

Moral Parochialism and Causal Appraisal of Transgressive Harm

in Seoul and Los Angeles

Colin Holbrook¹, Lee Hyun Yoon^{2,3}, Daniel M.T. Fessler^{4,5,6}, Cody Moser¹, Shairy

Jimenez Delgado¹, and Hackjin Kim³

¹ Department of Cognitive and Information Sciences, University of California, Merced,
Merced, CA 95343, USA

² Department of Human Ecology, University of California, Davis, Davis, CA 95616, USA

³ School of Psychology, Korea University, Seoul 02841, Republic of Korea

⁴ Department of Anthropology, University of California, Los Angeles, Los Angeles, CA 90095,
USA

⁵ Bedari Kindness Institute, University of California, Los Angeles, Los Angeles, CA 90095, USA

⁶ Center for Behavior, Evolution, & Culture, University of California, Los Angeles, CA 90095,
USA

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Correspondence concerning this article should be addressed to Colin Holbrook,
Department of Cognitive and Information Sciences, University of California, Merced, 5200 N.
Lake Rd., Merced, CA 95343. E-mail: cholbrook@ucmerced.edu

Abstract

The evolutionary fitness payoffs of moral condemnation are greatest within an individual's immediate social milieu. Accordingly, insofar as human moral intuitions have been shaped by adaptive design, we can expect transgressive harms to be perceived as more wrong when transpiring in the here and now than when occurring at a distance, or with the approval of local authority figures. This *moral parochialism* hypothesis has been supported by research conducted in diverse societies, but has yet to be tested in an East Asian society, despite prior research indicating that East Asians appraise transgressive acts as being caused by situational and contextual factors to a greater extent than do Westerners, who tend to emphasize dispositional factors (i.e., the transgressor's personal nature). Here, in a quasi-experiment using field samples recruited in Seoul and Los Angeles, we tested i) the moral parochialism hypothesis regarding the perceived wrongness of transgressions, as well as ii) the extent to which these wrongness judgments might be influenced by cross-cultural differences in causal appraisals. Despite notably large differences across the two societies in situational versus dispositional appraisals of the causes of the transgressions, replicating previous findings elsewhere, in both societies we found that transgressions were deemed less wrong when occurring at spatial or temporal remove or with the consent of authorities. These findings add to the understanding of morality as universally focused on local affairs, notwithstanding cultural variation in perceptions of the situational versus dispositional causes of (im)moral acts.

Keywords: morality; fundamental attribution error; causal attribution; deontic reasoning; cross-cultural psychology; moral parochialism

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Moral condemnation and punishment of harmful acts appears to be a human universal [1], functioning to deter antisocial behavior and enhance cooperation in all known human societies [2,3,4]. Importantly, moral judgments are graded and contingent: some acts seem more wrong than others. Evolutionary functional approaches predict that, due to convergent cost / benefit incentives, transgressive actions occurring in one's immediate social environment should elicit greater condemnation and related moral sentiments than transgressive acts occurring at a distance. On the one hand, moral condemnation entails a variety of potential costs, such as physical and reputational risks should the target of one's criticism or their allies respond antagonistically, or the foreclosure of other opportunities due to the investment of one's time, resources, and motivation in moralizing speech and/or direct punishment of transgressors. On the other hand, moral condemnation and associated punishment of transgressors can convey benefits with regard to one's reputation by deterring transgressions against oneself or one's intimates [5], or by advertising one's prosocial qualities to potential collaborative partners; in addition, moral punishment may spare one from higher-order punishment (i.e., individuals caught abdicating their obligation to condemn and punish violations may themselves be condemned and punished) [6, 7, 8]. Critically, the benefits of moral condemnation accrue primarily within one's local social milieu, where reputation is known and tracked; absent such benefits, all else being equal, its costs disincentivize engaging in moral condemnation. Taken together, the above considerations provide convergent selective pressures, both at the level of the individual, and with regard to cultural group selection of moral norms [9], for moral evaluation to take spatial or temporal

distance into account such that remote misdeeds arouse a relatively muted level of condemnation.

In addition to relative spatiotemporal distance, the pronouncements of authority figures should similarly influence moral evaluation [10]. The functional benefits of moral condemnation only accrue when in-group members share perceptions of acts as objectionable. As norms change over time, individuals are incentivized to update their moral sentiments to align with those of their communities. Prestigious local figures are often the arbiters of normative standards; attending to their moral evaluations can guide individuals in tracking shifts in moral norms. Beyond the aforementioned incentive to entrain one's moral sentiments with those of one's community in order to reap the benefits of moral condemnation, there are also parallel incentives to avoid the costs related to refraining from condemning actions that high-status local authorities deem morally wrong (e.g., the costs of being targeted for third-party punishment, including reputational consequences such as exclusion from opportunities to cooperate), as well as to avoid the costs of condemning actions that high-status local authorities deem morally acceptable or obligatory (e.g., the consequences of signaling antagonism toward, or unwillingness to accede to, authorities).

In summary, the *moral parochialism* hypothesis outlined above predicts that transgressive harms will be condemned with greater intensity when committed in one's local community than when occurring far away, long ago, or with the consent of local authorities [9]. To the extent that the functional cost/benefit logic applies across human societies, moral parochialism should be universal. To date, the moral parochialism hypothesis has been tested in seven societies, including two large-scale societies (the urban communities of San Jose and Santa Monica in California, and Storozhnitsa, a town in Western Ukraine) and five small-scale

societies: indigenous egalitarian South American horticulturalists (a Tsimane' community in Bolivia and a Shuar community in Ecuador), a clan-based indigenous Polynesian community (Yasawa Island, Fiji), a rural Indonesian community of rice agriculturalists (Karo Batak), and a clan-based community of Melanesian horticulturalists (Sursurunga) [10, 11]. Participants in all seven societies judged actions involving unjust harms to be less morally wrong when framed as having occurred either in a faraway land or long ago; the hypothetical consent of local authorities similarly diminished wrongness ratings in four of the societies, with the remaining three societies evincing similar but non-significant trends. Although it is notable that the pattern observed in such a diverse array of societies accorded with predictions, the moral parochialism hypothesis has yet to be tested in an East Asian society, a gap which appears particularly important given prior research indicating that members of East Asian societies differ substantively from members of Western societies in their perceptions of the causes of transgressive harms.

Researchers have studied cultural differences in appraisals of the causes of social behavior for decades, primarily with regard to the tendency to over-attribute behavior to dispositional, personality-oriented factors rather than situational explanations, a bias termed the *fundamental attribution error* [12, 13, 14]. Individuals from East Asian societies have been found to be less susceptible to the fundamental attribution error than North Americans, as the former tend to consider contextual factors as contributing to behavioral outcomes to a greater extent [15, 16, 17]. Scholars have posited that, correspondent to parallel differences in collectivism versus individualism, East Asian cultures holistically construe human behavior as caused by complex interactions between personal and situational factors relative to North American cultures, which are characterized by dispositional causal models [13, 18, 19].

The East/West difference in styles of causal attribution appears to extend to evaluations of the causes of harmful transgressions. Morris and Peng compared articles written about murders in the leading Chinese-language newspaper (World Journal) to articles written about closely comparable murders in The New York Times [20]. Chinese reporters emphasized contextual factors (e.g., the murderer's isolation from his community, his poor relationship with the victim, or the availability of firearms) to a significantly greater extent than did U.S. reporters, who emphasized dispositional factors (e.g., the murderer's aggressive personality). They observed a similar pattern in a convergent study comparing the appraisals of Chinese versus U.S. participants tasked with evaluating the causes of murder cases. Choi and colleagues likewise found that South Korean participants endorsed a more holistic style of causal appraisal of social behavior than U.S. participants, who endorsed a more dispositional style, and that U.S. participants cited dispositional factors as causing the murder to a significantly greater extent than did Korean participants [21].

In the present study, we integrated the literature on East/West cultural differences in causal appraisal of transgressive harm with the first test of the moral parochialism hypothesis in an East Asian society. We compared moral evaluations of the same transgressive harms in a cross-cultural study conducted in South Korea and in the U.S. We hypothesized that:

- As in previous cross-cultural research [10], both Korean and U.S. participants would rate transgressive harms as more wrong when occurring in their home communities than when occurring
 - at a spatial distance in another society,
 - at a temporal distance,
 - or with the consent of local authorities.

- We expected baseline wrongness ratings to positively correlate with ratings of the reputational consequences for the transgressor as a bad person. (Essentially, this correlation functions as a manipulation check to confirm that the actions described were perceived as morally transgressive.)
- We anticipated that Korean participants would attribute transgressive harms to situational rather than dispositional factors to a greater extent than would U.S. participants.

In addition to these directional predictions, the present design provided an opportunity to explore

- associations between appraisals of wrongness and appraisals of cause,
- associations between appraisals of cause and appraisals of reputational consequences,
- and potential differences between societies with regard to wrongness evaluations.

With regard to potential effects of society on wrongness evaluations, we tentatively anticipated that the Korean sample might evince a more pronounced degree of moral parochialism (i.e., reductions related to the context in which transgressions occur), given that East Asian societies understand social behavior in a more contextually situated and relational fashion relative to Western societies. These predictions and exploratory questions were tested in a quasi-experiment with field samples recruited in the urban settings of Seoul and Los Angeles.

Methods

The full materials and data are available in the Supplementary Information (SI) and on the Open Science Framework: <https://osf.io/jq2vm/>. The study hypotheses, analysis plan, and target sample sizes were not pre-registered.

Participants. 52 Korean and 75 U.S. participants were recruited on the streets of Seoul and Los Angeles in exchange for 10,000 KRW or 10 USD in compensation, respectively (a

comparable sum at the time of data collection, the summer of 2016). Recruitment aimed to meet or exceed the sample sizes used in the seven field sites (N s 30-49) reported in Fessler et al. [10] during the period available for data collection, leading to roughly comparable but uneven sample sizes in the two societies, as data collection in Los Angeles proved to be more successful. Data were pre-screened for completeness and according to concerns noted by the research assistants; four U.S. participants did not complete the study (one of whom also wrote jokes on the demographics page), one U.S. participant was interrupted by a friend, and one U.S. participant reported that they personally recognized the research assistant, raising reputation management concerns. This left a final sample of 52 Korean participants (42.3% female) ranging in age from 20 to 58 ($M = 34.13$, $SD = 10.88$) and 69 U.S. participants (52.2% female) ranging in age from 18 to 60 ($M = 31.41$, $SD = 12.24$). (Follow-up analyses confirm that the same overall pattern of results is also obtained if including the raw, unfiltered sample.) Although our target sample sizes were based on the goal of meeting or exceeding the size of the samples reported in [10], power analyses were also later conducted using G*Power (version 3.1.9.6; [22]) to determine the minimum sample sizes required to test i) the moral parochialism hypothesis, and ii) the effect of society on appraisals of the causes of transgressions, assuming medium effects. Results indicated that the required sample sizes to achieve 80% power, at a significance criterion of $\alpha = .05$, were $N = 24$ (within each society) using a repeated-measures ANOVA for tests of the moral parochialism hypothesis, and $N = 126$ to test the effect of society on causal appraisals using a between-subjects ANOVA. Accordingly, the present sample appears to have been adequately powered for detecting medium effects, and more than adequate for detecting large effects.

The study materials were translated from English to Korean by co-author LY, then back-translated independently by a fluently bilingual research assistant who was not otherwise involved

in this research (see SI for the full materials and the back-translated protocol). The study was approved by the University of California, Los Angeles, Institutional Review Board, informed consent was obtained prior to participation, and all methods were in accord with relevant guidelines and regulations.

Moral parochialism. The first section of the study closely replicated the structured-interview design employed by Fessler and colleagues in their cross-cultural study of moral parochialism [10]. In a within-subjects design, participants listened to and evaluated six transgression scenarios involving unambiguously unjust harm: a man cheating a stranger in a market transaction ('Market Cheating'); a man battering his wife without provocation ('Domestic Battery'); a man striking a friend after the friend accidentally injured him ('Unintentional Harm'); a man stealing a stranger's money ('Stranger Theft'); a man knowingly spreading a false rumor that another man is a thief ('Defamation'); the initiator of a fight bribing a witness to lie about who was at fault, resulting in the innocent party being punished ('Injustice') (see SI). (A seventh scenario concerning sexual assault used in previous research was omitted from this design as potentially evoking unnecessary distress.) For each scenario, the research assistant read the scenario aloud, confirmed that the participant comprehended the events and individuals involved, then asked the participants to report their appraisals. First, participants rated the Baseline severity of the wrongness of the transgression ("In your personal view, how good or bad is what [NAME] did?"; 1 = *Extremely Bad*; 5 = *Neither Good nor Bad*; 9 = *Extremely Good*; hashmarks rather than numerals were used to demarcate each point). Following the wrongness rating, the reputational consequences for the transgressor were estimated, using the same scale to report the extent to which people in the transgressor's community would think they were "a good person or a bad person". Next, three context conditions were presented and the wrongness of the transgression was

once again evaluated using the same scale: (i) local community leaders state that this type of action was ‘not bad’ (*Authority Consent*); (ii) the action occurs in the distant past (*Temporal Distance*); and (iii) the action occurs in a distant society (*Spatial Distance*). The scenarios were presented in one of four orders (randomly assigned). Likewise, although the baseline wrongness and reputational consequence questions were always presented first and in fixed order, the three post-baseline context questions varied across the four orders (see SI). For each scenario, the research assistant confirmed that the participant comprehended the scenario before proceeding to evaluations of the severity of the transgression. The wrongness ratings were averaged across the six scenarios to create composite ratings for each of the four contexts (α .80 - .89); the reputational consequence ratings were likewise averaged to create a composite (α = .68).

Following the baseline wrongness rating, participants were asked to provide a justification. These qualitative responses are not analyzed here, but generally consisted of restatements of the transgression (e.g., “because it is stealing”) or assertions of wrongness without further explanation (e.g., “that is bad”); the full justifications are available in the archived dataset.

Causal attribution. The second section of the study focused on appraisals of the causes of the transgressive acts. Participants were once again presented the six scenarios in the Baseline context (in one of four orders, see SI), and asked to evaluate the cause of each transgressive act, according to two questions, presented in counterbalanced order: “How much do you feel that other people would have been likely to [PERFORM TRANSGRESSIVE ACT] if they found themselves in the exact same situation?”; 1 = *Almost No one*; 9 = *Almost Anyone* (the *Others Would Also Transgress* item); “How much do you feel that [TRANSGRESSIVE ACT OCCURED] because of the kind of person that [NAME] is, in comparison to all of the other causes?” 1 = *Completely Caused by the Kind of Person He Is*; 9 = *Completely Caused by the*

Situation (the *Caused by Situation* item). These causal attribution ratings were averaged across the six scenarios to create composite ratings ($\alpha > .86$). As intended, the composites of the two causal attribution questions were correlated in both the U.S sample, $r(68) = .30, p = .012$, and the Korean sample, $r(51) = .35, p = .011$, but only to a moderate extent, indicating that the two questions assessed dispositional versus situational causal appraisals in complementary, non-redundant ways.

Finally, participants were either verbally asked demographic questions (in the Seoul sample) or handed a survey page and a pen with which to answer demographic questions (in the U.S. sample) before being thanked, paid, and debriefed.

Statistical methods. The data were analyzed using SPSS 27.0 software [23]. The effects of society sampled (Los Angeles, Seoul) and of transgression context (Baseline, Authority Consent, Spatial Distance, Temporal Distance) on ratings of wrongness were analyzed using a mixed-measures analysis of variance (ANOVA), with society as the between-subjects variable and context as the within-subjects variable. The wrongness ratings were composited across the six transgressions (for parallel analyses of effects of society or context for the individual scenarios, see SI). Ratings of the causes of the six transgressions were likewise composited, with effects of society on composite causal appraisals assessed using a between-subjects ANOVA (for parallel analyses of effects of society on the individual scenarios, see SI). Effect sizes were reported as partial eta squared values. Associations between wrongness, causal appraisals, and reputation ratings were assessed according to Pearson's correlations. We did not adjust for multiple comparisons (e.g., using Bonferroni corrections).

Results

Preliminary tests revealed no effects of sex, nor interactions between sex and society, on either wrongness or causal attribution ratings. Accordingly, sex was dropped from the analyses.

Perceived wrongness and reputational consequences. Pooling societies, as anticipated, ratings of composite baseline wrongness and reputational consequences were positively correlated, $r(120) = .64, p < .001$, and follow-up tests confirmed that this association obtained in both the Seoul sample, $r(51) = .49, p < .001$, and the Los Angeles sample, $r(68) = .74, p < .001$. Of the six individual scenarios, we observed one between-society difference in Baseline wrongness ratings (the Unintentional Harm scenario, Seoul lower than Los Angeles, see SI Table S3), and one between-society difference in ratings of reputational consequences (the Domestic Battery scenario, Seoul lower than Los Angeles, see SI Table S11), suggesting that, notwithstanding likely cultural differences in meaning and normative severity, overall, the actions were understood to be transgressive in both Seoul and Los Angeles.

Effects of society and context on perceived wrongness. We conducted a 2 (society) by 4 (transgression context) mixed-model ANOVA. As hypothesized, there was a main effect of transgression context, $F(3, 357) = 22.61, p < .001, \eta_p^2 = .16$, with the composite transgressions rated significantly more wrong in the Baseline condition than in the contexts of Authority Consent ($p < .001, \eta_p^2 = .18$), Spatial Distance ($p < .001, \eta_p^2 = .28$), or Temporal Distance ($p < .001, \eta_p^2 = .31$). This main effect was qualified by two significant interaction effects between society and context condition, wherein the Seoul participants rated the composited transgressions as less wrong relative to baseline than did Los Angeles participants in the context of Spatial Distance, $F(1, 119) = 7.51, p = .007, \eta_p^2 = .06$, and in the context of Temporal Distance, $F(1, 119) = 5.35, p = .022, \eta_p^2 = .04$. There was no such interaction with regard to the context of

Authority Consent, $p = .611$. Both societies rated the transgressions as significantly less wrong relative to baseline for all three contexts (see Table 1).

There was also a main effect of society such that the Seoul sample rated the transgressions as less wrong on average in the context of Spatial Distance, $F(1, 119) = 4.42, p = .038, \eta_p^2 = .04$, 95% CI [.02, .73], with a similar nonsignificant trend in the Temporal Distance context, $F(1, 119) = 3.26, p = .074, \eta_p^2 = .03$, 95% CI [-.03, .69], relative to the Los Angeles sample (see Table 1). There were no such effects of society on baseline wrongness ratings, $p = .806$, or wrongness within the context of Authority Consent, $p = .775$.

Follow-up analyses revealed that the same overall pattern obtained within the individual transgression scenarios (see SI Tables S1-S6). Transgressions were rated as significantly more wrong at baseline than when either spatially or temporally distant for all six scenarios in both societies, with one exception: there was no effect of spatial distance for the 'defamation' scenario in the Los Angeles sample. Although authority consent also significantly reduced wrongness ratings in many cases, this effect was not observed in the 'injustice', 'unintentional harm', or 'defamation' scenarios in the Seoul sample, nor in the 'domestic battery' scenario in the Los Angeles sample. These exceptions, while departing from predictions, demonstrate that participants evaluated the scenarios and contexts in a way which cannot be explained by demand characteristics (i.e., inferring that they were 'supposed' to attenuate their wrongness ratings because they were asked repeatedly). The variation within both samples in the relative magnitude of the shifts in wrongness ratings in each context also indicates that participants' ratings reflect their moral sentiments rather than demand effects.

Effects of society on causal attribution. Between-subjects ANOVAs revealed that, as hypothesized, participants in the Los Angeles sample rated the cause of the composite

transgression as significantly more attributable to the perpetrator relative to participants in the Seoul sample, who tended to holistically attribute the cause of the transgression to the situation. This societal difference was evidenced using both measures intended to assess causal attribution, in notably large effects. To a greater degree than Los Angeles participants, Seoul participants indicated that most people under the same circumstances would have transgressed (i.e., the Others Would Also Transgress question) (*Los Angeles*: $M = 4.13$, $SD = 1.27$; *Seoul*: $M = 7.09$, $SD = .74$), 95% CI [2.57, 3.35], $F(1, 119) = 226.06$, $p < .001$, $\eta_p^2 = .66$, and that the transgression was caused by situation moreso than the personal qualities of the transgressor (i.e., the Caused by the Situation question) (*Los Angeles*: $M = 3.40$, $SD = 1.42$; *Seoul*: $M = 7.06$, $SD = .62$), 95% CI [3.24, 4.08], $F(1, 119) = 301.62$, $p < .001$, $\eta_p^2 = .72$ (see Figure 1). Follow-up tests revealed that the same pattern obtained for all six scenarios (see Table 2).

Table 1

Transgression Context and Composite Wrongness Ratings

	<i>Context</i>	<i>M</i>	<i>SD</i>	<i>p</i>	η_p^2
Los Angeles (<i>N</i> = 69)	Baseline	1.98	.68		
	Authority Consent	2.43	1.15	<.001	.19
	Spatial Distance	2.23	.95	<.001	.18
	Temporal Distance	2.31	.95	<.001	.28
Seoul (<i>N</i> = 52)	Baseline	2.01	.49		
	Authority Consent	2.38	.81	.001	.21
	Spatial Distance	2.61	.99	<.001	.34
	Temporal Distance	2.64	1.05	<.001	.34

Note. Lower ratings indicate appraisals of the transgressive act as more wrong. *P* values and effect sizes refer to planned within-subjects contrasts using Baseline context ratings as the reference condition.

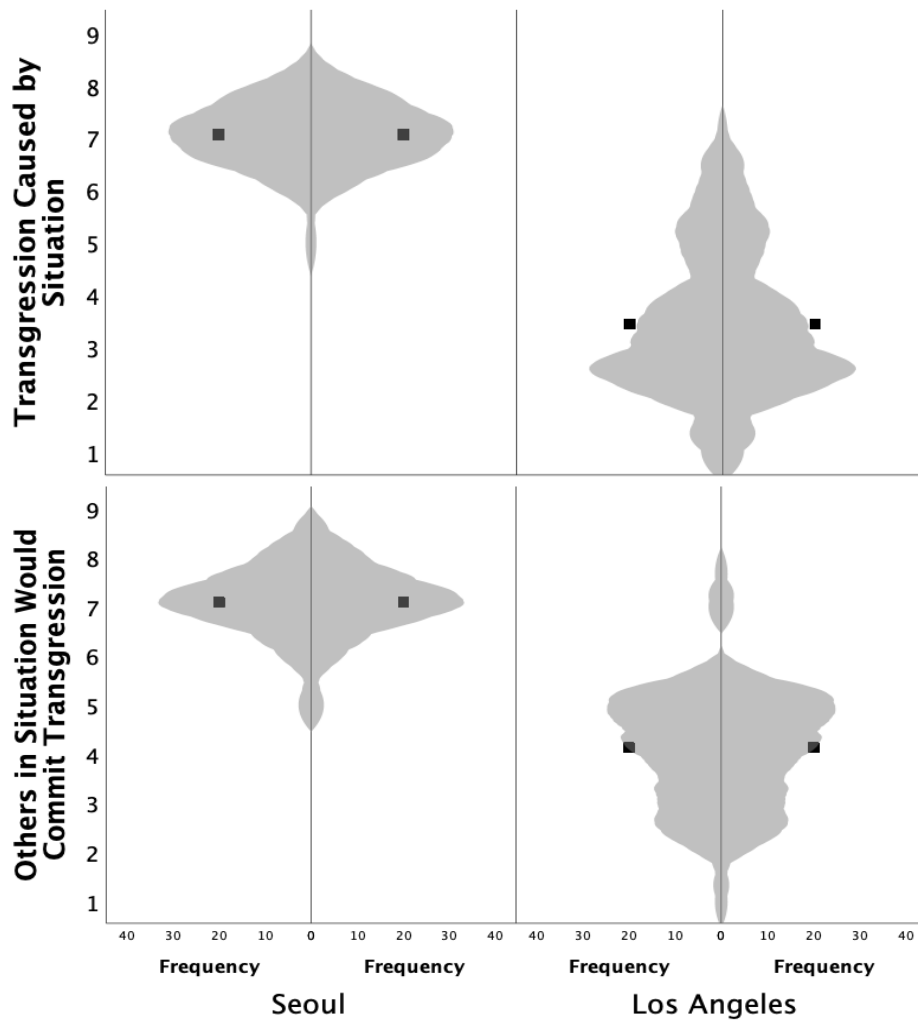


Figure 1. Between-society differences in causal attribution, averaging across transgression scenarios. Relative to participants in Los Angeles, participants in Seoul appraised transgressions as caused by the situational circumstances more so than the personal disposition of the transgressor (*top*), and more likely to have been committed regardless of the particular person present in the same situation (*bottom*). The violin plot outlines illustrate kernel probability density; the width of the shaded area represents the proportion of data located there and the black squares indicate the means (see text for details).

Table 2

Appraisals of the Causes of Transgressive Harms by Scenario and Society

<i>Scenario</i>	Seoul <i>N</i> = 52 <i>M</i> (<i>SD</i>)	Los Angeles <i>N</i> = 69 <i>M</i> (<i>SD</i>)	<i>F</i>	<i>p</i>	η_p^2	95% <i>CI</i> s
<i>Stranger Theft</i>						
Caused by Situation	7.24 (1.33)	3.57 (2.18)	115.35	<.001	.49	3.00, 4.35
Others Would Also	7.33 (1.48)	4.49 (2.10)	69.02	<.001	.37	2.16, 3.51
<i>Domestic Battery</i>						
Caused by Situation	6.85 (1.09)	2.48 (2.06)	193.46	<.001	.62	3.75, 4.99
Others Would Also	7.04 (1.08)	2.52 (1.65)	293.66	<.001	.71	4.00, 5.04
<i>Unintentional Harm</i>						
Caused by Situation	7.12 (1.50)	4.06 (2.57)	58.58	<.001	.33	2.27, 3.85
Others Would Also	6.74 (1.64)	4.15 (2.01)	57.80	<.001	.33	1.92, 3.27
<i>Market Cheating</i>						
Caused by Situation	6.86 (1.36)	2.88 (2.19)	132.77	<.001	.53	3.29, 4.65
Others Would Also	7.33 (1.38)	3.80 (2.08)	111.99	<.001	.49	2.87, 4.19
<i>Defamation</i>						
Caused by Situation	7.22 (1.53)	3.55 (2.36)	95.50	<.001	.45	2.93, 4.41
Others Would Also	7.08 (1.41)	4.75 (2.19)	44.45	<.001	.27	1.63, 3.01
<i>Injustice</i>						
Caused by Situation	7.09 (1.43)	3.87 (2.31)	78.42	<.001	.40	2.50, 3.94
Others Would Also	7.03 (1.46)	5.06 (1.95)	37.35	<.001	.24	1.33, 2.61

Note. Lower ratings indicate appraisals of the transgressive act as caused by dispositional factors; higher ratings indicate appraisals of the transgressive act as caused by situational factors. *P* values, effect sizes, and 95% CIs reflect contrasts between the two societies.

Society, causal attribution and perceived wrongness. There was no significant correlation between any of the dispositional items and composite baseline wrongness in either society, with the exception of the Caused by the Situation question in the Temporal Distance context in Los Angeles (see Table 3), which appears to be driven by the Stranger Theft and Market Cheating scenarios (see Table S9; for correlations between causal appraisals and wrongness ratings within each context condition for each scenario, see SI Tables S7-S10.)

Table 3

Correlations Between Composite Causal Attributions and Wrongness Ratings

	<i>Context</i>	<i>Situation as Cause</i>	<i>p</i>	<i>Others Would Have</i>	<i>p</i>
Los Angeles (<i>N</i> = 69)	Baseline	.23	.055	-.02	.862
	Authority Consent	.13	.306	.15	.211
	Spatial Distance	.21	.086	.05	.700
	Temporal Distance	.25	.040	.12	.327
Seoul (<i>N</i> = 52)	Baseline	-.10	.503	-.12	.396
	Authority Consent	.03	.841	.12	.401
	Spatial Distance	.04	.782	.04	.802
	Temporal Distance	-.03	.839	.04	.764

Note. See SI for correlations within each context for each scenario.

Null effect of society on reputational consequences of transgression. A between-subjects ANOVA revealed that, despite the large differences in dispositional versus situational causal attribution, there was no significant difference in ratings of the average reputational consequences of transgression between the Seoul sample ($M = 2.59$, $SD = .83$) and the Los Angeles sample ($M = 2.43$, $SD = .77$), $p = .282$. Follow-up tests likewise revealed no significant differences between societies in estimated reputational consequences in any save one of the individual scenarios, Domestic Battery, which the Los Angeles sample rated as having lower reputational consequences than did the South Korean sample (see SI Table S11).

Society, causal attribution and reputational consequences of transgression. We next assessed correlations between estimated reputational consequences and each measure of causal attribution. Neither of the composited causal attribution ratings was significantly associated with estimated reputational consequences when analyzed within each society separately (Others Would Also Transgress: *Seoul*: $r(51) = .15$, $p = .292$; *Los Angeles*: $r(68) = .04$, $p = .749$; Caused by the Situation: *Seoul*: $r(51) = .25$, $p = .078$; *Los Angeles*: $r(68) = .22$, $p = .064$). (However, see SI Table S12 for analyses revealing exceptions: two scenarios in which positive correlations were observed in the Los Angeles sample, and one scenario for which a positive association was observed in the Seoul sample).

Discussion

We assessed the role of context on assessments of moral wrongness in two societies, as well as the potential relationship between cultural differences in perceptions of wrongness and in appraisals of the causes of transgressive acts. With respect to the effects of context, we replicated the moral parochialism effect obtained in prior cross-cultural studies conducted outside of East Asia. Here, in both Seoul and Los Angeles, transgressions presented as occurring at spatial or

temporal distance, or with the consent of local authorities, were evaluated as less wrong relative to baseline. With respect to causal attribution, we replicated prior findings [20, 21] that East Asian individuals evaluate moral transgressions as caused by interactions between individuals and their situational circumstances more so than do Westerners, who tend to attribute social behavior to the dispositions of the actors, independent of context. One of our convergent measures of causal appraisal asked whether “almost no one” or “almost anyone” would morally transgress under the circumstances in the scenario. Although participants in Seoul tended to indicate that most people would commit immoral acts to a strikingly greater extent than did Los Angeles participants, this need not be interpreted as a pessimistic view of human nature, but rather an appreciation that dispositions may exert relatively less causal force than the circumstances in which they are embedded.

There were no differences between the Seoul and Los Angeles samples in the estimated degree of harm to the transgressor’s reputation within their community as a moral person, despite sizable differences in attributing the harmful actions to the transgressor’s disposition versus contextual factors. A variety of theoretical perspectives argue that human attention to reputation evolved to enhance partner choice in cooperative ventures; to increase the costs of defection and non-adherence to group-functional norms; and to lower the costs of punishing non-cooperators [7, 8]. In all of these approaches, the locus of information is the agent – reputations must adhere to individual actors as a function of their past behavior if others are to predict, preempt, or respond to their future behavior. Seen in this light, the similarity in reputation assessments across our Korean and U.S. participants may appear puzzling given the former’s greater assignment of causality to situational factors versus unique attributes of the agent. Conceivably, this lack of association between reputation and causal appraisals may be explained by the function of

reputation as a predictor of an agent's future behavior. Individuals who find themselves in situations that lead to norm transgressions are likely to encounter comparable situations in the future and presumably respond similarly, hence observers may gain utility from reputational information whether ascribing the individual's behavior to disposition or circumstances.

The causal appraisal measures used in our present research assess dispositional versus situational attributions in a face-valid way, but do not capture potentially related societal differences in the amount of information considered when evaluating the causes of transgressions, or the complexity of relational representations. Employing methods designed to test societal differences in the amount of information considered, Choi and colleagues found that Koreans took more relational information into consideration when attempting to understand a murderer's motive when compared to U.S. participants [21]. Following Choi and colleagues, future work incorporating more complex, information-rich transgression scenarios and measures of how participants interact with informational features would help to clarify the extent to which the present differences in causal appraisal (and possibly in the relative magnitudes of moral parochialism) observed between our Seoul and Los Angeles samples owe to a divergence in informationally rich cognitive processing.

The Seoul sample assessed the composite transgressions occurring at a spatial or temporal distance as less wrong relative to baseline than did the Los Angeles sample, in significant interactions between society and the context manipulation. These findings are consistent with the possibility that situational appraisals of the causes of transgressive harms potentiate parochial moral intuitions regarding the severity of their wrongness, as manipulating the context in which a transgression occurs inherently involves situational considerations. However, for two reasons, this interpretation should be treated cautiously. First, there was no

interaction between society and situational context with regard to the consent of local authorities, yet one would expect authority consent to temper condemnation as a contextual factor if situational causal attribution moderates wrongness judgments, all else being equal. Second, a comparable pattern of heightened moral parochialism was previously observed with regard to the magnitude of the effect of spatial or temporal distance—but not authority consent—on wrongness ratings between a U.S. sample recruited in California cities (comparable to the present Los Angeles sample) and a Ukrainian sample recruited in the town of Storozhnitsa [10]. There are no findings, to our knowledge, indicating that individuals in Western Ukraine tend to appraise the causes of moral transgressions in a relatively situational rather than dispositional fashion, raising the likelihood that an as yet unspecified alternative factor shared by Korea and Ukraine may parsimoniously account for the somewhat greater effect of the spatial and temporal distance manipulations. Alternately, the slightly greater moral parochialism observed in the present Seoul sample may indeed owe to differences in causal appraisal, whereas the greater moral parochialism observed in Storozhnitsa may be driven by other factors. Given the uncertainties, and the novel nature of the finding, the modest effect of society on the magnitude of moral parochialism should be considered preliminary pending replication, and the possible role of causal attribution style to this difference should be clarified in future research.

The present research on appraisals of transgressive acts motivates future inquiry into moral parochialism in appraisals of the causes of morally praiseworthy acts. With respect to moral parochialism, the cost/benefit tradeoffs incentivizing attenuated condemnation of harmful acts may not apply equivalently to praise of benevolent acts. For example, the moral parochialism hypothesis entails that the overt consent of local authorities should heighten praise of helpful acts, but the potential rewards of praise in this circumstance would appear lower in

magnitude relative to the potential costs of condemning an act of harm despite it being countenanced by local authorities. Signaling one's moral approval of acts occurring at spatial remove may similarly generate less benefits than would condemnation of harmful acts, as the latter may be taken by in-group members as a cue of in-group chauvinism, whereas the former may be taken as a cue of investment in out-group communities at the expense of commitment to the in-group. Given such potential differences in the functional consequences of praise versus condemnation under contexts of authority consent or spatial distance, it is an empirical question whether judgments of the rightness of prosocial acts evince contextual contingency to a comparable extent to the wrongness judgments observed here and in the prior research on moral parochialism. Prior work indicates that East Asian societies similarly understand prosocial acts as rooted in situational determinants to a greater extent than Western individuals prone to the fundamental attribution error [17, 18, 19, 20, 21]. Future work modeled after the present design might explore whether and to what degree this difference in causal appraisal influences the effects of context on judgments of the rightness of praiseworthy deeds.

We have discussed the functional logic of moral parochialism in a manner which, at the proximate level of description, is compatible with a role for affective responses in contextual reductions in judgments of wrongness. However, although considerable prior work links moral judgment with emotion [24], the observed effects of context on wrongness evaluations need not be driven by corresponding effects on state emotion, and moral cognition incorporates both affective and nonaffective pathways [25]. For example, some individuals may disregard their feelings of distress when judging the wrongness of a transgression upon learning that local authorities approve of this type of behavior, thereby rating the act as less wrong despite feeling it to be equivalently upsetting as at baseline. Alternatively, the consent of local authorities may

potentiate a diminution of reflexive emotional reactions. Similarly, transgressions occurring in a remote land or the deep past may elicit attenuated affective responses relative to baseline, resulting in diminutions in wrongness ratings. With respect to societal differences in the role of affect, the more cognitively sophisticated, contextually situated mode of representing the causes of transgressions evident in East Asian societies may reduce the degree to which state affect is elicited and/or integrated into wrongness judgments. A complementary line of research indicates that East Asian societies value low-arousal emotional states over high-arousal states [24], raising the possibility that a situational mode of reflective appraisal may relate to regulation of arousal in response to transgressive harms, the better to dispassionately appraise their causes. Future cross-cultural work incorporating affective measures is required to understand the role of affect in both universal and varying aspects of moral parochialism.

Following Fessler et al. [10], we utilized prototypical transgression scenarios without leavening motives for the perpetrators (e.g., the man who commits domestic battery does so without provocation, to vent frustration regarding a misfortune he understands not to be the fault of his spouse). Prior research indicates that in contexts of more complex, ambiguous harm scenarios (e.g., harsh interrogation of suspected terrorists with the intent of saving innocent lives), manipulations of authority consent, spatial distance or temporal distance may prompt participants to infer mitigating contextual rationales [27, 28]. When approaching such complex scenarios, participants appear to judge acts of harm more permissible insofar as a greater good is served, the infliction of harm is deemed just, or the recipient of the harm had provided informed consent beforehand, among other justifications [27]. For example, manipulating the consent of military authorities can lead participants to approve of the torture of suspected terrorists, and appears related to the utilitarian inference that inflicting suffering will effectively save lives [28].

This prior work raises the possibility that participants in the present studies evinced moral parochialism because they similarly inferred mitigating contextual factors when asked to evaluate acts of harm such as theft, cheating, defamation, or unprovoked battery when committed far away, long ago, or with the consent of local authorities. However, were this the case, then the strikingly large societal differences we observed in holistic, situational attributions of the causes of these transgressions should correlate with correspondingly striking societal differences in appraisals of their wrongness. To the contrary, we observed wrongness reduction in both societies (notwithstanding modest differences in the effects of spatial and temporal distance), and there was no consistent pattern of correlation between holistic causal appraisals and wrongness ratings in either society. Although in some scenarios, and in some contexts, it may be the case that participants reduced their wrongness ratings because they inferred mitigating factors, it does not appear plausible that this explanation could account for the near-uniform reductions observed across scenarios in both societies, particularly given the reliance on scenarios in which the salience of potential mitigating justifications was minimized. Assessments of the contribution of contextual factors thus appear largely orthogonal to appraisals of the wrongness of simple, prototypical acts of harm such as those utilized here. Future research might explore whether societal differences in causal appraisal drive differences in wrongness evaluations of more complex, morally ambiguous acts. Individuals may or may not possess introspective access to rationales supporting their wrongness judgments, and those rationales which can be articulated may be post hoc confabulations to justify moral intuitions [24]. Further research is required to illuminate the proximate mechanisms supporting parochial shifts in moral judgment.

The present findings with regard to both moral parochialism and East/West differences in appraisals of the causes of moral behavior conceptually replicate previous research, yet

additional replication will be important given their theoretical and social ramifications. Although our use of an in-person interview format arguably provides greater ecological validity with regard to the interpersonal social contexts in which moral intuitions and pronouncements have traditionally occurred, this approach is time-intensive. Accordingly, these designs might be modified for online research. In addition to logistical advantages, an online paradigm would better reflect moral evaluations that occur during internet-mediated exposure to information about transgressive acts. Replication efforts might also add additional transgression scenarios to those used here, given the likelihood of cross-cultural differences in the meaning of these acts. Demonstrating that the moral parochialism and causal attribution effects observed in the present design are replicable when evaluating other transgressive acts would help to confirm that our findings are generalizable, and are not artifacts of culturally inequivalent understandings of certain scenarios. Finally, our two field samples were recruited on the streets of large urban centers, and may not be representative of the heterogeneous societies in which they are embedded. Future work attempting to better approximate representative samples would be valuable.

Conclusion

Previous work has documented moral parochialism – the reduction in appraisals of moral wrongness associated with spatial or temporal distance or the consent of authorities – in samples from several large-scale Western societies and a number of small-scale societies. Absent from this corpus, however, were members of any large-scale societies of East Asia, populations known to differ from those of the West along a variety of psychological dimensions. We both replicated prior results in the urban U.S. and found moral parochialism in urban South Korea; we also replicated prior work showing that members of East Asian societies predominantly attribute moral transgressions to situational factors, whereas members of Western societies tend to

attribute transgressions to the intrinsic dispositions of transgressors. Importantly, the fact that we find roughly comparable levels of moral parochialism in the two societies studied despite substantive differences in the attribution of causal factors adds to the body of evidence supporting the theorized universality of moral parochialism across disparate psycho-cultural systems. If moral parochialism indeed reflects core design features of the species-typical evolved mechanisms underlying human moral reasoning, then this pattern should continue to obtain as investigators expand the number and variety of populations studied.

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Author Contributions

C.H. and D.F. conceived the project with input from H.K. and L.Y. C.H. oversaw data collection in Los Angeles. L.Y. contributed to the translation and oversaw data collection in Seoul. C.H. wrote the manuscript with input from D.F., L.Y., S.J.D., H.K., and C.M. S.J.D. contributed to data analysis.

Competing Interests

The authors have no competing interests to disclose.

Availability of Materials and Data

The dataset and full materials are available on the Open Science Framework:

<https://osf.io/jq2vm/>.

**Supplementary Information
to accompany**

**Moral Parochialism and Causal Appraisal of Transgressive Harm
in Seoul and Los Angeles**

Colin Holbrook, Leehyun Yoon, Daniel M.T. Fessler, Cody Moser, Shairy Jimenez Delgado,
and Hackjin Kim

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The dataset, orders 2-4 of the study protocol, and the back-translation of the Korean protocol into English may be accessed at <https://osf.io/jq2vm/>.

Stranger Theft

We conducted a 2 (society) by 4 (transgression context) mixed-model ANOVA, with society as the between-subjects variable and context as the within-subjects variable. As hypothesized, there was a main effect of transgression context, $F(3, 357) = 9.68, p < .001, \eta_p^2 = .08$, with the composite transgressions rated significantly more wrong in the Baseline condition than in the Authority Consent ($p < .001, \eta_p^2 = .14$), Spatial Distance ($p < .001, \eta_p^2 = .17$), and Temporal Distance ($p < .001, \eta_p^2 = .16$) conditions, pooling both societies. This main effect was qualified by two significant interaction effects between society and context condition, wherein the Korean participants rated the Stranger Theft transgression as less wrong relative to baseline in the Spatial Distance context, $F(1, 119) = 9.81, p = .002, \eta_p^2 = .08$, and in the Temporal Distance context, $F(1, 119) = 5.26, p = .024, \eta_p^2 = .04$, than did American participants. There was no such interaction with regard to the context of Authority Consent, $p = .894$, nor were there main effects of society on ratings in any context, $ps .194 - .438$.

Table S1

Transgression Context and Wrongness Ratings by Society: Stranger Theft

	<i>Context</i>	<i>M</i>	<i>SD</i>	<i>p</i>	η_p^2
Los Angeles ($N = 69$)	Baseline	1.75	.93		
	Authority Consent	2.26	1.50	.003	.13
	Spatial Distance	1.91	1.13	.040	.06
	Temporal Distance	2.00	1.27	.043	.06
Seoul ($N = 52$)	Baseline	1.52	1.04		
	Authority Consent	2.06	1.31	.002	.18
	Spatial Distance	2.25	1.52	<.001	.24
	Temporal Distance	2.21	1.40	<.001	.27

Note. Lower ratings indicate appraisals of the transgressive act as more wrong.

Domestic Battery

We conducted a 2 (society) by 4 (transgression context) mixed-model ANOVA, with society as the between-subjects variable and context as the within-subjects variable. As hypothesized, there was a main effect of transgression context, $F(3, 357) = 14.94, p < .001, \eta_p^2 = .11$, with the composite transgressions rated significantly more wrong in the Baseline condition than in the Authority Consent ($p = .002, \eta_p^2 = .08$), Spatial Distance ($p < .001, \eta_p^2 = .16$), and Temporal Distance ($p < .001, \eta_p^2 = .22$) conditions, pooling both societies. This main effect was qualified by a significant interaction between society and context condition, wherein the Korean participants rated the Domestic Battery transgression as less wrong relative to baseline than American participants in the Temporal Distance context, $F(1, 119) = 5.87, p = .017, \eta_p^2 = .05$. There was no such interaction with regard to the context of Authority Consent, $p = .505$, or Spatial Distance, $p = .147$. There was also a main effect of society such that the Korean sample rated the transgression as less wrong on average in the context of Spatial Distance, $F(1, 119) = 5.95, p = .016, \eta_p^2 = .05, 95\% \text{ CI } [.09, .89]$, and in the context of Temporal Distance, $F(1, 119) = 9.06, p = .003, \eta_p^2 = .07, 95\% \text{ CI } [.27, 1.30]$, relative to the American sample (see Table S2). There were no such effects of society on baseline wrongness ratings, $p = .095$, or wrongness within the context of Authority Consent, $p = .121$.

Table S2

Transgression Context and Wrongness Ratings by Society: Domestic Battery

	<i>Context</i>	<i>M</i>	<i>SD</i>	<i>p</i>	η_p^2
Los Angeles ($N = 69$)	Baseline	1.32	.58		
	Authority Consent	1.59	1.20	.053	.05
	Spatial Distance	1.62	.97	.005	.11
	Temporal Distance	1.73	1.14	.001	.15
Seoul ($N = 52$)	Baseline	1.52	.73		
	Authority Consent	1.94	1.22	.019	.10
	Spatial Distance	2.10	1.16	.001	.19
	Temporal Distance	2.51	1.73	<.001	.27

Note. Lower ratings indicate appraisals of the transgressive act as more wrong.

Unintentional Harm

We conducted a 2 (society) by 4 (transgression context) mixed-model ANOVA, with society as the between-subjects variable and context as the within-subjects variable. As hypothesized, there was a main effect of transgression context, $F(3, 357) = 9.07, p < .001, \eta_p^2 = .07$, with the composite transgressions rated significantly more wrong in the Baseline condition than in the Authority Consent ($p = .001, \eta_p^2 = .10$), Spatial Distance ($p < .001, \eta_p^2 = .17$), and Temporal Distance ($p < .001, \eta_p^2 = .14$) conditions, pooling both societies. There were no significant interactions between society and context condition, $ps .447 - .853$. There were also main effects of society such that the Korean sample rated the transgression as less wrong on average at Baseline, $F(1, 119) = 9.92, p = .002, \eta_p^2 = .08$, 95% CI [.25, 1.10], in the context of Spatial Distance, $F(1, 119) = 10.43, p = .002, \eta_p^2 = .08$, 95% CI [.31, 1.27], and in the context of Temporal Distance, $F(1, 119) = 5.11, p = .026, \eta_p^2 = .04$, 95% CI [.08, 1.19], relative to the American sample (see Table S3). There were no such effects of society on perceived wrongness within the context of Authority Consent, $p = .115$.

Table S3

Transgression Context and Wrongness Ratings by Society: Unintentional Harm

	<i>Context</i>	<i>M</i>	<i>SD</i>	<i>p</i>	η_p^2
Los Angeles ($N = 69$)	Baseline	2.77	1.15		
	Authority Consent	3.32	1.54	<.001	.21
	Spatial Distance	3.18	1.46	<.001	.18
	Temporal Distance	3.26	1.55	<.001	.21
Seoul ($N = 52$)	Baseline	3.44	1.18		
	Authority Consent	3.80	1.78	.140	.04
	Spatial Distance	3.96	1.14	.003	.16
	Temporal Distance	3.89	1.49	.029	.09

Note. Lower ratings indicate appraisals of the transgressive act as more wrong.

Market Cheating

We conducted a 2 (society) by 4 (transgression context) mixed-model ANOVA, with society as the between-subjects variable and context as the within-subjects variable. As hypothesized, there was a main effect of transgression context, $F(3, 357) = 11.92, p < .001, \eta_p^2 = .09$, with the composite transgressions rated significantly more wrong in the Baseline condition than in the Authority Consent ($p < .001, \eta_p^2 = .14$), Spatial Distance ($p < .001, \eta_p^2 = .15$), and Temporal Distance ($p < .001, \eta_p^2 = .19$) conditions, pooling both societies. There were no significant interactions between society and context condition, $ps .182 - .664$. There were no significant main effects of society on wrongness ratings within the contexts of Authority Consent, $p = .345$, Spatial Distance, $p = .831$, or Temporal Distance, $p = .501$, although there was a nonsignificant trend in which Koreans rated the Market Cheating transgression as more wrong at Baseline than did U.S. participants, $F(1, 119) = 3.70, p = .057, \eta_p^2 = .03, 95\% \text{ CI } [-.74, .01]$.

Table S4

Transgression Context and Wrongness Ratings by Society: Market Cheating

	<i>Context</i>	<i>M</i>	<i>SD</i>	<i>p</i>	η_p^2
Los Angeles ($N = 69$)	Baseline	2.03	1.08		
	Authority Consent	2.49	1.45	.003	.12
	Spatial Distance	2.41	1.35	.009	.10
	Temporal Distance	2.51	1.36	<.001	.21
Seoul ($N = 52$)	Baseline	1.66	.96		
	Authority Consent	2.23	1.58	.004	.15
	Spatial Distance	2.34	1.71	.001	.21
	Temporal Distance	2.32	1.74	.002	.17

Note. Lower ratings indicate appraisals of the transgressive act as more wrong.

Defamation

We conducted a 2 (society) by 4 (transgression context) mixed-model ANOVA, with society as the between-subjects variable and context as the within-subjects variable. As hypothesized, there was a main effect of transgression context, $F(3, 357) = 5.78, p = .001, \eta_p^2 = .05$, with the composite transgressions rated significantly more wrong in the Baseline condition than in the Authority Consent ($p = .001, \eta_p^2 = .09$), Spatial Distance ($p = .003, \eta_p^2 = .07$), and Temporal Distance ($p = .005, \eta_p^2 = .06$) conditions, pooling both societies. This main effect was qualified by a significant interaction between society and context condition, wherein the Korean participants rated the Domestic Battery transgression as less wrong relative to baseline than American participants in the Spatial Distance context, $F(1, 119) = 9.17, p = .003, \eta_p^2 = .07$, and in the Temporal Distance context, $F(1, 119) = 4.23, p = .042, \eta_p^2 = .03$. There was no such interaction with regard to the context of Authority Consent, $p = .601$. There were no significant main effects of society on wrongness ratings at Baseline or within the contexts of Authority Consent or Temporal Distance, $ps .270 - .558$, although there was a nonsignificant trend in which Koreans rated the Domestic Battery transgression as less wrong in the Spatial Distance context than did U.S. participants, $F(1, 119) = 3.54, p = .062, \eta_p^2 = .01, 95\% \text{ CI } [-.02, .91]$.

Table S5

Transgression Context and Wrongness Ratings by Society: Defamation

	<i>Context</i>	<i>M</i>	<i>SD</i>	<i>p</i>	η_p^2
Los Angeles (<i>N</i> = 69)	Baseline	2.17	.97		
	Authority Consent	2.61	1.44	.005	.11
	Spatial Distance	2.17	1.18	1.000	.00
	Temporal Distance	2.25	1.33	.533	.01
Seoul (<i>N</i> = 52)	Baseline	2.07	1.01		
	Authority Consent	2.39	1.36	.060	.07
	Spatial Distance	2.62	1.40	.002	.17
	Temporal Distance	2.52	1.35	.003	.16

Note. Lower ratings indicate appraisals of the transgressive act as more wrong.

Injustice

We conducted a 2 (society) by 4 (transgression context) mixed-model ANOVA, with society as the between-subjects variable and context as the within-subjects variable. As hypothesized, there was a main effect of transgression context, $F(3, 357) = 6.08, p < .001, \eta_p^2 = .05$, with the composite transgressions rated significantly more wrong in the Baseline condition than in the Authority Consent ($p = .038, \eta_p^2 = .04$), Spatial Distance ($p = .001, \eta_p^2 = .09$), and Temporal Distance ($p < .001, \eta_p^2 = .11$) conditions, pooling both societies. This main effect was qualified by a significant interaction between society and context condition, wherein the Korean participants did not rate the transgression as less wrong relative to baseline than American participants in the Authority Consent context, $F(1, 119) = 4.03, p = .047, \eta_p^2 = .03$. There was no such interaction with regard to the contexts of Spatial Distance, $p = .263$, or Temporal Distance, $p = .216$. There were no significant main effects of society on wrongness ratings at Baseline or within the contexts of Spatial or Temporal Distance, $ps .270 - .983$, although there was a nonsignificant trend in which Koreans rated the Injustice transgression as more wrong in the Authority Consent context than did U.S. participants, $F(1, 119) = 3.83, p = .053, \eta_p^2 = .03, 95\% \text{ CI } [-.92, .01]$.

Table S6

Transgression Context and Wrongness Ratings by Society: Injustice

	<i>Context</i>	<i>M</i>	<i>SD</i>	<i>p</i>	η_p^2
Los Angeles ($N = 69$)	Baseline	1.84	.92		
	Authority Consent	2.30	1.42	.002	.13
	Spatial Distance	2.10	1.26	.038	.06
	Temporal Distance	2.12	1.10	.036	.08
Seoul ($N = 52$)	Baseline	1.84	1.15		
	Authority Consent	1.85	1.06	.956	.00
	Spatial Distance	2.37	1.55	.020	.10
	Temporal Distance	2.39	1.57	.010	.12

Note. Lower ratings indicate appraisals of the transgressive act as more wrong.

Table S7

Zero-order Correlations Between Causal Appraisals and Baseline Wrongness by Scenario and Society

<i>Scenario</i>	<i>Caused by Situation</i>	<i>Caused by Situation</i>	<i>Others Would Also</i>	<i>Others Would Also</i>
	Seoul <i>r, p</i>	Los Angeles <i>r, p</i>	Seoul <i>r, p</i>	Los Angeles <i>r, p</i>
<i>Stranger Theft</i>	-.03, .842	.31, .010*	-.05, .731	.14, .256
<i>Domestic Battery</i>	.13, .369	-.12, .338	.10, .487	-.16, .187
<i>Unintentional Harm</i>	.10, .491	.35, .003*	.08, .582	.20, .101
<i>Market Cheating</i>	.07, .637	.16, .182	.24, .088	.07, .544
<i>Defamation</i>	.10, .488	-.04, .769	-.02, .864	.00, .998
<i>Injustice</i>	.20, .102	.20, .102	.01, .912	.01, .912

Note. Seoul $N = 52$; Los Angeles $N = 69$; * $p < .05$.

Table S8

Zero-order Correlations Between Causal Appraisals and Wrongness at Spatial Distance by

Scenario and Society

<i>Scenario</i>	<i>Caused by Situation</i>	<i>Caused by Situation</i>	<i>Others Would Also</i>	<i>Others Would Also</i>
	Seoul <i>r, p</i>	Los Angeles <i>r, p</i>	Seoul <i>r, p</i>	Los Angeles <i>r, p</i>
<i>Stranger Theft</i>	-.04, .778	.39, .001*	-.15, .287	.20, .093
<i>Domestic Battery</i>	.31, .027*	-.07, .565	.17, .237	-.19, .123
<i>Unintentional Harm</i>	.19, .186	.24, .049*	.07, .631	.17, .157
<i>Market Cheating</i>	.18, .197	.30, .012*	.19, .174	.09, .451
<i>Defamation</i>	-.02, .893	-.03, .808	.04, .805	.19, .111
<i>Injustice</i>	-.17, .228	.12, .344	-.26, .062	-.06, .611

Note. Seoul $N = 52$; Los Angeles $N = 69$; * $p < .05$.

Table S9

Zero-order Correlations Between Causal Appraisals and Wrongness at Temporal Distance by
Scenario and Society

<i>Scenario</i>	<i>Caused by Situation</i>	<i>Caused by Situation</i>	<i>Others Would Also</i>	<i>Others Would Also</i>
	Seoul <i>r, p</i>	Los Angeles <i>r, p</i>	Seoul <i>r, p</i>	Los Angeles <i>r, p</i>
<i>Stranger Theft</i>	-.04, .788	.40, .001*	-.23, .102	.22, .076
<i>Domestic Battery</i>	.17, .222	-.06, .610	.02, .884	-.21, .092
<i>Unintentional Harm</i>	.05, .752	.19, .114	.02, .907	.13, .272
<i>Market Cheating</i>	.05, .731	.35, .003*	.04, .769	.32, .007*
<i>Defamation</i>	.00, .998	-.01, .959	-.03, .824	.16, .198
<i>Injustice</i>	-.17, .222	.12, .338	-.21, .137	.07, .590

Note. Seoul $N = 52$; Los Angeles $N = 69$; * $p < .05$.

Table S10

Zero-order Correlations Between Causal Appraisals and Wrongness with Authority Consent by
Scenario and Society

<i>Scenario</i>	<i>Caused by Situation</i>	<i>Caused by Situation</i>	<i>Others Would Also</i>	<i>Others Would Also</i>
	Seoul <i>r, p</i>	Los Angeles <i>r, p</i>	Seoul <i>r, p</i>	Los Angeles <i>r, p</i>
<i>Stranger Theft</i>	-.17, .232	.25, .038*	-.11, .453	.15, .222
<i>Domestic Battery</i>	.16, .273	.08, .516	.19, .185	.01, .971
<i>Unintentional Harm</i>	.09, .545	.28, .019*	.09, .544	.17, .162
<i>Market Cheating</i>	.07, .641	.18, .148	.17, .236	.19, .110
<i>Defamation</i>	.09, .545	-.17, .175	-.04, .799	.10, .394
<i>Injustice</i>	.00, .978	-.06, .626	-.11, .432	.11, .365

Note. Seoul $N = 52$; Los Angeles $N = 69$; * $p < .05$.

Table S11

Reputational Consequences of Transgression by Scenario and by Society

<i>Scenario</i>	Seoul	Los Angeles	<i>F</i>	<i>p</i>	η_p^2	95% <i>CI</i> s
	<i>N</i> = 52 <i>M</i> (<i>SD</i>)	<i>N</i> = 69 <i>M</i> (<i>SD</i>)				
<i>Stranger Theft</i>	2.20 (1.32)	2.19 (1.20)	.00	.953	.00	-.44, .47
<i>Domestic Battery</i>	2.00 (1.26)	1.59 (.83)	4.54	.035	.04	.03, .78
<i>Unintentional Harm</i>	3.90 (1.30)	3.54 (1.41)	2.16	.145	.02	-.13, .86
<i>Market Cheating</i>	2.55 (1.64)	2.68 (1.22)	.26	.610	.00	-.65, .38
<i>Defamation</i>	2.42 (1.38)	2.49 (1.18)	.09	.766	.00	-.53, .39
<i>Injustice</i>	2.43 (1.42)	2.07 (1.14)	2.40	.124	.02	-.10, .82

Note. Lower ratings indicate appraisals of the transgressor's reputation as that of a morally bad person; higher ratings indicate appraisals of the transgressor's reputation as that of a morally good person. *P* values, effect sizes, and 95% CIs reflect contrasts between the two societies.

Table S12

Zero-order Correlations Between Causal Appraisals and Reputational Consequences by Scenario and Society

<i>Scenario</i>	<i>Caused by Situation</i>	<i>Caused by Situation</i>	<i>Others Would Also</i>	<i>Others Would Also</i>
	Seoul <i>r, p</i>	Los Angeles <i>r, p</i>	Seoul <i>r, p</i>	Los Angeles <i>r, p</i>
<i>Stranger Theft</i>	.14, .325	.45, <.001*	-.10, .505	.28, .004*
<i>Domestic Battery</i>	.17, .227	.06, .652	.01, .960	-.17, .174
<i>Unintentional Harm</i>	.10, .475	.35, .004*	.15, .283	.24, .045*
<i>Market Cheating</i>	.16, .260	.23, .059	.36, .009*	.21, .081
<i>Defamation</i>	.22, .117	.20, .106	-.10, .470	.06, .599
<i>Injustice</i>	-.02, .908	-.15, .228	.07, .613	-.01, .945

Note. Seoul $N = 52$; Los Angeles $N = 69$; * $p < .05$.

Table S13

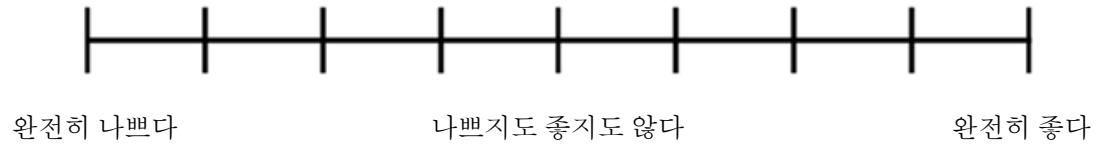
Demographic Information

		<i>Seoul</i>	<i>Los Angeles</i>
Age (years)	Mean(SD)	34.13(10.88)	31.41(12.24)
Political orientation	Mean(SD)	2.82(.95)	2.61(1.11)
Sex	% Female	42.3	52.2
Citizenship	% Korea	96.2	-
	% United States	-	87.0
	% Other	3.8	8.7
	% Not disclosed	-	4.3
Country of birth	% Korea	98.1	1.4
	% United States	1.9	87.0
	% Other	-	11.6
Ethnicity	% Korean	100.0	-
	% Asian (in U.S.)	-	13.0
	% White	-	42.0
	% Hispanic/Latino	-	18.8
	% Black	-	10.1
	% More than one	-	11.6
	% Other	-	4.3
Education	% High school degree	30.4	7.4
	% Some college	-	50.0
	% Bachelor's degree	60.9	27.8
	% Some graduate school	4.3	7.4
	% Advanced degree	4.3	7.4

Note. Political orientation was assessed using a 5-point scale (1 = *Very liberal*; 2 = *Slightly liberal*; 3 = *Moderate*; 4 = *Slightly conservative*; 5 = *Very conservative*).

Wrongness Measure

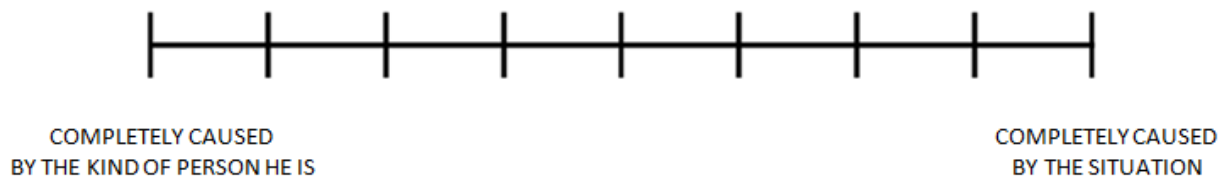
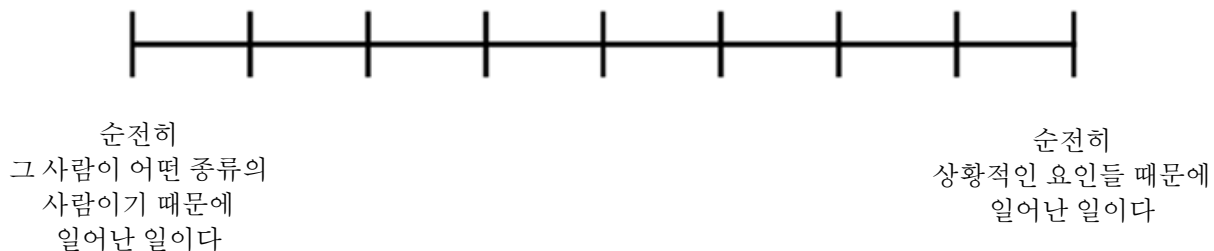
(In the field studies, this scale was formatted to fill a landscape-oriented page using a 14-pt font for the text, printed and laminated for use in the field.)



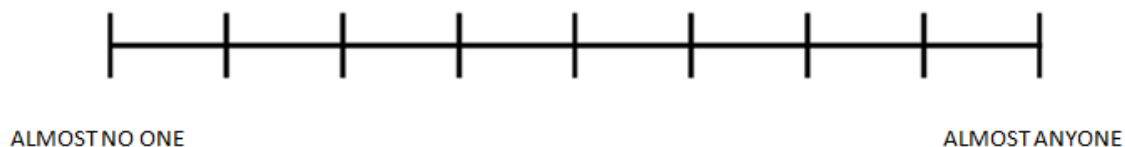
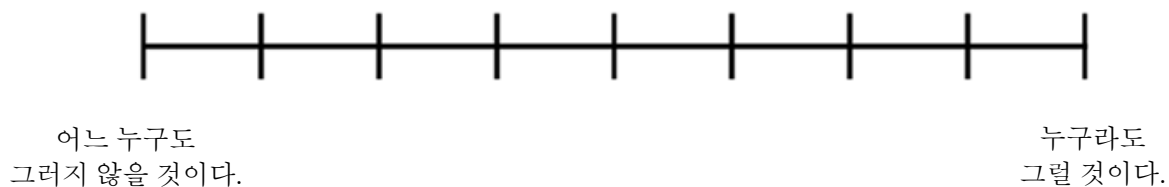
Causal Attribution Measures

(In the field studies, these scales were formatted to fill landscape-oriented pages, using a 14-pt font for the text, printed on separate sheets, and laminated for use in the field.)

“Now, how much do you feel that the [TRANSGRESSION OCCURRED] because of the kind of person that Richard is, in comparison to all of the other causes?



“Now, how much do you feel that other people would have been likely to [COMMIT RELEVANT TRANSGRESSION] if they found themselves in the exact same situation?”



Four Orders of Scenario and Context Question Presentation

Order 1: Stealing from a Stranger [MP: A / T / S] [CA: Situ / O]; Battery [MP: T / S / A] [CA: O / Situ]; Unintentional Harm [MP: A / T / S] [CA: Situ / O]; Market Cheating [MP: T / S / A] [CA: O / Situ]; Defamation [MP: A / T / S] [CA: Situ / O]; Injustice [MP: T / S / A] [CA: O / Situ]

Order 2: Stealing from a Stranger [MP: T / S / A] [CA: O / Situ]; Battery [MP: A / T / S] [CA: Situ / O]; Unintentional Harm [MP: T / S / A] [CA: O / Situ]; Market Cheating [MP: A / T / S] [CA: Situ / O]; Defamation [MP: T / S / A] [CA: O / Situ]; Injustice [MP: A / T / S] [CA: Situ / O]

Order 3: Injustice [MP: A / T / S] [CA: Situ / O]; Defamation [MP: T / S / A] [CA: O / Situ]; Market Cheating [MP: A / T / S] [CA: Situ / O]; Unintentional Harm [MP: T / S / A] [CA: O / Situ]; Battery [MP: A / T / S] [CA: Situ / O]; Stealing from a Stranger [MP: T / S / A] [CA: O / Situ]

Order 4: Injustice [MP: T / S / A] [CA: O / Situ]; Defamation [MP: A / T / S] [CA: Situ / O]; Market Cheating [MP: T / S / A] [CA: O / Situ]; Unintentional Harm [MP: A / T / S] [CA: Situ / O]; Battery [MP: T / S / A] [CA: O / Situ]; Stealing from a Stranger [MP: A / T / S] [CA: Situ / O]

MP = Moral Parochialism

CA = Causal Attribution

Moral Parochialism Items:

A = Authority Dependence question

T = Temporal Distance question

S = Spatial Distance question

Causal Attribution Items:

O = Others would also Transgress question

Situ = Caused by the Situation question

LOS ANGELES STUDY PROTOCOL, ORDER VERSION 1

[STUDY – SCRIPT 1]

[Note to experimenter: The material in brackets is for your information and should not be read to the subjects]

Instructions for Comprehension Checks for each Scenario

[RA: If the participant gets one or more of the probes wrong (R1), say "Perhaps I did not make myself clear. Please let me read the story to you again;" then return to the story and re-read it once more. Then, go through the probes that the subject got wrong again, recording the responses in the R2 column (1 for a correct answer, 0 for an incorrect answer). After round 2, regardless of whether they still make mistakes, proceed to questions below.]

[Preamble to Participants]

I would like to read you some stories about events that occurred in an American community like this one, and then ask you some questions about each story. It will take about 30 minutes, and you will receive \$10 as soon as we are finished. Participation is totally voluntary. If we start and then you decide that you would prefer not to participate, that is fine, and we can stop whenever you want. Are you willing to participate?

[If the participant agrees, go on:]

Before we begin, I would like for you to keep in mind that you will be asked similar questions about the different situations. Although these questions might begin to seem repetitive, please try to consider each one independently, as if it were the only question that you were asked.

[#1: STEALING FROM A STRANGER]

James is a man from another American community. While camping near the town, James encounters a stranger from Tuva, a country that is very far away from here. The stranger does not speak English. After the stranger passes James, the stranger puts his sack down and walks down a small hill to wash in a stream. When the stranger is out of sight, James opens his sack and looks at the contents. He finds \$700, takes the money and walks away quickly. The stranger does not realize his money has been taken until he is back home in his country, and he is then too far away to do anything about it.

[#1: STEALING FROM A STRANGER: Comprehension Questions]

[RA: Read the following to the subject]

“Because it is important that I make myself clear, I’d like to make sure that you understood me. Could you please tell me what happened in the story I just told you?”

	Concept	Mentioned in P’s 1st summary? P1	Question if Not mentioned	Correct? R1	Correct? R2
SC1	Stole from stranger		From whom did James steal?		
SC2	Stranger different group		Was the stranger an American?		
SC3	Time delay in detection		Did the stranger detect that his money had been stolen while he was in the United States?		

[#1: STEALING FROM A STRANGER: Questions]

[Severity]	<p>In your personal view, how good or bad is what James did? Please show me on this line. [Show subjects standard severity judgment scale. Be sure to record number from scale below.]</p> <p>[Response:] _____ [record number from scale; If the participant indicates an intermediate point on the scale, record the nearest whole number value.]</p>
[Justification]	<p>Why? [Record notes on participant's response here:]</p>
[Reputation]	<p>What would people in his community think of James? Would they think he is a good person or a bad person? Please show me on this line. [Show subjects standard severity judgment scale. Be sure to record number from scale below.]</p> <p>[Response:] _____ [record number from scale; If the participant indicates an intermediate point on the scale, record the nearest whole number value.]</p>
[Authority Dependence]	<p>Suppose that the community leaders said that it is not bad to take things from strangers who do not live nearby and do not speak English. In your personal view, how good or bad would it be to do what James did, if the community leaders said that it was not bad? Please show me on this line. [Show subjects standard severity judgment scale. Be sure to record number from scale below.]</p> <p>[Response:] _____ [record number from scale; If the participant indicates an intermediate point on the scale, record the nearest whole number value.]</p>
[Long Ago]	<p>What if this happened a long, long time ago, before your grandparents were born, even before their grandparents were born. In your personal view, how good or bad would it be to do what James did a very long time ago? Please show me on this line. [Show subjects standard severity judgment scale. Be sure to record number from scale below.]</p> <p>[Response:] _____ [record number from scale; If the participant indicates an intermediate point on the scale, record the nearest whole number value.]</p>

[Far Away]	<p>What if this happened in a place very far from here, a place that no one in this town has ever visited, and I have never visited either. In your personal view, how good or bad would it be to do what James did if it happened very far from here? Please show me on this line. [Show subjects standard severity judgment scale. Be sure to record number from scale below.]</p> <p>[Response:] _____ [record number from scale; If the participant indicates an intermediate point on the scale, record the nearest whole number value.]</p>
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[#2: BATTERY]

In this other American community, Stephen returns home feeling very angry because his belongings have been damaged in a storm. His wife, who he knows was not responsible for the damage to his belongings, greets him warmly as he enters the house. Because he is angry, he slaps her face very hard, causing her nose to bleed.

[#2: BATTERY: Comprehension Questions]

[RA: Read the following to the subject]

“Because it is important that I make myself clear, I’d like to make sure that you understood me.

Could you please tell me what happened in the story I just told you?”

	Concept	Mentioned in P’s 1 st Summary? P1	Question if Not mentioned	Correct? R1	Correct? R2
BC1	Belongings damaged		What happened to Stephen’s belongings?		
BC2	Wife not responsible		Was Stephen’s wife responsible for the damage to A’s belongings?		
BC3	Slapped his wife		What did Stephen do to his wife?		

[RA: If the participant gets one or more of the probes wrong (R1), say "Perhaps I did not make myself clear. Please let me read the story to you again;" then return to the story and re-read it once more. Then, go through the probes that the subject got wrong again, recording the responses in the R2 column (1 for a correct answer, 0 for an incorrect answer). After round 2, regardless of whether they still make mistakes, proceed to questions below.]

[#2: BATTERY: Questions]

[Severity]	<p>In your personal view, how good or bad is what Stephen did? Please show me on this line. [Show subjects standard severity judgment scale. Be sure to record number from scale below.]</p> <p>[Response:] _____ [record number from scale; If the participant indicates an intermediate point on the scale, record the nearest whole number value.]</p>
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[Justification]	Why? [Record notes on participant's response here:]
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[Reputation]	<p>What would people in his community think of Stephen? Would they think he is a good person or a bad person? Please show me on this line. [Show subjects standard severity judgment scale. Be sure to record number from scale below.]</p> <p>[Response:] _____ [record number from scale; If the participant indicates an intermediate point on the scale, record the nearest whole number value.]</p>
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[Long Ago]	<p>What if this happened a long, long time ago, before your grandparents were born, even before their grandparents were born. In your personal view, how good or bad would it be to do what Stephen did a very long time ago? Please show me on this line. [Show subjects standard severity judgment scale. Be sure to record number from scale below.]</p> <p>[Response:] _____ [record number from scale; If the participant indicates an intermediate point on the scale, record the nearest whole number value.]</p>
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[Far Away]	<p>What if this happened in place very far from here, a place that no one in this town has ever visited, and I have never visited either. In your personal view, how good or bad would it be to do what Stephen did if it happened very far from here? Please show me on this line. [Show subjects standard severity judgment scale. Be sure to record number from scale below.]</p> <p>[Response:] _____ [record number from scale; If the participant indicates an intermediate point on the scale, record the nearest whole number value.]</p>
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[Authority Dependence]	<p>Suppose that the community leaders said that it is not bad for a man to slap his wife if he is angry. In your personal view, how good or bad would it be to do what Stephen did, if the community leaders said that it was not bad? Please show me on this line.</p> <p>[Show subjects standard severity judgment scale. Be sure to record number from scale below.]</p> <p>[Response:] _____ [record number from scale; If the participant indicates an intermediate point on the scale, record the nearest whole number value.]</p>
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[#3: UNINTENTIONAL HARM]

In this other American community, Roger and Dan are walking on a very muddy path. Roger slips in the mud and accidentally knocks Dan down as he tries to regain his balance. Dan injures his arm in the fall. Dan knows that it was an accident. When he gets up Dan is very angry and hits Roger in the face.

[#3: UNINTENTIONAL HARM: Comprehension Questions]

[RA: Read the following to the subject]

“Because it is important that I make myself clear, I’d like to make sure that you understood me. Could you please tell me what happened in the story I just told you?”

	Concept	Mentioned in P’s 1 st Summary? P1	Question if Not mentioned	Correct? R1	Correct? R2
HC1	Intention		Did Roger knock Dan down on purpose?		
HC2	Injury		Was Dan injured in the fall?		
HC3	Physical Retribution		What did Dan do to Roger after he got back up?		

[RA: If the participant gets one or more of the probes wrong (R1), say "Perhaps I did not make myself clear. Please let me read the story to you again;" then return to the story and re-read it once more. Then, go through the probes that the subject got wrong again, recording the responses in the R2 column (1 for a correct answer, 0 for an incorrect answer). After round 2, regardless of whether they still make mistakes, proceed to questions below.]

[#3: UNINTENTIONAL HARM: Questions]

[Severity]	<p>In your personal view, how good or bad is what Dan did? Please show me on this line. [Show subjects standard severity judgment scale. Be sure to record number from scale below.]</p> <p>[Response:] _____ [record number from scale; If the participant indicates an intermediate point on the scale, record the nearest whole number value.]</p>
[Justification]	<p>Why? [Record notes on participant's response here:]</p>
[Reputation]	<p>What would people in his community think of Dan? Would they think he is a good person or a bad person? Please show me on this line. [Show subjects standard severity judgment scale. Be sure to record number from scale below.]</p> <p>[Response:] _____ [record number from scale; If the participant indicates an intermediate point on the scale, record the nearest whole number value.]</p>
[Authority Dependence]	<p>Suppose that the community leaders said that it is not bad for a man to hit another person if that person causes an injury, even when the injury was not caused intentionally. In your personal view, how good or bad would it be to do what Dan did, if the community leaders said that it was not bad? Please show me on this line.</p> <p>[Show subjects standard severity judgment scale. Be sure to record number from scale below.]</p> <p>[Response:] _____ [record number from scale; If the participant indicates an intermediate point on the scale, record the nearest whole number value.]</p>
[Long Ago]	<p>What if this happened a long, long time ago, before your grandparents were born, even before their grandparents were born. In your personal view, how good or bad would it be to do what Dan did a very long time ago? Please show me on this line. [Show subjects standard severity judgment scale. Be sure to record number from scale below.]</p> <p>[Response:] _____ [record number from scale; If the participant indicates an intermediate point on the scale, record the nearest whole number value.]</p>

[Far Away]	<p>What if this happened in place very far from here, a place that no one in this town has ever visited, and I have never visited either. In your personal view, how good or bad would it be to do what Dan did if it happened very far from here? Please show me on this line. [Show subjects standard severity judgment scale. Be sure to record number from scale below.]</p> <p>[Response:] _____ [record number from scale; If the participant indicates an intermediate point on the scale, record the nearest whole number value.]</p>
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[#4: MARKET CHEATING]

In this other American community, one day a stranger comes to buy food from Sam in a farmer's market. The stranger is not a local person and does not speak English. The stranger comes from Laos, a country that is very far from here. The stranger buys some fresh food from Sam and pays Sam the amount agreed. However, Sam does not give the stranger the fresh food that the stranger had chosen. Instead, he replaces the fresh food that the stranger had chosen with older food that is beginning to have a rotten smell. He wraps the food in a package so that the stranger is not aware of the switch until he is far away.

[#4: MARKET CHEATING: Comprehension Questions]

[RA: Read the following to the subject]

“Because it is important that I make myself clear, I’d like to make sure that you understood me.

Could you please tell me what happened in the story I just told you?”

	Concept	Mentioned in P's 1 st Summary? P1	Question if Not mentioned	Correct? R1	Correct? R2
CC1	Non Local		Was the stranger American?		
CC2	Received purchased goods		Did the stranger get the goods that he paid for?		
CC3	Time delay		When did the stranger become aware of the switch?		

[RA: If the participant gets one or more of the probes wrong (R1), say "Perhaps I did not make myself clear. Please let me read the story to you again;" then return to the story and re-read it once more. Then, go through the probes that the subject got wrong again, recording the responses in the R2 column (1 for a correct answer, 0 for an incorrect answer). After round 2, regardless of whether they still make mistakes, proceed to questions below.]

[#4: MARKET CHEATING: Questions]

[Severity]	<p>In your personal view, how good or bad is what Sam did? Please show me on this line. [Show subjects standard severity judgment scale. Be sure to record number from scale below.]</p> <p>[Response:] _____ [record number from scale; If the participant indicates an intermediate point on the scale, record the nearest whole number value.]</p>
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[Justification]	<p>Why? [Record notes on participant's response here:]</p>
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[Reputation]	<p>What would people in his community think of Sam? Would they think he is a good person or a bad person? Please show me on this line. [Show subjects standard severity judgment scale. Be sure to record number from scale below.]</p> <p>[Response:] _____ [record number from scale; If the participant indicates an intermediate point on the scale, record the nearest whole number value.]</p>
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[Long Ago]	<p>What if this happened a long, long time ago, before your grandparents were born, even before their grandparents were born. In your personal view, how good or bad would it be to do what Sam did a very long time ago? Please show me on this line. [Show subjects standard severity judgment scale. Be sure to record number from scale below.]</p> <p>[Response:] _____ [record number from scale; If the participant indicates an intermediate point on the scale, record the nearest whole number value.]</p>
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[Far Away]	<p>What if this happened in place very far from here, a place that no one in this town has ever visited, and I have never visited either. In your personal view, how good or bad would it be to do what Sam did if it happened very far from here? Please show me on this line. [Show subjects standard severity judgment scale. Be sure to record number from scale below.]</p> <p>[Response:] _____ [record number from scale; If the participant indicates an intermediate point on the scale, record the nearest whole number value.]</p>
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[Authority Dependence]	<p>Suppose that the community leaders said that it is not bad for a man cheat another man in the market if the other man is not local and does not speak English. In your personal view, how good or bad would it be to do what Sam did, if the community leaders said that it was not bad? Please show me on this line.</p> <p>[Show subjects standard severity judgment scale. Be sure to record number from scale below.]</p> <p>[Response:] _____ [record number from scale; If the participant indicates an intermediate point on the scale, record the nearest whole number value.]</p>
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[#5: DEFAMATION]

In this other American community, Mark and David are neighbors. However, they do not like each other. One day, Mark decides to spread a false rumor that David has been stealing from others in the community. Though the rumor is not true, many people in the town believe it and it does great damage to David's reputation.

[#5: DEFAMATION: Comprehension Questions]

[RA: Read the following to the subject]

"Because it is important that I make myself clear, I'd like to make sure that you understood me. Could you please tell me what happened in the story I just told you?"

	Concept	Mentioned in P's 1 st Summary? P1	Question if Not mentioned	Correct? R1	Correct? R2
DC1	Disliked each other		Did Mark and David like each other, or dislike each other?		
DC2	False Rumor		Was the rumor about David true?		
DC3	Damage to Reputation		What happened to David's reputation?		

[RA: If the participant gets one or more of the probes wrong (R1), say "Perhaps I did not make myself clear. Please let me read the story to you again;" then return to the story and re-read it once more. Then, go through the probes that the subject got wrong again, recording the responses in the R2 column (1 for a correct answer, 0 for an incorrect answer). After round 2, regardless of whether they still make mistakes, proceed to questions below.]

[#5: DEFAMATION: Questions]

[Severity]	<p>In your personal view, how good or bad is what Mark did? Please show me on this line. [Show subjects standard severity judgment scale. Be sure to record number from scale below.]</p> <p>[Response:] _____ [record number from scale; If the participant indicates an intermediate point on the scale, record the nearest whole number value.]</p>
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<p>[Justification]</p>	<p>Why? [Record notes on participant's response here:]</p>
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[Reputation]	<p>What would people in his community think of Mark? Would they think he is a good person or a bad person? Please show me on this line. [Show subjects standard severity judgment scale. Be sure to record number from scale below.]</p> <p>[Response:] _____ [record number from scale; If the participant indicates an intermediate point on the scale, record the nearest whole number value.]</p>
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[Authority Dependence]	<p>Suppose that the community leaders said that it is not bad for a man to spread a false rumor about someone he does not like. In your personal view, how good or bad would it be to do what Mark did, if the community leaders said that it was not bad? Please show me on this line.</p> <p>[Show subjects standard severity judgment scale. Be sure to record number from scale below.]</p> <p>[Response:] _____ [record number from scale; If the participant indicates an intermediate point on the scale, record the nearest whole number value.]</p>
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[Long Ago]	<p>What if this happened a long, long time ago, before your grandparents were born, even before their grandparents were born. In your personal view, how good or bad would it be to do what Mark did a very long time ago? Please show me on this line. [Show subjects standard severity judgment scale. Be sure to record number from scale below.]</p> <p>[Response:] _____ [record number from scale; If the participant indicates an intermediate point on the scale, record the nearest whole number value.]</p>
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[Far Away]	<p>What if this happened in place very far from here, a place that no one in this town has ever visited, and I have never visited either. In your personal view, how good or bad would it be to do what Mark did if it happened very far from here? Please show me on this line. [Show subjects standard severity judgment scale. Be sure to record number from scale below.]</p> <p>[Response:] _____ [record number from scale; If the participant indicates an intermediate point on the scale, record the nearest whole number value.]</p>
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[#6: INJUSTICE]

Tom and Derrick are young men from this other American community. One night they have an argument and Tom starts a fight with Derrick and seriously injures him. A few days later, there is a community meeting to discuss what should be done about the incident. Before the meeting, Richard, an influential man in the community, accepts money from Tom as a bribe. As a result, Richard lies in the meeting and says that Derrick started the fight and everyone believes him. And so the community decides to punish Derrick but not to punish Tom.

[#6: INJUSTICE: Comprehension Questions]

[RA: Read the following to the subject]

“Because it is important that I make myself clear, I’d like to make sure that you understood me. Could you please tell me what happened in the story I just told you?”

	Concept	Mentioned in P’s 1 st Summary? P1	Question if Not mentioned	Correct? R1	Correct? R2
IC1	Tom starts fight		Who started the fight?		
IC2	Richard lies		Did Richard tell the truth about who started the fight?		
IC3	Tom bribed Richard		Why did Richard lie for Tom?		

[RA: If the participant gets one or more of the probes wrong (R1), say "Perhaps I did not make myself clear. Please let me read the story to you again;" then return to the story and re-read it once more. Then, go through the probes that the subject got wrong again, recording the responses in the R2 column (1 for a correct answer, 0 for an incorrect answer). After round 2, regardless of whether they still make mistakes, proceed to questions below.]

[#6: INJUSTICE: Questions]

[Severity]	<p>In your personal view, how good or bad is what Richard did? Please show me on this line. [Show subjects standard severity judgment scale. Be sure to record number from scale below.]</p> <p>[Response:] _____ [record number from scale; If the participant indicates an intermediate point on the scale, record the nearest whole number value.]</p>
[Justification]	<p>Why? [Record notes on participant's response here:]</p>
[Reputation]	<p>What would people in his community think of Richard if they knew what he had done? Would they think he is a good person or a bad person? Please show me on this line. [Show subjects standard severity judgment scale. Be sure to record number from scale below.]</p> <p>[Response:] _____ [record number from scale; If the participant indicates an intermediate point on the scale, record the nearest whole number value.]</p>
[Long Ago]	<p>What if this happened a long, long time ago, before your grandparents were born, even before their grandparents were born. In your personal view, how good or bad would it be to do what Richard did a very long time ago? Please show me on this line. [Show subjects standard severity judgment scale. Be sure to record number from scale below.]</p> <p>[Response:] _____ [record number from scale; If the participant indicates an intermediate point on the scale, record the nearest whole number value.]</p>
[Far Away]	<p>What if this happened in place very far from here, a place that no one in this town has ever visited, and I have never visited either. In your personal view, how good or bad would it be to do what Richard did if it happened very far from here? Please show me on this line. [Show subjects standard severity judgment scale. Be sure to record number from scale below.]</p> <p>[Response:] _____ [record number from scale; If the participant indicates an intermediate point on the scale, record the nearest whole number value.]</p>

<p>[Authority Dependence]</p>	<p>Suppose that the community leaders said that it is not bad for an influential person to speak in defense of an accused person in exchange for a bribe. In your personal view, how good or bad would it be to do what Richard did, if the community leaders said that it was not bad? Please show me on this line.</p> <p>[Show subjects standard severity judgment scale. Be sure to record number from scale below.]</p> <p>[Response:] _____ [record number from scale; If the participant indicates an intermediate point on the scale, record the nearest whole number value.]</p>
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CAUSAL ATTRIBUTION

[Preamble to Participants]

Now, I would like to briefly remind you about some of the scenarios you just heard about, and ask you a few more questions about each story.

[#1: STEALING FROM A STRANGER]

James is a man from another American community. While camping near the town, James encounters a stranger from Tuva, a country that is very far away from here. The stranger does not speak English. After the stranger passes James, the stranger puts his sack down and walks down a small hill to wash in a stream. When the stranger is out of sight, James opens his sack and looks at the contents. He finds \$700, takes the money and walks away quickly. The stranger does not realize his money has been taken until he is back home in his country, and he is then too far away to do anything about it.

Now, please take a moment to think about all of the factors of the situation that might have led to the money being taken. For example, think about recent events in James' life that might have made James want to take the money. Also, consider the fact that the stranger left his sack unattended. I will pause for a few seconds while you think about all of the causes that might have led to the money being taken.

[Pause for 10 seconds.]

- [Q1 PERSON] Now, how much do you feel that the money was taken because of the kind of person that James is, in comparison to all of the other causes?

Please answer using this scale (show *Person Scale*):

[Response:] _____

- [Q2 ANYONE] Now, how much do you feel that other people would have been likely to take the money if they found themselves in the exact same situation?

Please answer using this scale (show *Anyone Scale*):

[Response:] _____

Now I will remind you of another situation.

[#2: BATTERY]

In this other American community, Stephen returns home feeling very angry because his belongings have been damaged in a storm. His wife, who he knows was not responsible for the damage to his belongings, greets him warmly as he enters the house. Because he is angry, he slaps her face very hard, causing her nose to bleed.

Now, please take a moment to think about all of the factors of the situation that might have led to the wife getting slapped. For example, think about recent events in Stephen's life that might have made Stephen want to slap his wife. Also, consider the fact that the storm damaged Stephen's belongings. I will pause for a few seconds while you think about all of the causes that might have led to the wife getting slapped.

[Pause for 10 seconds.]

- [Q1 ANYONE] Now, how much do you feel that other people would have been likely to slap their wife if they found themselves in the exact same situation?

Please answer using this scale (show *Anyone Scale*):

[Response:] _____

- [Q2 PERSON] Now, how much do you feel that the wife was slapped because of the kind of person that Stephen is, in comparison to all of the other causes?

Please answer using this scale (show *Person Scale*):

[Response:] _____

Now I will remind you of another situation.

[#3: UNINTENTIONAL HARM]

In this other American community, Roger and Dan are walking on a very muddy path. Roger slips in the mud and accidentally knocks Dan down as he tries to regain his balance. Dan injures his arm in the fall. Dan knows that it was an accident. When he gets up Dan is very angry and hits Roger in the face.

Now, please take a moment to think about all of the factors of the situation that might have led to Roger getting hit. For example, think about recent events in Dan's life that might have made Dan want to hit Roger. Also, consider the fact that Roger slipped and knocked Dan down. I will pause for a few seconds while you think about all of the causes that might have led to Roger getting hit.

[Pause for 10 seconds.]

- **[Q1 PERSON]** Now, how much do you feel that Roger was hit because of the kind of person that Dan is, in comparison to all of the other causes?

Please answer using this scale (show *Person Scale*):

[Response:] _____

- **[Q2 ANYONE]** Now, how much do you feel that other people would have been likely to hit Roger if they found themselves in the exact same situation?

Please answer using this scale (show *Anyone Scale*):

[Response:] _____

Now I will remind you of another situation.

[#4: MARKET CHEATING]

In this other American community, one day a stranger comes to buy food from Sam in a farmer's market. The stranger is not a local person and does not speak English. The stranger comes from Laos, a country that is very far from here. The stranger buys some fresh food from Sam and pays Sam the amount agreed. However, Sam does not give the stranger the fresh food that the stranger had chosen. Instead, he replaces the fresh food that the stranger had chosen with older food that is beginning to have a rotten smell. He wraps the food in a package so that the stranger is not aware of the switch until he is far away.

Now, please take a moment to think about all of the factors of the situation that might have led to the food getting switched. For example, think about recent events in Sam's life that might have made Sam want to switch the food. Also, consider the fact that the stranger does not watch while the food is being wrapped up. I will pause for a few seconds while you think about all of the causes that might have led to the food getting switched.

[Pause for 10 seconds.]

- **[Q1 ANYONE]** Now, how much do you feel that other people would have been likely to switch the food if they found themselves in the exact same situation?

Please answer using this scale (show *Anyone Scale*):

[Response:] _____

- **[Q2 PERSON]** Now, how much do you feel that the food was switched because of the kind of person that Sam is, in comparison to all of the other causes?

Please answer using this scale (show *Person Scale*):

[Response:] _____

Now I will remind you of another situation.

[#5: DEFAMATION]

In this other American community, Mark and David are neighbors. However, they do not like each other. One day, Mark decides to spread a false rumor that David has been stealing from others in the community. Though the rumor is not true, many people in the town believe it and it does great damage to David's reputation.

Now, please take a moment to think about all of the factors of the situation that might have led to the rumor getting spread. For example, think about recent events in Mark's life that might have made Mark want to spread the rumor. Also, consider the fact that Mark and David both dislike each other. I will pause for a few seconds while you think about all of the causes that might have led to the rumor getting spread.

[Pause for 10 seconds.]

- **[Q1 PERSON]** Now, how much do you feel that the rumor was spread because of the kind of person that Mark is, in comparison to all of the other causes?

Please answer using this scale (show *Person Scale*):

[Response:] _____

- **[Q2 ANYONE]** Now, how much do you feel that other people would have been likely to spread the rumor if they found themselves in the exact same situation?

Please answer using this scale (show *Anyone Scale*):

[Response:] _____

Now I will remind you of another situation.

[#6: INJUSTICE]

Tom and Derrick are young men from this other American community. One night they have an argument and Tom starts a fight with Derrick and seriously injures him. A few days later, there is a community meeting to discuss what should be done about the incident. Before the meeting, Richard, an influential man in the community, accepts money from Tom as a bribe. As a result, Richard lies in the meeting and says that Derrick started the fight and everyone believes him. And so the community decides to punish Derrick but not to punish Tom.

Now, please take a moment to think about all of the factors of the situation that might have led to the lie about who started the fight being told. For example, think about recent events in Richard's life that might have made Richard want to accept the bribe to tell the lie. Also, consider the possible explanations for why Tom and Derrick had an argument. I will pause for a few seconds while you think about all of the causes that might have led to the lie about who started the fight being told.

[Pause for 10 seconds.]

- **[Q1 ANYONE]** Now, how much do you feel that other people would have been likely to tell the lie about who started the fight if they found themselves in the exact same situation?

Please answer using this scale (show *Anyone Scale*):

[Response:] _____

- **[Q2 PERSON]** Now, how much do you feel that the lie about who started the fight was told because of the kind of person that Richard is, in comparison to all of the other causes?

Please answer using this scale (show *Person Scale*):

[Response:] _____

Thanks, that is the end of the survey! Now we just have a few more questions about you.

[Go on to demographics.]

[DEMOGRAPHICS]

Thank you for your participation in this survey. I just have a few more questions about you.

Sex: _____ Age: _____ Ethnicity: _____ Country of Birth: _____

Current citizenship:

- American
- Other
- Prefer not to Disclose

Highest level of education personally achieved: _____

Highest level of education achieved by a parent: _____

Annual household income: _____

How would describe your political views?

- Very Liberal
- Slightly Liberal
- Moderate
- Slightly Conservative
- Very Conservative

Notes (concerns about distractions, interruptions, participant comprehension, sincerity, etc.):

[DEBRIEFING]

Thanks again for your participation in this study. The researchers who designed it are interested in learning about people's judgments of right and wrong, and whether these judgments are influenced by contexts such as where or when the action took place.

Thanks again!

[Pay participant.]

SEOUL STUDY PROTOCOL, ORDER VERSION 1

[괄호 안에 있는 내용들은 참가자들에게 읽는 게 아니고, RA 를 위한 내용입니다.]

각각의 시나리오에서의 이해 테스트를 위한 지시

[RA: 참여자의 응답을 듣고, 참여자의 최초의 이야기에 대한 요약들 중 어떤 개념이 있다면 빈칸에 1 을 표시하십시오. 최초의 요약에 나오지 않은 각각의 아이টে에 대해서 빈칸에 0 을 써넣고, 상응하는 질문을 하십시오, 그리고 나서 참여자가 질문에 대해서 알맞게 대답했는지 기록하십시오; 맞는다면 1 을 써넣고, 틀리다면 0 을 써넣으십시오.]

[RA: 만약 그 참여자가 한가지 또는 두 가지 질문에 대해서 틀리게 답했다면, "제가 명확하게 전달하지 못한 것 같습니다. 한번 더 이야기를 읽어드리려도 될까요."하고 이야기로 돌아가서, 다시 한번 이야기를 읽으십시오. 그리고 나서, 참여자가 틀리게 답했던 질문에 대해서 다시 한번 질문을 하면서 맞는다면 1 을, 틀리다면 0 을 표시하십시오. 두 번 하고 나서, 참여자들이 실수를 하는 것에 상관없이, 밑의 질문을 하십시오.]

참가자들을 위한 서두

이제부터 제가, 한국에서 일어난 사건들에 대한 이야기들을 읽어드리겠습니다. 그리고 각각의 이야기에 대한 질문들을 하겠습니다. 30 분정도 소요될 예정이며, 마치시면 만원을 받게 되실 겁니다. 참여 여부는 완전히 참여자분의 의사에 따라서 하시면 됩니다. 그리고 만약 지금 시간이 충분하지 않으시다면 참여하지 않으셔도 되고, 또는 다른 날로 스케줄을 잡아드릴 수 있습니다. 시작하고 나서 만약 참여하길 원하지 않는다고 판단하신다면, 참여자 분께서 원하실 때 언제든지 그만두실 수 있습니다. 참여하시겠습니까?

[RA: 참여자가 "알겠다"고 하면, datasheet1 부터 채워넣기 시작함]

"앞으로 듣게되실 6 개의 시나리오에 대한 질문들은 반복되는 형식이라 계속 듣는게 불필요하다고 느끼실 수 있을 것입니다. 하지만 그것 또한 연구의 일부이기 때문에 반복되는 질문들을 끝까지 듣고 답해주시길 바랍니다."

[#1: 외국인의 돈을 절도]

민준은 우리나라 다른 지방의 사람입니다. 근교에서 캠핑을 하다가 아이슬란드에서 온 외국인을 만났습니다. 그 외국인은 한국말을 할 줄 모릅니다. 외국인이 민준을 지나치고 나서, 가방을 내려놓고, 하천에서 손과 발을 씻기 위해 작은 언덕을 걸어 내려갔습니다. 그가 사라지고 나서, 민준은 그의 가방을 열고, 내용물을 봤습니다. 민준은 70 만원을 발견했고, 돈을 가지고 빨리 그 자리를 떠나버렸습니다. 외국인은 아이슬란드로 돌아가기 전까지 자신의 돈을 누군가 가져갔다는 것을 알아차리지 못했고, 무언가를 하기에는 이미 늦었습니다.

[#1: 외국인의 돈을 절도: 이해 테스트]

[RA: 다음을 참여자에게 읽으시오.]

“이야기가 잘 전달되었는지 명확히 하는 것이 중요하기 때문에, 참여자 분께서 제 이야기를 이해하셨는지를 확인하고자 합니다. 제가 방금 말씀 드린 이야기에서 어떤 일이 일어났었는지 이야기해주실 수 있나요?”

개념	참여자의 최초의 요약에서 언급되었나요?	만약에 언급되지 않았다면 물으시오	맞았나요?	맞았나요?
외국인의 것을 절도함		민준이 누구의 것을 절도하였나?		
다른 민족인 외국인		절도 당한 사람이 한국인이었나요?		
도난 당했다는 것을 늦게 알아차림		외국인은 한국에 있을 때 자신이 돈을 도난 당했다는 것을 알아차렸나요?		

[RA: 만약 그 참여자가 한가지 또는 두 가지 질문에 대해서 틀리게 답했다면, "아마도 제가 명확하게 전달하지 못한 것 같습니다. 한번 더 제가 이야기를 읽어드려도 될까요."하고 이야기로 돌아가서, 다시 한번 이야기를 읽으시오. 그리고 나서, 참여자가 틀리게 답했던 질문에 대해서 다시 한번 질문을 하면서 맞는다면 1 을, 틀리다면 0 을 표시하시오. 두 번 하고 나서, 참여자들이 실수를 하는 것에 상관없이, 밑의 질문을 하시오.]

[#1: 외국인의 돈을 절도: 질문들]

[심각성]	<p>개인적으로 생각하시기에, 민준이 한 행위는 얼마나 좋은 행위거나 나쁜 행위입니까? 여기에 표시해주시요. [참여자들에게, 심각성 판단 척도를 보여주고, 아래에 응답을 기록하시요.]</p> <p>[응답:] _____ [참여자가 가리킨 척도의 숫자를 기록하시요; 만약 참여자가 척도의 숫자들이 아닌 숫자와 숫자 사이 어딘가를 가리켰다면, 그것에서 가장 가까운 숫자를 적으시오.]</p>
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[이유]	<p>그렇게 생각한 까닭은 무엇입니까? [참여자의 응답을 적으시오:]</p>
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[평판/명성]	<p>민준과 같은 공동체에 속한 사람들이 민준에 대해서 어떻게 생각할 것 같습니까? 사람들이 그를 좋은 사람이라고 생각할 것 같습니까 아니면 나쁜 사람이라고 생각할 것 같습니까? 이 척도를 가리키며 말씀해주시요. [참여자들에게 심각성 판단 척도를 보여주고, 아래에 응답을 기록하시요.]</p> <p>[응답:] _____ [참여자가 가리킨 척도의 숫자를 기록하시요; 만약 참여자가 척도의 숫자들이 아닌 숫자와 숫자 사이 어딘가를 가리켰다면, 그것에서 가장 가까운 숫자를 적으시오.]</p>
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[권위자에의 의존]	<p>어떤 공동체의 리더들이 내가 사는 곳의 근처에 살지 않거나 한국말을 하지 못하는 사람의 물건이나 돈을 훔치는 행위는 나쁘지 않다고 말했다고 해봅시다. 만약에 공동체의 리더들이 그렇게 말했다면, 개인적으로 생각하시기에, 민준이 한 행위가 얼마나 좋거나 나쁘다고 생각하십니까? 이 척도를 가리키며 말씀해주시요.</p> <p>[참여자들에게 심각성 판단 척도를 보여주고, 아래에 응답을 기록하시요.]</p> <p>[응답:] _____ [참여자가 가리킨 척도의 숫자를 기록하시요; 만약 참여자가 척도의 숫자들이 아닌 숫자와 숫자 사이 어딘가를 가리켰다면, 그것에서 가장 가까운 숫자를 적으시오.]</p>
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[먼 옛날]	<p>만약에 이 일이 아주 아주 먼 옛날, 당신의 조부모가 태어나기도 전에, 심지어 당신의 조부모의 조부모가 태어나기도 전에 일어난 일이라면, 개인적으로 생각하시기에, 민준이 한 행위가 얼마나 좋거나 나쁘다고 생각하십니까? 이 척도를 가리키며 말씀해주시요. [참여자들에게 심각성 판단 척도를 보여주고, 아래에 응답을 기록하시요.]</p> <p>[응답:] _____ [참여자가 가리킨 척도의 숫자를 기록하시요; 만약 참여자가 척도의 숫자들이 아닌 숫자와 숫자 사이 어딘가를 가리켰다면, 그것에서 가장 가까운 숫자를 적으시오.]</p>
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[먼 장소]	<p>만약에 여기서 매우 멀리 떨어진 곳에서 이 일이 일어났다고 해봅시다. 그 멀리 떨어진 곳은 우리 나라의 사람들 중 누구도 가본적이 없는 곳이며, 저 또한 한번도 가본적이 없는 곳입니다. 그렇다면, 개인적으로 생각하시기에, 민준이 한 행위가 얼마나 좋거나 나쁘다고 생각하십니까? 이 척도를 가리키며 말씀해주시요. [참여자들에게 심각성 판단 척도를 보여주고, 아래에 응답을 기록하시요.]</p> <p>[응답:] _____ [참여자가 가리킨 척도의 숫자를 기록하시요; 만약 참여자가 척도의 숫자들이 아닌 숫자와 숫자 사이 어딘가를 가리켰다면, 그것에서 가장 가까운 숫자를 적으시오.]</p>
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[#2: 구타]

이 일의 배경은 서울입니다. 준서는 그의 소지품들이 폭풍우 때문에 망가졌다는 것을 알고 집에 매우 화난 채로 돌아왔습니다. 준서는 아내가 소지품들이 망가진 것에 아무런 책임이 없다는 것을 알았음에도 불구하고 아내가 따뜻하게 인사하며 그를 맞이했을 때 단지 화가 났다는 이유만으로 아내의 얼굴을 세게 때렸고, 아내의 코에서 코피가 흘렀습니다.

[#2: 구타: 이해 테스트]

[RA: 다음을 참여자에게 읽으시오.]

“이야기가 잘 전달되었는지 명확히 하는 것이 중요하기 때문에, 참여자 분께서 제 이야기를 이해하셨는지를 확인하고자 합니다. 제가 방금 말씀 드린 이야기에서 어떤 일이 일어났었는지 이야기해주실 수 있나요?”

개념	참여자의 최초의 요약에서 언급되었나요?	만약에 언급되지 않았다면 물으시오	맞았나요?	맞았나요?
소지품들이 망가짐		준서의 소지품들에 어떤 일이 일어났나요?		
아내는 책임이 없음		준서의 아내가 준서의 소지품들의 훼손에 책임이 있었나요?		
아내를 때림		준서가 아내에게 무엇을 했나요?		

[RA: 만약 그 참여자가 한가지 또는 두 가지 질문에 대해서 틀리게 답했다면, "아마도 제가 명확하게 전달하지 못한 것 같습니다. 한번 더 제가 이야기를 읽어드려도 될까요."하고 이야기로 돌아가서, 다시 한번 이야기를 읽으시오. 그리고 나서, 참여자가 틀리게 답했던 질문에 대해서 다시 한번 질문을 하면서 맞는다면 1 을, 틀리다면 0 을 표시하시오. 두 번 하고 나서, 참여자들이 실수를 하는 것에 상관없이, 밑의 질문을 하시오.]

[#2: 구타: 질문들]

[심각성]	<p>개인적으로 생각하시기에, 준서가 한 행위는 얼마나 좋은 행위거나 나쁜 행위입니까? 여기에 표시해주십시오. [참여자들에게 심각성 판단 척도를 보여주고, 아래에 응답을 기록하십시오.]</p> <p>[응답:] _____ [참여자가 가리킨 척도의 숫자를 기록하십시오; 만약 참여자가 척도의 숫자들이 아닌 숫자와 숫자 사이 어딘가를 가리켰다면, 그것에서 가장 가까운 숫자를 적으시오.]</p>
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[이유]	<p>그렇게 생각한 까닭은 무엇입니까? [참여자의 응답을 적으시오:]</p>
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[평판/명성]	<p>준서와 같은 공동체에 속한 사람들이 준서에 대해서 어떻게 생각할 것 같습니까? 사람들이 그를 좋은 사람이라고 생각할 것 같습니까 아니면 나쁜 사람이라고 생각할 것 같습니까? 이 척도를 가리키며 말씀해주십시오. [참여자들에게 심각성 판단 척도를 보여주고, 아래에 응답을 기록하십시오.]</p> <p>[응답:] _____ [참여자가 가리킨 척도의 숫자를 기록하십시오; 만약 참여자가 척도의 숫자들이 아닌 숫자와 숫자 사이 어딘가를 가리켰다면, 그것에서 가장 가까운 숫자를 적으시오.]</p>
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[먼 옛날]	<p>만약에 이 일이 아주 아주 먼 옛날, 당신의 조부모가 태어나기도 전에, 심지어 당신의 조부모의 조부모가 태어나기도 전에 일어난 일이라면, 개인적으로 생각하시기에, 준서가 한 행위가 얼마나 좋거나 나쁘다고 생각하십니까? 이 척도를 가리키며 말씀해주십시오. [참여자들에게 심각성 판단 척도를 보여주고, 아래에 응답을 기록하십시오.]</p> <p>[응답:] _____ [참여자가 가리킨 척도의 숫자를 기록하십시오; 만약 참여자가 척도의 숫자들이 아닌 숫자와 숫자 사이 어딘가를 가리켰다면, 그것에서 가장 가까운 숫자를 적으시오.]</p>
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[먼 장소]	<p>만약에 여기서 매우 멀리 떨어진 곳에서 이 일이 일어났다고 해봅시다. 그 멀리 떨어진 곳은 우리 나라의 사람들 중 누구도 가본적이 없는 곳이며, 저 또한 한번도 가본적이 없는 곳입니다. 그렇다면, 개인적으로 생각하시기에, 준서가 한 행위가 얼마나 좋거나 나쁘다고 생각하십니까? 이 척도를 가리키며 말씀해주십시오. [참여자들에게 심각성 판단 척도를 보여주고, 아래에 응답을 기록하십시오.]</p> <p>[응답:] _____ [참여자가 가리킨 척도의 숫자를 기록하십시오; 만약 참여자가 척도의 숫자들이 아닌 숫자와 숫자 사이 어딘가를 가리켰다면, 그것에서 가장 가까운 숫자를 적으시오.]</p>
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[권위자에의 의존]	<p>어떤 공동체의 리더들이, 만약에 누군가 화가 났다면 아내를 때리는 행위는 나쁘지 않다고 말했다고 해봅시다. 만약에 공동체의 리더들이 그렇게 말했다면, 개인적으로 생각하시기에, 준서가 한 행위가 얼마나 좋거나 나쁘다고 생각하십니까? 이 척도를 가리키며 말씀해주십시오. [참여자들에게 심각성 판단 척도를 보여주고, 아래에 응답을 기록하십시오.]</p> <p>[응답:] _____ [참여자가 가리킨 척도의 숫자를 기록하십시오; 만약 참여자가 척도의 숫자들이 아닌 숫자와 숫자 사이 어딘가를 가리켰다면, 그것에서 가장 가까운 숫자를 적으시오.]</p>
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[#3: 의도하지 않은 피해]

이 일의 배경도 역시 서울입니다. 현준과 승민은 진흙투성이인 길을 따라서 걷고 있었습니다. 현준은 진흙 속에서 미끄러졌고, 다시 균형을 잡는 와중에 의도치 않게 승민을 쳤습니다. 승민이 넘어지면서 팔을 다치게 되었습니다. 승민은 현준이 의도한 게 아니라는 걸 알고 있었습니다. 그럼에도 굉장히 화가 나서 승민이 일어나고서는 현준의 얼굴을 때렸습니다.

[#3: 의도하지 않은 피해: 이해 테스트]

[RA: 다음을 참여자에게 읽으시오.]

“이야기가 잘 전달되었는지 명확히 하는 것이 중요하기 때문에, 참여자 분께서 제 이야기를 이해하셨는지를 확인하고자 합니다. 제가 방금 말씀 드린 이야기에서 어떤 일이 일어났었는지 이야기해주실 수 있나요?”
 “이야기가 잘 전달되었는지 명확히 하는 것이 중요하기 때문에, 참여자 분께서 제 이야기를 이해하셨는지를 확인하고자 합니다. 제가 방금 말씀 드린 이야기에서 어떤 일이 일어났었는지 이야기해주실 수 있나요?”

개념	참여자의 최초의 요약에서 언급되었나요?	만약에 언급되지 않았다면 물으시오	맞았나요?	맞았나요?
의도		현준이 승민을 의도적으로 쳤나요?		
부상		승민이가 넘어지면서 다쳤나요?		
신체적인 응징		승민이 일어나고 나서 현준에게 무엇을 했나요?		

[RA: 만약 그 참여자가 한가지 또는 두 가지 질문에 대해서 틀리게 답했다면, "아마도 제가 명확하게 전달하지 못한 것 같습니다. 한번 더 제가 이야기를 읽어드려도 될까요."하고 이야기로 돌아가서, 다시 한번 이야기를 읽으시오. 그리고 나서, 참여자가 틀리게 답했던 질문에 대해서 다시 한번 질문을 하면서 맞는다면 1 을, 틀리다면 0 을 표시하시오. 두 번 하고 나서, 참여자들이 실수를 하는 것에 상관없이, 밑의 질문을 하시오.]

[#3: 의도하지 않은 피해: 질문들]

[심각성]	<p>개인적으로 생각하시기에, 승민이 한 행위는 얼마나 좋은 행위거나 나쁜 행위입니까? 여기에 표시해주십시오. [참여자들에게 심각성 판단 척도를 보여주세요.]</p> <p>[응답:] _____ [참여자가 가리킨 척도의 숫자를 기록하십시오; 만약 참여자가 척도의 숫자들이 아닌 숫자와 숫자 사이 어딘가를 가리켰다면, 그것에서 가장 가까운 숫자를 적으시오.]</p>
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[이유]	<p>그렇게 생각한 까닭은 무엇입니까? [참여자의 응답을 적으시오:]</p>
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[평판/명성]	<p>승민과 같은 공동체에 속한 사람들이 승민에 대해서 어떻게 생각할 것 같습니까? 사람들이 그를 좋은 사람이라고 생각할 것 같습니까 아니면 나쁜 사람이라고 생각할 것 같습니까? 이 척도를 가리키며 말씀해주십시오. [참여자들에게 심각성 판단 척도를 보여주고, 아래에 응답을 기록하십시오.]</p> <p>[응답:] _____ [참여자가 가리킨 척도의 숫자를 기록하십시오; 만약 참여자가 척도의 숫자들이 아닌 숫자와 숫자 사이 어딘가를 가리켰다면, 그것에서 가장 가까운 숫자를 적으시오.]</p>
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[권위자에의 의존]	<p>어떤 공동체의 리더들이, 만약에 의도치 않게 어떤 사람이 누군가에게 부상을 입혔다면, 다친 사람이 부상을 입힌 사람을 때리는 게 나쁘지 않다고 말했다고 해봅시다. 만약에 공동체의 리더들이 그렇게 말했다면, 개인적으로 생각하시기에, 승민이 한 행위가 얼마나 좋거나 나쁘다고 생각하십니까? 이 척도를 가리키며 말씀해주시오. [참여자들에게 심각성 판단 척도를 보여주고, 아래에 응답을 기록하시오.]</p> <p>[응답:] _____ [참여자가 가리킨 척도의 숫자를 기록하시오; 만약 참여자가 척도의 숫자들이 아닌 숫자와 숫자 사이 어딘가를 가리켰다면, 그것에서 가장 가까운 숫자를 적으시오.]</p>
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[먼 옛날]	<p>만약에 이 일이 아주 아주 먼 옛날, 당신의 조부모가 태어나기도 전에, 심지어 당신의 조부모의 조부모가 태어나기도 전에 일어난 일이라면, 개인적으로 생각하시기에, 승민이 한 행위가 얼마나 좋거나 나쁘다고 생각하십니까? 이 척도를 가리키며 말씀해주시오. [참여자들에게 심각성 판단 척도를 보여주고, 아래에 응답을 기록하시오.]</p> <p>[응답:] _____ [참여자가 가리킨 척도의 숫자를 기록하시오; 만약 참여자가 척도의 숫자들이 아닌 숫자와 숫자 사이 어딘가를 가리켰다면, 그것에서 가장 가까운 숫자를 적으시오.]</p>
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[먼 장소]	<p>만약에 여기서 매우 멀리 떨어진 곳에서 이 일이 일어났다고 해봅시다. 그 멀리 떨어진 곳은 우리 나라의 사람들 중 누구도 가본적이 없는 곳이며, 저 또한 한번도 가본적이 없는 곳입니다. 그렇다면, 개인적으로 생각하시기에, 승민이 한 행위가 얼마나 좋거나 나쁘다고 생각하십니까? 이 척도를 가리키며 말씀해주시오. [참여자들에게 심각성 판단 척도를 보여주고, 아래에 응답을 기록하시오.]</p> <p>[응답:] _____ [참여자가 가리킨 척도의 숫자를 기록하시오; 만약 참여자가 척도의 숫자들이 아닌 숫자와 숫자 사이 어딘가를 가리켰다면, 그것에서 가장 가까운 숫자를 적으시오.]</p>
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[#4: 시장에서의 사기]

이 일의 배경도 역시 서울입니다. 어느 날 어떤 외국인이 광장시장에 음식을 사러 갔습니다. 그 외국인은 우리나라 사람이 아니고, 한국말을 할 줄 모릅니다. 그는 우리나라에서 굉장히 먼 핀란드에서 왔습니다. 외국인은 민성에게서 신선한 음식을 샀고, 음식에 대한 값을 지불했습니다. 하지만, 민성은 외국인에게, 그가 선택한 신선한 음식을 주지 않았습니다. 그가 고른 신선한 음식 대신 썩은 냄새가 나려고 하는 옛날 음식을 줬습니다. 민성은 외국인이 그 자리를 떠날 때까지 그 사실을 모르게 하기 위해서 음식을 잘 포장했습니다.

[#4: MARKET CHEATING: 이해 테스트]

[RA: 다음을 참여자에게 읽으시오.]

“이야기가 잘 전달되었는지 명확히 하는 것이 중요하기 때문에, 참여자 분께서 제 이야기를 이해하셨는지를 확인하고자 합니다. 제가 방금 말씀 드린 이야기에서 어떤 일이 일어났었는지 이야기해주실 수 있나요?”

개념	참여자의 최초의 요약에서 언급되었나요?	만약에 언급되지 않았다면 물으시오	맞았나요?	맞았나요?
이 지역사람이 아님		시장에서 음식을 산 사람이 한국사람이었나요?		
구매한 음식을 받음		그 외국인이 그가 지불한 음식들을 받았나요?		
뒤늦게 알게 됨		그 외국인이 음식이 바뀌었다는 것을 언제 알아차렸나요?		

[RA: 만약 그 참여자가 한가지 또는 두 가지 질문에 대해서 틀리게 답했다면, "아마도 제가 명확하게 전달하지 못한 것 같습니다. 한번 더 제가 이야기를 읽어드려도 될까요."하고 이야기로 돌아가서, 다시 한번 이야기를 읽으시오. 그리고 나서, 참여자가 틀리게 답했던 질문에 대해서 다시 한번 질문을 하면서 맞는다면 1 을, 틀리다면 0 을 표시하시오. 두 번 하고 나서, 참여자들이 실수를 하는 것에 상관없이, 밑의 질문을 하시오.]

[#4: 시장에서의 사기: 질문들]

[심각성]	<p>개인적으로 생각하시기에, 민성이 한 행위는 얼마나 좋은 행위거나 나쁜 행위입니까? 여기에 표시해주십시오. [참여자들에게 심각성 판단 척도를 보여주고, 아래에 응답을 기록하십시오.]</p> <p>[응답:] _____ [참여자가 가리킨 척도의 숫자를 기록하십시오; 만약 참여자가 척도의 숫자들이 아닌 숫자와 숫자 사이 어딘가를 가리켰다면, 그것에서 가장 가까운 숫자를 적으시오.]</p>
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[이유]	<p>그렇게 생각한 까닭은 무엇입니까? [참여자의 응답을 적으시오:]</p>
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[평판/명성]	<p>민성과 같은 공동체에 속한 사람들이 민성에 대해서 어떻게 생각할 것 같습니까? 사람들이 그를 좋은 사람이라고 생각할 것 같습니까 아니면 나쁜 사람이라고 생각할 것 같습니까? 이 척도를 가리키며 말씀해주십시오. [참여자들에게 심각성 판단 척도를 보여주시오]</p> <p>[응답:] _____ [참여자가 가리킨 척도의 숫자를 기록하십시오; 만약 참여자가 척도의 숫자들이 아닌 숫자와 숫자 사이 어딘가를 가리켰다면, 그것에서 가장 가까운 숫자를 적으시오.]</p>
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[먼 옛날]	<p>만약에 이 일이 아주 아주 먼 옛날, 당신의 조부모가 태어나기도 전에, 심지어 당신의 조부모의 조부모가 태어나기도 전에 일어난 일이라면, 개인적으로 생각하시기에, 민성이 한 행위가 얼마나 좋거나 나쁘다고 생각하십니까? 이 척도를 가리키며 말씀해주십시오. [참여자들에게 심각성 판단 척도를 보여주고, 아래에 응답을 기록하십시오.]</p> <p>[응답:] _____ [참여자가 가리킨 척도의 숫자를 기록하십시오; 만약 참여자가 척도의 숫자들이 아닌 숫자와 숫자 사이 어딘가를 가리켰다면, 그것에서 가장 가까운 숫자를 적으시오.]</p>
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[먼 장소]	<p>만약에 여기서 매우 멀리 떨어진 곳에서 이 일이 일어났다고 해봅시다. 그 멀리 떨어진 곳은 우리 나라의 사람들 중 누구도 가본적이 없는 곳이며, 저 또한 한번도 가본적이 없는 곳입니다. 그렇다면, 개인적으로 생각하시기에, 민성이 한 행위가 얼마나 좋거나 나쁘다고 생각하십니까? 이 척도를 가리키며 말씀해주십시오. [참여자들에게 심각성 판단 척도를 보여주고, 아래에 응답을 기록하십시오.]</p> <p>[응답:] _____ [참여자가 가리킨 척도의 숫자를 기록하십시오; 만약 참여자가 척도의 숫자들이 아닌 숫자와 숫자 사이 어딘가를 가리켰다면, 그것에서 가장 가까운 숫자를 적으시오.]</p>
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[권위자에의 의존]	<p>어떤 공동체의 리더들이 만약에 누군가가 서울 사람이 아니고, 한국말을 하지 못한다면 시장에서 그에게 사기를 치는 것이 나쁘지 않다고 했다고 해봅시다. 만약에 공동체의 리더들이 그렇게 말했다면, 개인적으로 생각하시기에, 민성이 한 행위가 얼마나 좋거나 나쁘다고 생각하십니까? 이 척도를 가리키며 말씀해주십시오. [참여자들에게 표준이 되는 심각성 판단 척도를 보여주고, 아래에 응답을 기록하십시오.]</p> <p>[응답:] _____ [참여자가 가리킨 척도의 숫자를 기록하십시오; 만약 참여자가 척도의 숫자들이 아닌 숫자와 숫자 사이 어딘가를 가리켰다면, 그것에서 가장 가까운 숫자를 적으시오.]</p>
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[#5: 명예훼손]

이 일의 배경도 역시 서울입니다. 동현과 성민은 이웃입니다. 하지만, 그들은 서로 좋아하지 않습니다. 어느 날, 동현은, 성민이 다른 사람의 물건 또는 돈을 훔쳤다는 거짓 소문을 퍼뜨렸습니다. 그 소문은 사실이 아님에도 불구하고, 많은 사람들은 그것을 믿었고, 성민은 자신의 평판에 치명적인 해를 입었습니다.

[#5: 명예훼손: 이해 테스트]

[RA: 다음을 참여자에게 읽으시오.]

“이야기가 잘 전달되었는지 명확히 하는 것이 중요하기 때문에, 참여자 분께서 제 이야기를 이해하셨는지를 확인하고자 합니다. 제가 방금 말씀 드린 이야기에서 어떤 일이 일어났었는지 이야기해주실 수 있나요?”

개념	참여자의 최초의 요약에서 언급되었나요?	만약에 언급되지 않았다면 물으시오	맞았나요?	맞았나요?
서로 싫어함		동현과 성민이 서로 좋아하는 사이였나요, 아니면 싫어하는 사이였나요?		
거짓 루머		성민에 대한 루머가 사실이었나요?		
평판에 해를 입힘		성민의 평판이 어떻게 되었나요?		

[RA: 만약 그 참여자가 한가지 또는 두 가지 질문에 대해서 틀리게 답했다면, "아마도 제가 명확하게 전달하지 못한 것 같습니다. 한번 더 제가 이야기를 읽어드려도 될까요."하고 이야기로 돌아가서, 다시 한번 이야기를 읽으시오. 그리고 나서, 참여자가 틀리게 답했던 질문에 대해서 다시 한번 질문을 하면서 맞는다면 1 을, 틀리다면 0 을 표시하시오. 두 번 하고 나서, 참여자들이 실수를 하는 것에 상관없이, 밑의 질문을 하시오.]

[#5: 명예훼손: 질문들]

[심각성]	<p>개인적으로 생각하시기에, 동현이 한 행위는 얼마나 좋은 행위거나 나쁜 행위입니까? 여기에 표시해주십시오. [참여자들에게 심각성 판단 척도를 보여주고, 아래에 응답을 기록하십시오.]</p> <p>[응답:] _____ [참여자가 가리킨 척도의 숫자를 기록하십시오; 만약 참여자가 척도의 숫자들이 아닌 숫자와 숫자 사이 어딘가를 가리켰다면, 그것에서 가장 가까운 숫자를 적으시오.]</p>
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[이유]	<p>그렇게 생각한 까닭은 무엇입니까? [참여자의 응답을 적으시오:]</p>
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[평판/명성]	<p>동현과 같은 공동체에 속한 사람들이 그를 좋은 사람이라고 생각할 것 같습니까 아니면 나쁜 사람이라고 생각할 것 같습니까? 이 척도를 가리키며 말씀해주십시오. [참여자들에게 심각성 판단 척도를 보여주고, 아래에 응답을 기록하십시오.]</p> <p>[응답:] _____ [참여자가 가리킨 척도의 숫자를 기록하십시오; 만약 참여자가 척도의 숫자들이 아닌 숫자와 숫자 사이 어딘가를 가리켰다면, 그것에서 가장 가까운 숫자를 적으시오.]</p>
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[권위자에의 의존]	<p>만약에 어떤 공동체의 리더들이 누군가 자신이 좋아하지 않는 사람에 대해서 거짓 루머를 퍼뜨리는 게 나쁘지 않다고 말했다고 해봅시다. 공동체의 리더들이 그렇게 말했다면, 개인적으로 생각하시기에, 동현이 한 행위가 얼마나 좋거나 나쁘다고 생각하십니까? 이 척도를 가리키며 말씀해주시요.</p> <p>[참여자들에게 심각성 판단 척도를 보여주고, 아래에 응답을 기록하시요.]</p> <p>[응답:] _____ [참여자가 가리킨 척도의 숫자를 기록하시요; 만약 참여자가 척도의 숫자들이 아닌 숫자와 숫자 사이 어딘가를 가리켰다면, 그것에서 가장 가까운 숫자를 적으시오.]</p>
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[먼 옛날]	<p>만약에 이 일이 아주 아주 먼 옛날, 당신의 조부모가 태어나기도 전에, 심지어 당신의 조부모의 조부모가 태어나기도 전에 일어난 일이라면, 개인적으로 생각하시기에, 동현이 한 행위가 얼마나 좋거나 나쁘다고 생각하십니까? 이 척도를 가리키며 말씀해주시요. [참여자들에게 심각성 판단 척도를 보여주고, 아래에 응답을 기록하시요.]</p> <p>[응답:] _____ [참여자가 가리킨 척도의 숫자를 기록하시요; 만약 참여자가 척도의 숫자들이 아닌 숫자와 숫자 사이 어딘가를 가리켰다면, 그것에서 가장 가까운 숫자를 적으시오.]</p>
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[먼 장소]	<p>만약에 여기서 매우 멀리 떨어진 곳에서 이 일이 일어났다고 해봅시다. 그 멀리 떨어진 곳은 우리 나라의 사람들 중 누구도 가본적이 없는 곳이며, 저 또한 한번도 가본적이 없는 곳입니다. 그렇다면, 개인적으로 생각하시기에, 동현이 한 행위가 얼마나 좋거나 나쁘다고 생각하십니까? 이 척도를 가리키며 말씀해주시요. [참여자들에게 심각성 판단 척도를 보여주고, 아래에 응답을 기록하시요.]</p> <p>[응답:] _____ [참여자가 가리킨 척도의 숫자를 기록하시요; 만약 참여자가 척도의 숫자들이 아닌 숫자와 숫자 사이 어딘가를 가리켰다면, 그것에서 가장 가까운 숫자를 적으시오.]</p>
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[#6: 부정의]

규태와 태경은 서울출신의 청년들입니다. 어느 날 밤에 그 둘은 언쟁을 했습니다. 규태가 먼저 태경과 싸움을 시작했고, 그에게 부상을 입혔습니다. 며칠이 지난 뒤에, 그 사건에 대해서 어떤 조치가 취해져야 하는지 논의하는 지역사회의 회의가 있었습니다. 회의 전에, 서울에서 영향력 있는 인물인 연우는 규태로부터 뇌물로 돈을 받았습니다. 연우는 회의에서 거짓말을 했고, 태경이 싸움을 시작했다고 말했습니다. 모두가 연우를 믿었고, 지역사회에서 규태가 아닌 태경을 처벌하기로 했습니다.

[#6: 부정의: 이해 테스트]

[RA: 다음을 참여자에게 읽으시오.]

“이야기가 잘 전달되었는지 명확히 하는 것이 중요하기 때문에, 참여자 분께서 제 이야기를 이해하셨는지를 확인하고자 합니다. 제가 방금 말씀 드린 이야기에서 어떤 일이 일어났었는지 이야기해주실 수 있나요?”

개념	참여자의 최초의 요약에서 언급되었나요?	만약에 언급되지 않았다면 물으시오	맞았나요?	맞았나요?
규태가 먼저 싸움을 시작했다		누가 먼저 싸움을 시작했나요?		
연우가 거짓말했다		연우가 누군가 먼저 싸움을 시작했는지에 대해 사실대로 말했나요?		
규태가 연우에게 뇌물을 줬다		왜 연우는 규태를 위해서 거짓말했나요?		

[RA: 만약 그 참여자가 한가지 또는 두 가지 질문에 대해서 틀리게 답했다면, "아마도 제가 명확하게 전달하지 못한 것 같습니다. 한번 더 제가 이야기를 읽어드려도 될까요."하고 이야기로 돌아가서, 다시 한번 이야기를 읽으시오. 그리고 나서, 참여자가 틀리게 답했던 질문에 대해서 다시 한번 질문을 하면서 맞는다면 1 을, 틀리다면 0 을 표시하시오. 두 번 하고 나서, 참여자들이 실수를 하는 것에 상관없이, 밑의 질문을 하시오.]

[#6: 부정의: 질문들]

[심각성]	<p>개인적으로 생각하시기에, 연우가 한 행위는 얼마나 좋은 행위거나 나쁜 행위입니까? 여기에 표시해주시오. [참여자들에게 심각성 판단 척도를 보여주고, 아래에 응답을 기록하시오.]</p> <p>[응답:] _____ [참여자가 가리킨 척도의 숫자를 기록하시오; 만약 참여자가 척도의 숫자들이 아닌 숫자와 숫자 사이 어딘가를 가리켰다면, 그것에서 가장 가까운 숫자를 적으시오.]</p>
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[이유]	<p>그렇게 생각한 까닭은 무엇입니까? [참여자의 응답을 적으시오:]</p>
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[평판/명성]	<p>연우와 같은 공동체에 속한 사람들이 연우에 대해서 어떻게 생각할 것 같습니까? 사람들이 그를 좋은 사람이라고 생각할 것 같습니까 아니면 나쁜 사람이라고 생각할 것 같습니까? 이 척도를 가리키며 말씀해주시오. [참여자들에게 심각성 판단 척도를 보여주고, 아래에 응답을 기록하시오.]</p> <p>[응답:] _____ [참여자가 가리킨 척도의 숫자를 기록하시오; 만약 참여자가 척도의 숫자들이 아닌 숫자와 숫자 사이 어딘가를 가리켰다면, 그것에서 가장 가까운 숫자를 적으시오.]</p>
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[먼 옛날]	<p>만약에 이 일이 아주 아주 먼 옛날, 당신의 조부모가 태어나기도 전에, 심지어 당신의 조부모의 조부모가 태어나기도 전에 일어난 일이라면, 개인적으로 생각하시기에, 연우가 한 행위가 얼마나 좋거나 나쁘다고 생각하십니까? 이 척도를 가리키며 말씀해주십시오. [참여자들에게 심각성 판단 척도를 보여주고, 아래에 응답을 기록하십시오.]</p> <p>[응답:] _____ [참여자가 가리킨 척도의 숫자를 기록하십시오; 만약 참여자가 척도의 숫자들이 아닌 숫자와 숫자 사이 어딘가를 가리켰다면, 그것에서 가장 가까운 숫자를 적으시오.]</p>
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[먼 장소]	<p>만약에 여기서 매우 멀리 떨어진 곳에서 이 일이 일어났다고 해봅시다. 그 멀리 떨어진 곳은 우리 나라의 사람들 중 누구도 가본적이 없는 곳이며, 저 또한 한번도 가본적이 없는 곳입니다. 그렇다면, 개인적으로 생각하시기에, 연우가 한 행위가 얼마나 좋거나 나쁘다고 생각하십니까? 이 척도를 가리키며 말씀해주십시오. [참여자들에게 심각성 판단 척도를 보여주고, 아래에 응답을 기록하십시오.]</p> <p>[응답:] _____ [참여자가 가리킨 척도의 숫자를 기록하십시오; 만약 참여자가 척도의 숫자들이 아닌 숫자와 숫자 사이 어딘가를 가리켰다면, 그것에서 가장 가까운 숫자를 적으시오.]</p>
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[권위자에의 의존]	<p>만약에 어떤 공동체의 리더들이 영향력 있는 사람이 뇌물을 받고 피의자를 변호하는 게 나쁘지 않다고 했다고 해봅시다. 공동체의 리더들이 그렇게 말했다면, 개인적으로 생각하시기에, 연우가 한 행위가 얼마나 좋거나 나쁘다고 생각하십니까? 이 척도를 가리키며 말씀해주십시오. [참여자들에게 심각성 판단 척도를 보여주고, 아래에 응답을 기록하십시오.]</p> <p>[응답:] _____ [참여자가 가리킨 척도의 숫자를 기록하십시오; 만약 참여자가 척도의 숫자들이 아닌 숫자와 숫자 사이 어딘가를 가리켰다면, 그것에서 가장 가까운 숫자를 적으시오.]</p>
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귀인 연구

[참가자들을 위한 서두]

이제, 제가 방금 전에 들으셨던 시나리오들을 상기시켜드리고, 각각의 이야기에 대한 몇가지 질문들을 추가적으로 하겠습니다

[#1: 외국인의 돈을 절도]

민준은 우리나라 다른 지방의 사람입니다. 근교에서 캠핑을 하다가 아이슬란드에서 온 외국인을 만났습니다. 그 외국인은 한국말을 할 줄 모릅니다. 외국인이 민준을 지나치고 나서, 가방을 내려놓고, 하천에서 손과 발을 씻기 위해 작은 언덕을 걸어 내려갔습니다. 그가 사라지고 나서, 민준은 그의 가방을 열고, 내용물을 봤습니다. 민준은 70 만원을 발견했고, 돈을 가지고 빨리 그 자리를 떠나버렸습니다. 외국인은 아이슬란드로 돌아가기 전까지 자신의 돈을 누군가 가져갔다는 것을 알아차리지 못했고, 무언가를 하기에는 이미 늦었습니다.

이제, 돈이 절도되게끔 한 가능한 상황의 모든 요인들을 잠시 생각해봅시다. 예를 들어, 민준이 돈을 훔치고 싶게 만든 그의 인생의 최근 사건들에 대해 생각해봅시다. 그리고, 그 외국인이 가방을 내려놓고 자리를 떠났었다는 사실도 고려해봅시다. 몇 초 동안 설문을 멈추고, 돈이 절도되게끔 한 모든 이유들을 생각해보시는 시간을 가지겠습니다.

[10 초간 멈추시오]

- **[질문 1 사람(person)]** 이제, 참여자분께서는 얼마큼이나, 다른 모든 이유들에 비해, 민준이 ‘어떤 종류의 사람’이기 때문에 돈이 절도되었다고 느끼시나요?

이 척도를 보시고, 답변해주세요. (*Person Scale* 을 보여준다): [응답:] _____

- **[질문 2 아무나(anyone)]** 이제, 참여자분께서는 얼마큼이나, (민준이 아닌) 다른 사람들이, 이와 동일한 상황에 놓여있을 때, 돈을 절도했을거라 느끼시나요?

이 척도를 보시고, 답변해주세요. (*Anyone Scale* 을 보여준다): [응답:] _____

이제 제가 다른 상황을 상기해드리겠습니다.

[#2: 구타]

이 일의 배경은 서울입니다. 준서는 그의 소지품들이 폭풍우 때문에 망가졌다는 것을 알고 집에 매우 화난 채로 돌아왔습니다. 준서는 아내가 소지품들이 망가진 것에 아무런 책임이 없다는 것을 알았음에도 불구하고 아내가 따뜻하게 인사하며 그를 맞이했을 때 단지 화가 났다는 이유만으로 아내의 얼굴을 세게 때렸고, 아내의 코에서 코피가 흘렀습니다.

이제, 아내가 맞게 되게끔 한 가능한 상황의 모든 요인들을 잠시 생각해보십시오. 예를 들어, 준서가 아내를 때리고 싶게 만든 그의 인생의 최근 사건들에 대해 생각해보십시오. 그리고, 폭풍우가 준서의 소지품들을 망가뜨렸다는 사실도 고려해보십시오. 몇 초 동안 설문을 멈추고, 아내가 맞게되게끔 한 모든 이유들을 생각해 보시는 시간을 가지겠습니다.

[10 초간 멈추시오]

- **[질문 1 아무나(anyone)]** 이제, 참여자분께서는 얼마큼이나, (준서가 아닌) 다른 사람들이, 이와 동일한 상황에 놓여있을 때, 아내를 때릴 거라 느끼시나요?

이 척도를 보시고, 답변해주세요. (*Anyone Scale* 을 보여준다): [응답:] _____

- **[질문 2 사람(person)]** 이제, 참여자분께서는 얼마큼이나, 다른 모든 이유들에 비해, 준서가 ‘어떤 종류의 사람’이기 때문에 아내가 맞게 되었다고 느끼시나요?

이 척도를 보시고, 답변해주세요. (*Person Scale* 을 보여준다): [응답:] _____

이제 제가 다른 상황을 상기해드리겠습니다.

[#3: 의도하지 않은 피해]

이 일의 배경도 역시 서울입니다. 현준과 승민은 진흙투성이인 길을 따라서 걷고 있었습니다. 현준은 진흙 속에서 미끄러졌고, 다시 균형을 잡는 와중에 의도치 않게 승민을 쳤습니다. 승민이 넘어지면서

팔을 다치게 되었습니다. 승민은 현준이 의도한 게 아니라는 걸 알고 있었습니다. 그럼에도 굉장히 화가 나서 승민이 일어나고서는 현준의 얼굴을 때렸습니다.

이제, 현준이 얼굴을 맞게 되게끔 한 가능한 상황의 모든 요인들을 잠시 생각해보십시오. 예를 들어, 승민이 현준을 때리고 싶게 만든 그의 인생의 최근 사건들에 대해 생각해보십시오. 그리고, 현준이 미끄러져서 승민이 넘어지게끔 했다는 사실도 고려해보십시오. 몇 초 동안 설문을 멈추고, 현준이 얼굴을 맞게 되게끔 한 모든 이유들을 생각해 보시는 시간을 가지겠습니다.

[10 초간 멈추시오]

- **[질문 1 사람(person)]** 이제, 참여자분께서는 얼마큼이나, 다른 모든 이유들에 비해, 승민이 ‘어떤 종류의 사람’이기 때문에 현준이 얼굴을 맞게 되었다고 느끼시나요?

이 척도를 보시고, 답변해주세요. (*Person Scale* 을 보여준다): [응답:] _____

- **[질문 2 아무나(anyone)]** 이제, 참여자분께서는 얼마큼이나, (승민이 아닌) 다른 사람들이, 이와 동일한 상황에 놓여있을 때, 현준을 때렸을거라 느끼시나요?

이 척도를 보시고, 답변해주세요. (*Anyone Scale* 을 보여준다): [응답:] _____

이제 제가 다른 상황을 상기해드리겠습니다.

[#4: 시장에서의 사기]

이 일의 배경도 역시 서울입니다. 어느 날 어떤 외국인이 광장시장에 음식을 사러 갔습니다. 그 외국인은 우리나라 사람이 아니고, 한국말을 할 줄 모릅니다. 그는 우리나라에서 굉장히 먼 핀란드에서 왔습니다.

외국인은 민성에게서 신선한 음식을 샀고, 음식에 대한 값을 지불했습니다. 하지만, 민성은 외국인에게, 그가 선택한 신선한 음식을 주지 않았습니다. 그가 고른 신선한 음식 대신 썩은 냄새가 나려고 하는 옛날 음식을 줬습니다. 민성은 외국인이 그 자리를 떠날 때까지 그 사실을 모르게 하기 위해서 음식을 잘 포장했습니다.

이제, 음식이 바뀌게 되게끔 한 가능한 상황의 모든 요인들을 잠시 생각해봅시다. 예를 들어, 민성이 음식을 바꿔서 주고 싶게 만든 그의 인생의 최근 사건들에 대해 생각해봅시다. 그리고, 외국인이 음식이 포장되는 동안 그것을 보고있지 않았다는 사실도 고려해봅시다. 몇 초 동안 설문을 멈추고, 음식이 바뀌게 되게끔 한 모든 이유들을 생각해 보시는 시간을 가지겠습니다.

[10 초간 멈추시오]

- **[질문 1 아무나(anyone)]** 이제, 참여자분께서는 얼마큼이나, (민성이 아닌) 다른 사람들이, 이와 동일한 상황에 놓여있을 때, 음식을 바꿀거라 느끼시나요?

이 척도를 보시고, 답변해주세요. (*Anyone Scale* 을 보여준다): [응답:] _____

- **[질문 2 사람(person)]** 이제, 참여자분께서는 얼마큼이나, 다른 모든 이유들에 비해, 민성이 ‘어떤 종류의 사람’이기 때문에 음식이 바뀌게 되었다고 느끼시나요?

이 척도를 보시고, 답변해주세요. (*Person Scale* 을 보여준다): [응답:] _____

이제 제가 다른 상황을 상기해드리겠습니다.

[#5: 명예 훼손]

이 일의 배경도 역시 서울입니다. 동현과 성민은 이웃입니다. 하지만, 그들은 서로 좋아하지 않습니다. 어느 날, 동현은, 성민이 다른 사람의 물건 또는 돈을 훔쳤다는 거짓 소문을 퍼뜨렸습니다. 그 소문은

사실이 아님에도 불구하고, 많은 사람들은 그것을 믿었고, 성민은 자신의 평판에 치명적인 해를 입었습니다.

이제, 루머가 퍼지게 되게끔 한 가능한 상황의 모든 요인들을 잠시 생각해봅시다. 예를 들어, 동현이 루머를 퍼뜨리고 싶게 만든 그의 인생의 최근 사건들에 대해 생각해봅시다. 그리고, 동현과 성민이 둘다 서로를 좋아하지 않았다는 사실도 고려해봅시다. 몇 초 동안 설문을 멈추고, 루머가 퍼지게 되게끔 한 모든 이유들을 생각해 보시는 시간을 가지겠습니다.

[10 초간 멈추시오]

- **[질문 1 사람(person)]** 이제, 참여자분께서는 얼마큼이나, 다른 모든 이유들에 비해, 동현이 ‘어떤 종류의 사람’이기 때문에 루머가 퍼지게 되었다고 느끼시나요?

이 척도를 보시고, 답변해주세요. (*Person Scale* 을 보여준다): [응답:] _____

- **[질문 2 아무나(anyone)]** 이제, 참여자분께서는 얼마큼이나, (동현이 아닌) 다른 사람들이, 이와 동일한 상황에 놓여있을 때, 루머를 퍼뜨렸을 거라 느끼시나요?

이 척도를 보시고, 답변해주세요. (*Anyone Scale* 을 보여준다): [응답:] _____

이제 제가 다른 상황을 상기해드리겠습니다.

[#6: 부정의]

규태와 태경은 서울출신의 청년들입니다. 어느 날 밤에 그 둘은 언쟁을 했습니다. 규태가 먼저 태경과 싸움을 시작했고, 그에게 부상을 입혔습니다. 며칠이 지난 뒤에, 그 사건에 대해서 어떤 조치가 취해져야 하는지 논의하는 지역사회의 회의가 있었습니다. 회의 전에, 서울에서 영향력 있는 인물인 연우는 규태로부터 뇌물로 돈을 받았습니다. 연우는 회의에서 거짓말을 했고, 태경이 싸움을 시작했다고 말했습니다. 모두가 연우를 믿었고, 지역사회에서 규태가 아닌 태경을 처벌하기로 했습니다.

이제, 누가 싸움을 시작했는지에 대한 거짓말이 나오게끔 한 가능한 상황의 모든 요인들을 잠시 생각해보십시오. 예를 들어, 연우가 거짓말을 하는 대가로 뇌물을 받고 싶게 만든 그의 인생의 최근 사건들에 대해 생각해보십시오. 그리고, 왜 규태와 태경이 언쟁을 했는지 가능한 이유들에 대해서 고려해보십시오. 몇 초 동안 설문을 멈추고, 누가 싸움을 시작했는지에 대한 거짓말이 나오게 되게끔 한 모든 이유들을 생각해 보시는 시간을 가지겠습니다.

[10 초간 멈추시오]

- **[질문 1 아무나(anyone)]** 이제, 참여자분께서는 얼마큼이나, (연우가 아닌) 다른 사람들이, 이와 동일한 상황에 놓여있을 때, 누가 싸움을 시작했는지에 대한 거짓말을 할거라 느끼시나요?

이 척도를 보시고, 답변해주세요. (*Anyone Scale* 을 보여준다): [응답:] _____

- **[질문 2 사람(person)]** 이제, 참여자분께서는 얼마큼이나, 다른 모든 이유들에 비해, 연우가 ‘어떤 종류의 사람’이기 때문에, 누가 싸움을 시작했는지에 대한 거짓말이 나오게 되었다고 느끼시나요?

이 척도를 보시고, 답변해주세요. (*Person Scale* 을 보여준다): [응답:] _____

감사합니다, 이제 설문을 모두 마치셨습니다. 이제, 참여자분에 대한 질문 몇가지만 더 하겠습니다.

[인구통계 질문으로 넘어가십시오.]

[인구 통계 자료]

이 설문에 참여해주셔서 감사합니다. 참여자 분에 대한 추가적인 질문을 하겠습니다. 만약 밝히길 원하지 않는 항목이 있다면 작성하지 않으셔도 좋습니다.

성별: _____ 나이: _____ 인종: _____ 태어난 나라: _____

현재국적:

- 한국
- 다른 나라
- 노출하지 않길 원함

학력: _____

부모님의 학력: _____

연 가계 소득: _____

정치적인 입장을 묘사하자면 다음 중 어떤 것입니까?

- 매우 진보적
- 약간 진보적
- 중도
- 약간 보수적
- 매우 보수적

기타 덧붙이실 것 (방해되는 것이나, 신경 쓰이는 점이 있으셨는지, 이해가 어렵지 않았는지, 성실하게, 정직하게 답변했는지, 등등):

이 연구에 참여해주셔서 감사합니다. 이 연구를 만든 연구자들은 사람들의 옳고 그름에 대한 판단과 이런 판단들이 행위가 일어난 장소, 시간과 같은 맥락에 영향을 받는지에 대해 배우는 것에 관심이 있습니다. 다시 한번 감사드립니다.

[참여자에게 돈을 지급함.]