friends is just giving them "a lesson."**

- 1-strongly disagree
- 2-disagree
- 3-neutral
- 4-agree
- 5-strongly agree

*** 17. Stealing some money is not too serious compared to those who steal a lot of money.**

- 1-strongly disagree
- 2-disagree
- 3-neutral
- 4-agree
- 5-strongly agree

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*** 18. A student who only suggests breaking rules should not be blamed if other students go ahead and do it.**

- 1-strongly disagree
- 2-disagree
- 3-neutral
- 4-agree
- 5-strongly agree

*** 19. If students are not disciplined for their behavior then they should not be blamed for their behavior.**

- 1-strongly disagree
- 2-disagree
- 3-neutral
- 4-agree
- 5-strongly agree

*** 20. Students do not mind being made fun of because it shows an interest in them.**

- 1-strongly disagree
- 2-disagree
- 3-neutral
- 4-agree
- 5-strongly agree

*** 21. It is okay to treat somebody badly who behaved in an underhanded way.**

- 1-strongly disagree
- 2-disagree
- 3-neutral
- 4-agree
- 5-strongly agree

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*** 22. If students are careless where they leave their things it is their own fault if they get stolen.**

- 1-strongly disagree
- 2-disagree
- 3-neutral
- 4-agree
- 5-strongly agree

*** 23. It is alright to fight when your group's honor is threatened.**

- 1-strongly disagree
- 2-disagree
- 3-neutral
- 4-agree
- 5-strongly agree

*** 24. Taking someone's car without their permission is just borrowing it.**

- 1-strongly disagree
- 2-disagree
- 3-neutral
- 4-agree
- 5-strongly agree

*** 25. It is okay to insult a person because beating him/her is worse.**

- 1-strongly disagree
- 2-disagree
- 3-neutral
- 4-agree
- 5-strongly agree

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*** 26. If a group decides together to do something harmful it is unfair to blame any one person in the group for it.**

- 1-strongly disagree
- 2-disagree
- 3-neutral
- 4-agree
- 5-strongly agree

*** 27. People cannot be blamed for using bad language when all their friends do it.**

- 1-strongly disagree
- 2-disagree
- 3-neutral
- 4-agree
- 5-strongly agree

*** 28. Joking with someone does not really hurt them.**

- 1-strongly disagree
- 2-disagree
- 3-neutral
- 4-agree
- 5-strongly agree

*** 29. Someone who is obnoxious does not deserve to be treated like a human being.**

- 1-strongly disagree
- 2-disagree
- 3-neutral
- 4-agree
- 5-strongly agree

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*** 30. People who get mistreated usually do things that deserve it.**

- 1-strongly disagree
- 2-disagree
- 3-neutral
- 4-agree
- 5-strongly agree

*** 31. It is alright to lie to keep your friends out of trouble.**

- 1-strongly disagree
- 2-disagree
- 3-neutral
- 4-agree
- 5-strongly agree

*** 32. It is not a bad thing to "get high" once in a while.**

- 1-strongly disagree
- 2-disagree
- 3-neutral
- 4-agree
- 5-strongly agree

*** 33. Compared to the illegal things people do, taking some things from a store without paying for them is not very serious.**

- 1-strongly disagree
- 2-disagree
- 3-neutral
- 4-agree
- 5-strongly agree

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*** 34. It is unfair to blame a student who had only a small part in the harm caused by a group.**

- 1-strongly disagree
- 2-disagree
- 3-neutral
- 4-agree
- 5-strongly agree

*** 35. Students cannot be blamed for misbehaving if their friends pressured them to do it.**

- 1-strongly disagree
- 2-disagree
- 3-neutral
- 4-agree
- 5-strongly agree

*** 36. Insults among friends do not hurt anyone.**

- 1-strongly disagree
- 2-disagree
- 3-neutral
- 4-agree
- 5-strongly agree

*** 37. Some people have to be treated roughly because they lack feelings that can be hurt.**

- 1-strongly disagree
- 2-disagree
- 3-neutral
- 4-agree
- 5-strongly agree

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*** 38. Students are not at fault when they get in trouble if their parents force them too much.**

- 1-strongly disagree
- 2-disagree
- 3-neutral
- 4-agree
- 5-strongly agree

4. DIT-2

This portion of the questionnaire is concerned with how you define the issues in a social problem. Several stories about social problems will be described. After each story, there will be a list of questions. The questions that follow each story represent different issues that might be raised by the problem. In other words, the questions/issues raise different ways of judging what is important in making a decision about the social problem. Please use the following scale to indicate how you feel about each question/issue. If you think it was of great importance to you in your making the decision, then select "GREAT". If you think it is irrelevant or doesn't make sense to you, then select "NO". In addition, you are asked to rank the questions in terms of importance (#1-12 represent the item number). Please consider all 12 items (questions/issues) when you indicate your top four choices. Remember there are no right or wrong answers.

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5. EXAMPLE of the task

Imagine that you are about to vote for a candidate for the Presidency of the United States. Imagine that before you vote, you are given several questions, and asked which issue is the most important to you in making up your mind about which candidate to vote for. In this example, 5 items are given. On a rating scale (Great, Much, Some, Little, No) please rate the importance of the item (issue) by checking the appropriate box.

* 39. Rate the following issues in terms of importance.

	No	Little	Some	Much	Great
1. Financially are you personally better off now than you were four years ago?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
2. Does one candidate have a superior moral character?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
3. Which candidate stands the tallest?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
4. Which candidate would make the best world leader?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
5. Which candidate has the best ideas for our country's internal problems, like crime and health care.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Note that some of the items may seem irrelevant to you (as in item #3) or not make sense to you--in that case, rate the item as "NO" importance. Note that the actual stories will be followed by 12 items for each one, not five.

After you rate all of the items you will be asked to RANK the top four items in terms of importance. Note that it makes sense that the items you RATE as most important should be RANKED as well. So if you only rated item 1 as having great importance you should rank it as most important.

* 40. Consider the 5 issues above and rank which issues are the most important.

	1	2	3	4	5	6	7	8	9	10	11	12
Most important item	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Second most important	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Third most important	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Fourth most important	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Again, remember to consider all of the 12 items (in the following stories) before you rank the four most important items and be sure that you only rank items that you found important.

Finally, note that before you begin to rate and rank items you will be asked to state your preference for what action to take in story.

Thank you and you may begin the questionnaire.

6. Story 1

Famine

The small village in northern India has experienced shortages of food before, but this year's famine is worse than ever. Some families are even trying to feed themselves by making soup from tree bark. Mustaq Singh's family is near starvation. He has heard that a rich man in his village has supplies of food stored away and is hoarding food while its price goes higher so that he can sell the food later at a huge profit. Mustaq is desperate and thinks about stealing some food from the rich man's warehouse. The small amount of food that he needs for his family probably wouldn't even be missed.

*** 41. What should Mustaq Singh do? Do you favor the action of taking food?**

- Should take the food
- Can't decide
- Should not take the food

*** 42. Rate the following issues in terms of importance.**

	No	Little	Some	Much	Great
1. Is Mustaq Singh courageous enough to risk getting caught for stealing?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
2. Isn't it only natural for a loving father to care so much for his family that he would steal?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
3. Shouldn't the community's laws be upheld?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
4. Does Mustaq Singh know a good recipe for preparing soup from tree bark?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
5. Does the rich man have any legal right to store food when other people are starving?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
6. Is the motive of Mustaq Singh to steal for himself or to steal for his family?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

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* 43.

	No	Little	Some	Much	Great
7. What values are going to be the basis for social cooperation?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
8. Is the epitome of eating reconcilable with the culpability of stealing?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
9. Does the rich man deserve to be robbed for being so greedy?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
10. Isn't private property an institution to enable the rich to exploit the poor?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
11. Would stealing bring about more total good for everybody concerned or wouldn't it?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
12. Are laws getting in the way of the most basic claim of any member of a society?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

* 44. Consider the 12 issues above and rank which issues are the most important.

	1	2	3	4	5	6	7	8	9	10	11	12
Most important item	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Second most important	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Third most important	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Fourth most important	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

7. Story 2

Reporter

Molly Dayton has been a news reporter for the Gazette newspaper for over a decade. Almost by accident, she learned that one of the candidates for Lieutenant Governor for her state, Grover Thompson, had been arrested for shop-lifting 20 years earlier. Reporter Dayton found out that early in his life, Candidate Thompson had undergone a confused period and done things he later regretted, actions which would be very out-of-character now. His shoplifting had been a minor offense and charges had been dropped by the department store. Thompson has not only straightened himself out since then, but built a distinguished record in helping many people and in leading constructive community projects. Now, Reporter Dayton regards Thompson as the best candidate in the field and likely to go on to important leadership positions in the state. Reporter Dayton wonders whether or not she should write the story about Thompson's earlier troubles because in the upcoming close and heated election, she fears that such a news story could wreck Thompson's chance to win.

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* 45. Do you favor the action of reporting the story?

- Should report the story
- Can't decide
- Should not report the story

* 46. Rate the following issues in terms of importance.

	No	Little	Some	Much	Great
1. Doesn't the public have a right to know all the facts about all the candidates for office?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
2. Would publishing the story help Reporter Dayton's reputation for investigative reporting?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
3. If Dayton doesn't publish the story wouldn't another reporter get the story anyway and get the credit for investigative reporting?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
4. Since voting is such a joke anyway, does it make any difference what reporter Dayton does?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
5. Hasn't Thompson shown in the past 20 years that he is a better person than his earlier days as a shop-lifter?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
6. What would best service society?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

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*** 47.**

	No	Little	Some	Much	Great
7. If the story is true, how can it be wrong to report it?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
8. How could reporter Dayton be so cruel and heartless as to report the damaging story about candidate Thompson?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
9. Does the right of "habeas corpus" apply in this case?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
10. Would the election process be more fair with or without reporting the story?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
11. Should reporter Dayton treat all candidates for office in the same way by reporting everything she learns about them, good and bad?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
12. Isn't it a reporter's duty to report all the news regardless of the circumstances?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

*** 48. Consider the 12 issues you rated above and rank which issues are the most important.**

	1	2	3	4	5	6	7	8	9	10	11	12
Most important item	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Second most important	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Third most important	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Fourth most important	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

8. Story 3

School Board

Mr. Grant has been elected to the School Board District 190 and was chosen to be Chairman. The district is bitterly divided over the closing of one of the high schools. One of the high schools has to be closed for financial reasons, but there is no agreement over which school to close. During his election to the School Board, Mr. Grant had proposed a series of "Open Meetings" in which members of the community could voice their opinions. He hoped that dialogue would make the community realize the necessity of closing one high school. Also he hoped that through open discussions, the difficulty of the decision would be appreciated, and that the community would ultimately support the school board decision. The first Open Meeting was a disaster. Passionate speeches dominated the microphones and threatened violence. The meeting barely closed without fist-fights. Later in the week, school board members received threatening phone calls. Mr. Grant wonders if he ought to call off the next Open Meeting.

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* 49. Do you favor calling off the next Open Meeting?

- Should call off the next open meeting
- Can't decide
- Should have the next open meeting

* 50. Rate the following issues in terms of importance.

	No	Little	Some	Much	Great
1. Is Mr. Grant required by law to have Open Meetings on major school board decisions?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
2. Would Mr. Grant be breaking his election campaign promises to the community by discontinuing the Open Meetings?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
3. Would the community be even angrier with Mr. Grant if he stopped the Open Meetings?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
4. Would the change in plans prevent scientific assessment?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
5. If the school board is threatened, does the chairman have the legal authority to protect the Board by making decisions in closed meetings?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
6. Would the community regard Mr. Grant as a coward if he stopped the open meetings?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

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* 51.

	No	Little	Some	Much	Great
7. Does Mr. Grant have another procedure in mind for ensuring that divergent views are heard?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
8. Does Mr. Grant have the authority to expel troublemakers from the meetings or prevent them from making long speeches?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
9. Are some people deliberately undermining the school board process by playing some sort of power game?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
10. What effect would stopping the discussion have on the community's ability to handle controversial issues in the future?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
11. Is the trouble coming from only a few hotheads, and is the community in general really fair-minded and democratic?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
12. What is the likelihood that a good decision could be made without open discussion from the community?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

* 52. Consider the 12 issues you rated above and rank which issues are the most important.

	1	2	3	4	5	6	7	8	9	10	11	12
Most important item	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Second most important	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Third most important	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Fourth most important	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

9. Story 4

Cancer

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Mrs. Bennett is 62 years old, and in the last phases of colon cancer. She is in terrible pain and asks the doctor to give her more pain-killer medicine. The doctor has given her the maximum safe dose already and is reluctant to increase the dosage because it would probably hasten her death. In a clear and rational mental state, Mrs. Bennett says that she realizes this; but she wants to end her suffering even if it means ending her life. Should the doctor give her an increased dosage?

* 53. Do you favor the action of giving more medicine?

- Should give Mrs. Bennett an increased dosage to make her die.
- Can't decide
- Should not give her an increased dosage

* 54. Rate the following issues in terms of importance.

	No	Little	Some	Much	Great
1. Isn't the doctor obligated by the same laws as everybody else if giving an overdose would be the same as killing her?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
2. Wouldn't society be better off without so many laws about what doctors can and cannot do?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
3. If Mrs. Bennett dies, would the doctor be legally responsible for malpractice?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
4. Does the family of Mrs. Bennett agree that she should get more painkiller medicine?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
5. Is the painkiller medicine an active hallucinogenic drug?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
6. Does the state have the right to force continued existence of those who don't want to live?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

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* 55.

	No	Little	Some	Much	Great
7. Is helping to end another's life ever a responsible act of cooperation?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
8. Would the doctor show more sympathy for Mrs. Bennett by giving the medicine or not?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
9. Wouldn't the doctor feel guilty from giving Mrs. Bennett so much drug that she died?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
10. Should only God decide when a person's life should end?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
11. Shouldn't society protect everyone against being killed?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
12. Where should society draw the line between protecting life and allowing someone to die if the person wants to?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

* 56. Consider the 12 issues you rated above and rank which issues are the most important.

	1	2	3	4	5	6	7	8	9	10	11	12
Most important item	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Second most important	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Third most important	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Fourth most important	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

10. Story 5

Demonstration

Political and economic instability in a South American country prompted the President of the United States to send troops to "police" the area. Students at many campuses in the U.S.A. have protested that the United States is using its military might for economic advantage. There is widespread suspicion that big oil multinational companies are pressuring the President to safeguard a cheap oil supply even if it means loss of life. Students at one campus took to the streets in demonstrations, tying up traffic and stopping regular business in the town. The president of the university demanded that the students stop their illegal demonstrations. Students then took over the college's administration building, completely paralyzing the college. Are the students right to demonstrate in these ways?

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* 57. Do you favor the action of demonstrating in this way?

- Should continue demonstrating in these ways
- Can't decide
- Should not continue demonstrating in these ways

* 58. Rate the following issues in terms of importance.

	No	Little	Some	Much	Great
1. Do the students have any right to take over property that doesn't belong to them?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
2. Do the students realize that they might be arrested and fined, and even expelled from school?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
3. Are the students serious about their cause or are they doing it just for fun?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
4. If the university president is soft on students this time, will it lead to more disorder?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
5. Will the public blame all students for the actions of a few student demonstrators?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
6. Are the authorities to blame by giving in to the greed of the multinational oil companies?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

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* 59.

	No	Little	Some	Much	Great
7. Why should a few people like Presidents and business leaders have more power than ordinary people?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
8. Does this student demonstration bring about more or less good in the long run to all people?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
9. Can the students justify their civil disobedience?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
10. Shouldn't the authorities be respected by students?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
11. Is taking over a building consistent with principles of justice?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
12. Isn't it everyone's duty to obey the law, whether one likes it or not?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

* 60. Consider the 12 issues you rated above and rank which issues are the most important.

	1	2	3	4	5	6	7	8	9	10	11	12
Most important item	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Second most important	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Third most important	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Fourth most important	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Please provide the following information about yourself:

* 61. In terms of your political views, how would you characterize yourself?

- Very Liberal
- Somewhat Liberal
- Neither Liberal nor Conservative
- Somewhat Conservative
- Very Conservative

11. Vignette

Please read the vignette below and answer the following questions.

Susan and Marie were really excited about going to the biggest party of the year on campus. They went shopping early in the week to get sexy outfits for the theme party. Susan and Marie were

11. Vignette

Please read the vignette below and answer the following questions.

Susan and Marie were really excited about going to the biggest party of the year on campus. They went shopping early in the week to get sexy outfits for the theme party. Susan and Marie were nervous when they first got to the party, so they immediately went to get some drinks. Susan had been talking to Ben, who invited her to the party. She looked for him for a while, and was excited when he came over with a few beers for Susan and Marie. Ben and Susan danced for a while, did some shots, and partied all night. Ben was positive that he and Susan were going to "hook up," as he had been telling his friends all week. After seeing her sexy outfit, he was sure he was going to get some. Susan liked Ben and really was hoping that he would ask her to the football game after hanging out at the party. When the party was breaking up, Susan was too drunk to walk home by herself. She couldn't find Marie anywhere, so she asked Ben to take her home. Ben told her to go up to his room if she was tired, until he could take her home. Susan was pretty drunk, so Ben had to carry her up to his room. Ben told her to stay awake while he went back to the party for a while. Ben returned to the room about 20 minutes later and woke Susan up. One thing led to another and they ended up having sex. The next morning Susan woke up and didn't remember anything after she took shots at the party. She saw a condom wrapper on the floor and freaked out. She went to the Women's resource center and told them she had been raped at the party. When they questioned Ben about the night, he said that it was mutual consent.

62. Imagine you are on a student judicial committee and you must decide whether or not to dismiss or pursue this case further?

- Dismiss
- Pursue

63. Which of the two parties was more responsible for the incident?

- Susan was mostly responsible
- Susan was somewhat responsible
- Susan was a little responsible
- Ben was a little responsible
- Ben was somewhat responsible
- Ben was mostly responsible

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12. You Are Finished!

You have just completed the social reasoning questionnaire. Thank you for your participation! To receive your research participation credit:

1. Please type in your name and student ID.
2. Your instructor will be notified that you completed the following survey and you will receive the specified amount of extra credit.

*** 64. Name:**

*** 65. Campus wide ID:**

66. If you are taking this for class credit, please type the name of the class here.