Moral Foundations and Gender Role Ideology:

An Experimental Study

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To everyone,

for their advice, their patience and their faith,

because they always understood.

To conclude, I pray and thank Devi Saraswati for showering her child with knowledge, wisdom and learning, my parents for blessing me and believing in my potential, my partner for supporting and guiding me throughout the process.

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Table of Contents

List of Figures

List of Tables

List of Tables in Appendices

Abstract

The study examined the relationship between gender and Gender Role Ideology and their influence on Moral Foundations. Through purposive, convenience sampling, thirty educated, married, employed, mature (41-50 years) adult men (n=14) and women (n=16) of Vadodara city were recruited for the study. Standardized questionnaires for Gender Role Ideology (GRI) (Rajadhyaksha & Velgach, 2015) and Moral Foundations (Graham et al., 2009) were used along with a short questionnaire to assess different aspects of priming that was constructed by the researcher. Using a repeated measures experimental design, the MFQ was administered three times, once without priming and twice with priming. Priming videos were short clips from famous Bollywood movies that showed moral transgressions by men (prime 1) and women (prime 2) on three moral foundations of harm/care, fairness/reciprocity, and loyalty/betrayal. With a gap of 7-10 days between each meeting, three in-person meetings were conducted to administer the MFQ and primes 1 and 2. *t*-test was conducted to examine group differences and correlations were calculated. Responses to open-ended questions about primes were coded thematically. *t*-Tests showed that emotional harm and betrayal in marriage were considered morally wrong by both men and women. Group differences were not significant for the foundation of fairness/cheating. Scores on MFQ after watching primes where a woman was the transgressor were significantly higher than those without a prime. This was true for men on foundations of harm/care and for women on foundations of harm/care and loyalty/betrayal. No significant correlations between GRI and Moral Foundations were found. Overall, participants were more sensitive to primes involving women as moral transgressors. Sociocultural beliefs about marriage and family life influenced the interpretation of moral foundations.

Keywords: Moral Foundations, gender, Gender Role Ideology

Introduction

Don't we all uphold some moral principles in our lives? Although we come from various nations, states, and regions, and represent different cultures and faiths, we all believe in many moral principles that are extremely similar in nature, such as unity, compassion, loyalty and fidelity. If we look back, we can see that these ideals were ingrained in us since childhood through various processes of cultural socialization. These values and beliefs ingrained in us are inextricably linked to some of our experiences and observations in family life. Similarly, characters from epics, stories and later on, films, media or someone in real life inspire us to understand the applicability of these values in varied social contexts. For example, the ideals and principles that we understand from Indian Epics such as the *Ramayana* and *Mahabharata* expose us to the nature of *dharma-* a central concept in the development of morality in India. While *Ramayana* presents ideal characters, such as the ideal parent, ideal son, or ideal wife, the *Mahabharata* exposes us to the subtle nature of *dharma* and moral intricacies of social situations where it may not be most desirable to follow the ideal as it is. Thus, the epics and other Indian stories are a window into the nature of *dharma, dharmic* principles and their highly contextual and complex characteristics. Often, there is no endorsement of absolute rules that ought to apply in every situation. In the contemporary era, films try to portray social realities and are often considered mirrors of society. They attempt to depict human experiences through events, dilemmas and challenges as they appear in real life. The content of films triggers our thoughts and dormant beliefs about morality and the principles that appeal to us or that we do not agree with. There are many protests against the depiction of political events, religious icons or sexual relationships in films that support certain stereotypical or traditional views of Indian culture (Entertainment Times, 2023).

Cross-cultural research has expanded the study of moral psychology to include social and cultural factors that influence self-conceptualization and thus the understanding of morality is different in different cultures. Theoretically, the influence of gender on moral development however, is rather inconclusive.

Studies conducted in the Department of Human Development (Bhangaokar et al., 2021) have found significant differences between responses of men and women especially among mature adults (41-50 years) on several dimensions of morality. The life stage of mature adulthood (41-50 years) is a challenging and mature phase of an individual's life, when they are involved in varied relationships to fulfil corresponding role-related responsibilities in the family, workplace and the community. Hence, the current study assesses the role of gender and Gender Role Ideology on moral development of men and women in mature adulthood in the city of Vadodara.

Review of Literature

The review of literature starts with an introduction to morality and theories of moral development. Then, the theoretical framework of the study is explained through the Moral Foundations Theory (MFT) (Graham et al., 2013). Several cross-cultural and Indian studies on MFT are presented to know existing trends. This is followed by a section on the interface of gender and moral development along with the concept of Gender Role Ideology and the understanding of mature adulthood or middle age, cross-culturally and in India. Lastly, based on the review of literature, the theoretical and conceptual frameworks are presented, followed by the rationale and objectives of the study.

Morality

The moral standard of not harming anyone can drive people to instrumental purpose and behavior without direct reward such as empathy, fairness, or compassion toward others (Haidt, 2012; Haidt & Kesebir, 2010; Turiel, 2006). For example, individuals living in social communities apply moral rules and sanctions to those who violate them to discourage selfish behavior, such as lying, cheating, or stealing from others. (Ellemers, 2019). Moral sense is an individual's natural tendency to judge certain actions as virtuous or morally good and others as bad or morally unjust. Morality, therefore, is the impulse or tendency to judge right or wrong regarding the consequences of human actions on other people. However, morality cannot be defined concretely across cultures, and contextual characteristics, individual predispositions, and cultural values can combine to form a complex multidimensional understanding of morality.

Theories of Moral Development

Theories of moral development have evolved over time, moving from monotheistic to pluralistic perspectives. Piaget is typically the ancestor that moral psychology researchers choose to place at the top of the family tree. Piaget concurred with Durkheim (as well as Freud) that the key question is how kids learn to respect authority figures. Piaget concurred that kids go through a stage where they respect authority figures and the law almost mystically. However, Piaget believed that this stage of unidirectional deference to adult authority was only a transitional stage on the way to a more mature understanding. Children gradually learn to respect rules out of respect for one another as they start to cooperate more with their peers to play games without adult supervision. They benefit from fairness and reciprocity, and their ideas of justice become more sophisticated as a result (Haidt, 2008).

Kohlberg's theory of Moral Development

By developing a thorough framework for conceptualising and assessing moral development as a type of cognitive development, Kohlberg (1969) expanded on Piaget's ideas. He discovered a stage-like progression from preconventional responses, where actions are judged right or wrong based on the likelihood of punishment, through conventional responses, where actions are judged right or wrong based on how well they fit with social norms. The highest moral levels, which many adolescents never reach, call for unconventional responses in which one looks beyond one's own society and defends social norms using broader, more universally applicable principles of justice (Kohlberg & Hersh, 1977). Most of the subsequent researchers in moral development owe their work to Kohlberg, a towering figure in moral psychology who taught or inspired them.

Gender, Moral Development and Cultural Variations

Later developments in moral psychology mainly involved amending Kohlberg's theory. Some of Kohlberg's critics recognised the flaws in his moral monism. The morality of girls and women, according to Gilligan (1982), did not develop along Kohlberg's one true path but rather along two different paths: an ethic of justice and an ethic of care that was distinct from the former (Kohlberg et al., 1983). Kohlberg eventually conceded that she was correct. This dualism of justice and care has generally been accepted by moral psychologists in the cognitive developmental tradition. The dominance of a justice perspective and its inadequacy in capturing women's moral orientations of care were brought up by Gilligan (1982). She argued that moral orientations and thought processes of men and women were different. While men were more focused on fairness and justice while women's thoughts were more relational, and stressed care and connections. Gilligan's research paid special attention to how women place a stronger emphasis on caring when making moral decisions. Gilligan's theory is based on the two main ideas: the care-based morality (usually found in women), the justice-based morality (usually found in men)

Rothbart et al., (1986) tested the theory that men are more likely to examine moral difficulties in terms of justice and individual rights, whereas women are more likely to be concerned with questions of care and connections with others. Protocols from interviews with 25 men and 25 women college students about three moral quandaries were categorised based on moral orientation. According to the findings, both men and women used both moral orientations, but women were more likely to use caring concerns. The unique moral dilemmas content had a profound influence on moral thinking. The findings imply that when understanding moral thinking, both gender and environmental aspects must be considered.

The second correction was made by Nucci and Turiel (1978) and Turiel (1983), who showed that moral, social-conventional, and psychological (or personal) development are the three distinct domains in which children conceptualise the social world. In his widely cited definition of the moral domain as referring to "prescriptive judgements of justice, rights, and welfare pertaining to how people ought to relate to each other," Turiel (1983) recognised the validity of both foundations. They all shared the same view that morality is about how people should treat, care for, and respect other people.

In the field of moral development, gender and culture in Indian context were examined together by Vasudev and Hummel (1987). They aimed at understanding moral reasoning in the context of Indian culture. The findings of her study provided support to Kohlberg's model of moral reasoning in important ways. First, that preconventional, conventional, and postconventional stages could be found in a complex non-Western culture. Second, that the attainment of stage was significantly related to age and third that there was no significant difference in stage attainment between women and men when both were afforded similar educational and socioeconomic opportunities. Although postconventional reasoning was evident among Indian adults, Vasudev (1987) highlighted the need for research on how adults adapt principles to the exigencies of real life and how they integrate culture-specific moral values in their reasoning.

Culture and Moral Development

Piaget (1977) and Kohlberg (1981) proposed a universal theory with a single appropriate moral domain, morality was considered as an important aspect of culture and saw the existence of a moral system as universal. These views equated virtue and reason with ethics (Miller, 2001). Shweder (1990) suggested that only a subset of the most detailed moral issues in Western secular societies have been studied by the cognitive developmental

tradition. He argued that a more complex and comprehensive theoretical framework was needed to include the differences. Based on his work in Bhubaneswar, India, Shweder and his colleagues (Shweder, Mahapatra & Park, 1997) advocated a comprehensive moral pluralism. Schwader's Big Three Ethics was based on three moral realms that serve as the essential vessels of moral development in various cultures. The three realms were Autonomy, Community, and Divinity, which emerged from cross-cultural studies between the United States and India. This study examined the nature of morality and causes of suffering in both cultures. His three ethics, developed from research in Bhubaneswar, Orissa, are:

1. Ethic of Autonomy (based on concepts such as harm, rights, and justice that protect autonomous individuals);
2. Ethic of Community (based on concepts such as duty, respect, and loyalty to maintain institutions and social order);
3. Ethics of Divinity (based on concepts such as purity, sanctity, and sin that re-establish the inherent divinity of every human being)

Moral foundations by Shweder et al. (1997) proposed that the foundations of Harm and Fairness are part of the Ethics of Autonomy, the foundations of Loyalty and Authority are part of the Ethics of Community, and the foundations of Purity are part of Ethic of Divinity. In Western theories of moral development, individual autonomy and the characteristics of fairness and justice take precedence over other aspects of moral development (Shweder et al., 1997). Cross-cultural studies (Shweder et al., 1997; Jensen, 2008; Graham et al., 2013) highlight differences in moral development and extend the understanding of moral education by including communal and divinity components.

Moral Foundations Theory

Moral foundational theory (Graham et al., 2013; Haidt & Joseph, 2004) was developed to explain both the diversity and universality of moral judgments. According to theory, cultural innovation and genetic change "co-evolve" to produce human morality (Haidt, 2008). According to the Moral Foundations (MF) theory, the construction of culturally-varying morals is based on at least five evolved cross-culturally universal psychological systems or "foundations" (Graham et al., 2009; Haidt & Joseph, 2004). The five principles identified by Haidt and Graham (2007) are harm/care, fairness/reciprocity, intragroup/loyalty, authority/respect, and sanctity/degradation. Ingroups and authorities generally adhere to community ethics. Harm and justice generally correspond to the ethics of autonomy and purity generally corresponds to the ethic of divinity (Shweder et al., 1997). These developed moral psychological systems primarily involve rapid, intuitive moral cognition in response to the evaluation of morally relevant situations. Adaptive social life within and between groups is made possible by intuitive moral psychological systems that evolved before experience, but they are modifiable. It is used to examine and find justifications for one's own intuitive reactions to a situation and to convince others of the reasons for judging that they agree with those intuitive reactions (Haidt, 2012). Following are the four central claims of the Moral Foundations Theory:

a. **Nativism** - there is a first draft of the moral mind. According to Moral Foundations Theory, the human mind is organized prior to experience so that it can learn values, norms, and behaviors associated with a variety of continual and adaptive social challenges. This innate organization is believed to be achieved by a group of related modules working together to direct and limit the response to a particular problem.

b. **Cultural Learning -** The first draft of moral mind is addressed during development within culture. MFT is also a cultural theory that explains the "editing process". This

causes the universal first draft of morality to be altered in different ways across cultures to create culture-specific competent adult morality. For example, Hindu traditions in India emphasize respect for elders and other authorities. A popular practice is to bow to elders and touch their feet. Naturally, as these young people mature, they are taught to bow when meeting elders and other holy figures. Because they have received culturally unique knowledge that encourages them to do so. This practice is discouraged in more independent and secular cultures. These different social practices in many civilizations explain cultural differences in moral ideals. This practice is discouraged in more independent, secular cultures. Various cultural and social practices explain cultural disparities in moral ideals (Koller & Dias, 1993). According to MFT, infants acquire a wide range of new knowledge, concepts, and behavioral patterns when using their inherent moral bases in specific cultural contexts (Graham et al., 2012).

c. **Intuitionism -** Intuition comes first. MFT is an intuitionist theory based on Haidt's model of social intuitionism. He characterizes intuition as the sudden presentation of evaluative feelings about a person's character or behavior at or near the edge of consciousness, making inferences about that person without any level of consciousness. Similar to other forms of assessment, they are made quickly, often in less than a second after observing the act or learning the facts of the incident (Haidt, 2001). is automatic, relatively painless and quick. These instinctive moral intuitions vary across cultures, as they are shaped by cultural context and their output edited or filtered through subsequent reasoning and reflection on self-expression.

d. **Pluralism -** Morality has many psychological foundations. Finally, MFT argues that since MFT is a pluralistic theory and that adaptive social difficulties were common throughout evolutionary history, several different moral foundations emerged in

response to these challenges. Most research has focused on the following his five moral foundations.

1. Harm/Care: The foundation arouse out of adaptive work caring for at-risk youth. Sensitive to signs of suffering and distress and help those in need. It is the foundation of the qualities of compassion, kindness and affection.

2. Fair/Reciprocity: This foundation was built in response to the adaptation problem of reaping the benefits of collaboration while avoiding abuse. An individual becomes more receptive to the signs that others will be good (or bad) co-operators or mutual altruists. It has to do with the evolutionary process of mutual altruism. It creates concepts such as justice, rights, and autonomy.

3. Betrayal/Loyalty: This foundation developed in response to the adaptive problem of building and maintaining relationships. This makes the indicator more sensitive to whether someone is a member of her team or not. It causes an individual to want to hurt, banish, or kill those who betray them or their group. It supports collective patriotism and self-sacrifice. It is always active when people feel "one for all, and all for one."

4. Authority/Subversion: This foundation arose as a result of the adaptive problem of building alliances that benefit us within social hierarchies. It makes us alert to indicators of rank or status, as well as signs that others are (or are not) acting appropriately for their position. It supports leadership and follower characteristics such as respect for legal authority and adherence to tradition.

5. Sanctity/Degradation: This foundation arose in response to the difficulty of coordinating the omnivore dilemma and the broader problem of surviving in a world infested with viruses and parasites. This includes the behavioral immune system, which can make people suspicious of various symbolic items and threats. It enables

people to infuse items with irrational and excessive values, both positive and negative, which are vital for uniting groups. It was shaped by disgust and contamination psychology. It underpins religious ideals of seeking to live in a higher, less carnal, and more noble manner. It underpins the widely held belief that the body is a temple that can be desecrated by immoral behaviors and pollutants. (Graham et al., 2016).

Cross Cultural Researches on Moral Foundations

Research done by Atari et al., (2020) studied sex differences in moral judgements across 67 countries. The majority of empirical research on gender disparities and cultural differences in morality has focused on within-culture analyses or small-scale cross-cultural data. To further improve scientific understanding of gender differences in morality, researchers undertook the first large-scale assessment of gender differences in moral judgements nested within cultures using two multinational samples. Women consistently outperformed men in the areas of Care, Fairness, and Purity. Loyalty and Authority gender differences, on the other hand, were minor and highly unpredictable among cultures. Country-level gender disparities in moral assessments were also investigated in respect to cultural, socioeconomic, and gender-equality characteristics, indicating that gender differences in moral judgements are greater in individualist, Western, and gender-equal nations. In particular, women consistently demonstrated greater concern for Care, Fairness, and Purity in their moral evaluations than men. Individualist and gender-equal civilizations with more flexible social norms had higher gender differences in moral assessments.

Using the MFQ, Güner & Halim. (2020) conducted a study in Turkey to analyse the components that constitute the foundations of high school student's moral perspective. Results indicated that high school students examined the moral ideas of Harm/Care, Fairness, Ingroup/Loyalty, Authority/Respect, and Purity/Sanctity and developed judgements about

social life based on these foundations. Furthermore, their results indicated that women had significantly higher scores than men in the harm/care and fairness/reciprocity sub-factors.

Another study done by Niazi et al., (2020), investigated the accuracy of consented moral stereotypes held by men and women about each other among Pakistanis. Men and women completed the MFQ for themselves and then again based on their idea of how a typical member of the other gender would respond, yielding a measure of their stereotype. When the actual scores of men and women were compared, it was discovered that women scored higher than men on the Harm/Care foundation ($p = 0.001$). Except for the Authority/Subversion foundation, all other foundations achieved statistical significance. On the Harm and Fairness basis, women's stereotypes about men were inaccurate underestimations. The male stereotype of women was correct on the Fairness foundation but incorrect on the Authority foundation in the direction of underestimating. This study advanced the study of Moral Foundations Theory while also investigating the reasons for false moral preconceptions held by men and women about each other, as well as genuine gender variations in morality.

The Moral Foundations hypothesis was also tested in Eastern cultural context by Du (2019) in a Chinese multicultural context. The moral foundation questionnaire was completed by individuals of three different races. The findings demonstrated that there was no gender difference in Moral Foundations scores, but there were considerable disparities between ethnic groups. Gender and ethnic group interactions were significant for care, fairness, and respect foundations. These findings implied that the moral foundations theory applied well to Chinese although ethnicity and gender influenced moral judgements.

According to moral foundation theory, distinct moral transgressions evoke specific moral emotions (Haidt & Joseph, 2004, 2008). In a study conducted by Helen and Hess

(2018) a total of 195 members of the community (117 women) aged 16 to 76 attended an open-door day at Berlin's Humboldt-University. Visitors to this event were generally science-interested people of Berlin and the surrounding region and were asked to rate their feelings in reaction to moral violation vignettes in order to test this claim. As expected by moral foundations theory, results indicated that compassion and revulsion were connected with care and purity, respectively. Anger, hatred, disdain, resentment and terror, on the other hand, were not linked to any specific moral infraction. Thus, while the type of moral violation influenced the type of emotion produced, the relationship between moral foundations and moral emotions appeared more nuanced than what the moral foundation theory indicated. Rather, the findings showed both emotion-specific (care and purity) and emotion-unspecific (fairness, authority and loyalty) foundations.

Researches in India on Moral Foundations Theory

In India, not many researches have explored Moral Foundations Theory to understand morality. Kaur and Sasahara (2016) collected tweets about various moral themes such as abortion to investigate the relationship of moral foundations in everyday moral circumstances. Although the five foundations were related, the results showed that Purity was the most distinct foundation and Care was the most prominent foundation in everyday debates about immorality.

Parihar et al., (2018) conducted a study on Indian University students to understand the impact of gender and level of education on the moral foundations. The study's findings revealed that men and women participants' mean scores on the five aspects of moral foundations did not differ substantially. Men graduate and postgraduate students did not differ considerably either. Women undergraduate participants, on the other hand, had significantly higher mean scores on the fairness/reciprocity and in-group/loyalty dimensions of moral

foundations than their female postgraduate counterparts, while the other measures did not differ significantly. Regardless of gender, undergraduate participants scored significantly better on fairness/reciprocity and in-group/loyalty.

Researches using Moral Foundations Theory in the Department of Human Development and Family Studies

In the Department of Human Development and Family Studies, The Maharaja Sayajirao University of Baroda, three similar studies were conducted by Pacheco (2018), Ghia (2018) and Ganesh (2019) using the MFQ with urban, educated, middle class adults from Goa, Pune and Vadodara respectively. The results of studies highlighted that men used the moral foundations of harm/care and purity/degradation more in comparison to women. No gender differences were found across other dimensions of MFQ. In Ganesh (2019), the moral foundations of Harm/Care, Fairness/Cheating, and Purity/Degradation received a higher score on the MFQ scale. Participants who understood religion as a dynamic system of beliefs or practises employed the moral foundations of fairness/cheating, loyalty/betrayal, and purity/degradation considerably differently than those who understood religion as a fixed set of beliefs or practises. On a contrast to Pacheco (2018) and Ghia (2018), the results of study done by Ganesh (2019) showed that women used more moral foundations of Harm/Care, Fairness/Reciprocity and Purity/Degradation as compared to men participants.

Studies conducted by Gokhale (2020) and Pasta (2020) that looked at the association between *Triguna (Sattva, Rajas, and Tamas)* personality traits, *Karma-Yoga* and Moral Foundations in 80 employed young adults (aged 25-35) in the city of Vadodara, showed Harm/Care and Fairness/Cheating Moral Foundations were significantly positively linked with Empathy and Sattvic Knowledge. Purity was shown to be associated to Sattvic Knowledge. *Karma-Yoga* was favourably associated to the Harm/Care Moral Foundation.

Participants in the interviews prioritised duty to humanity over other duty conflicts triggered by emotions.

To study the association between *Triguna Personality* characteristics, Moral Foundations and *Karma Yoga*, studies by Borah (2021) assessing Assamese men aged 33-35 years old, Derasari (2021) examining people aged 18-65 in the city of Vadodara and Bordoloi (2021) assessing the people aged 35-55 years in Assam were conducted in the department. Borah (2021), conducted a study using Moral Foundations and concluded that prticipants scored high on the foundations of Fairness/Cheating, Harm/Care, Loyalty/Betrayal and Authority/Subversion as compared to Sanctity/Degradation. Similar study by Bordoloi (2021) showed that for younger participants Sattvic Knowledge, Sattvic Spirituality, Sattvic Habits, and Passion were all positively linked with Moral Foundation of Sanctity/Degradation. Except for Sanctity/Degradation, Empathy was strongly positively linked with all of the Moral Foundations. Loyalty/Betrayal was found to be highly connected to Duty Orientation, Indifference to Rewards, and Karma Yoga attitudes. Tamasic Habits was substantially associated with Harm/Care.

The data on MFQ from 502 participants from the above studies was analyzed separately. The findings were as follows:

Women scored significantly high on all moral foundations than men across all age groups. Participants in the age group of 41-50 years scored significantly higher than those aged 18-30 years and 31-40 years on all foundations. The foundation of Authority/subversion and Sanctity/degradation were the only 2 foundations that showed gender difference within the total sample of 502 participants but was not significant for the age group 41-50 years which helped to design the sample selection criteria for the current research to investigate

gender differences in the three foundations of harm/care, fairness/reciprocity and loyalty/betrayal within the age group of 41-50 years.

Gender Role Ideology

A drawback in many studies that consider gender, is that they consider it as a biological variable which limits the exploration of study for both within gender and also inter-gender diversity. Gender is indeed a multifaceted phenomenon (Bem, 1981). Korabik et al. (2008) argues that rather than focusing solely on "demographic gender", research should take into account the internal aspects of gender that affect not only individuals' identities but also their behaviour, roles and responsibilities, role they choose to play and how they play. Gender role ideology is one such gender role variable.

Gender Role Ideology (GRI) refers to individual attitudes and ideas about roles and duties of men and women. The GRI is generally viewed as a one-dimensional continuum from traditional to non-traditional or egalitarian (Gibbons et al., 1997; Rajadhyaksha & Velgach, 2015). Rajadhyaksha and Velgach (2015) studied a sample of 405 working men and women in her two cities of India, Mumbai and Bangalore, to explore gender, gender role ideologies (GRI), work-family conflict (WF conflict), both work-to-family (WFC) and family-to-work (FWC) conflict. GRI was evaluated using a variety of measures. The researchers asked questions from two scales and added new ones based on focus groups that reflected concerns in different countries. Five items were extracted from the scale by Treas and Widmer (2000). The second group of items for non-traditional/egalitarian GRI are from general social surveys (Mason & Bumpass, 1975). The third item set is from a broader, ongoing global multicultural family research project such as 'Women are expected to change their behavior after marriage and having children'. This study concluded from findings that gender and gender role theory variables may have limited potential to predict work-home

conflicts in the Indian setting. Rather than relying just on 'physical' gender, WF conflict in transitional economies should be better anticipated by considering GRI. This is because men and women gender roles are changing at different rates in large cities in India. Employment status appears to produce more egalitarian GRIs, but employed women appear to have more egalitarian GRIs than employed men (Rajadhyaksha & Velgach, 2015). Investigating middle age as a life stage was of interest for current research, as people in middle age are at the peak of their careers.

Middle Adulthood as a Life Stage

Middle adulthood is a time of maturation and the highest point of one's intellectual and social skills. Primary ageing and the eventual deterioration of our physical and cognitive abilities are unavoidable in late adulthood (Arnett, 2016).

Middle Adulthood in Indian Context

Kakar's (1989) traditional *Ashramadharma* framework of human development serves as a reference for psychosocial development in the Indian environment. The *Ashramadharma* is divided into four distinct stages. The first is the *Brahmacharya ashram*, where one does apprenticeship and learns skills and information to earn a living. The *Grihastha ashram* is the second stage, in which one is supposed to become a householder and execute obligations connected to home, family, and society. Marriage marks the beginning of the second stage in the Hindu life cycle. This is the householder stage, when you are focused on your family and your job. The householder's primary dharma is to produce children and raise them to be responsible members of society, as well as to work effectively to support a wife, children, and extended family. This is the most materialistic stage of Hindu life, when it is permitted to enjoy sensuous pleasures and seek for monetary riches and success. However, even during the householder period, role-related responsibilities take precedence. Work must be done to

support the family, whether or not it is fun. Marriage, whether pleasant or unhappy, must be

preserved; divorce is forbidden (Arnett, 2016)

Theoretical Framework

Figure 1

Theoretical Framework
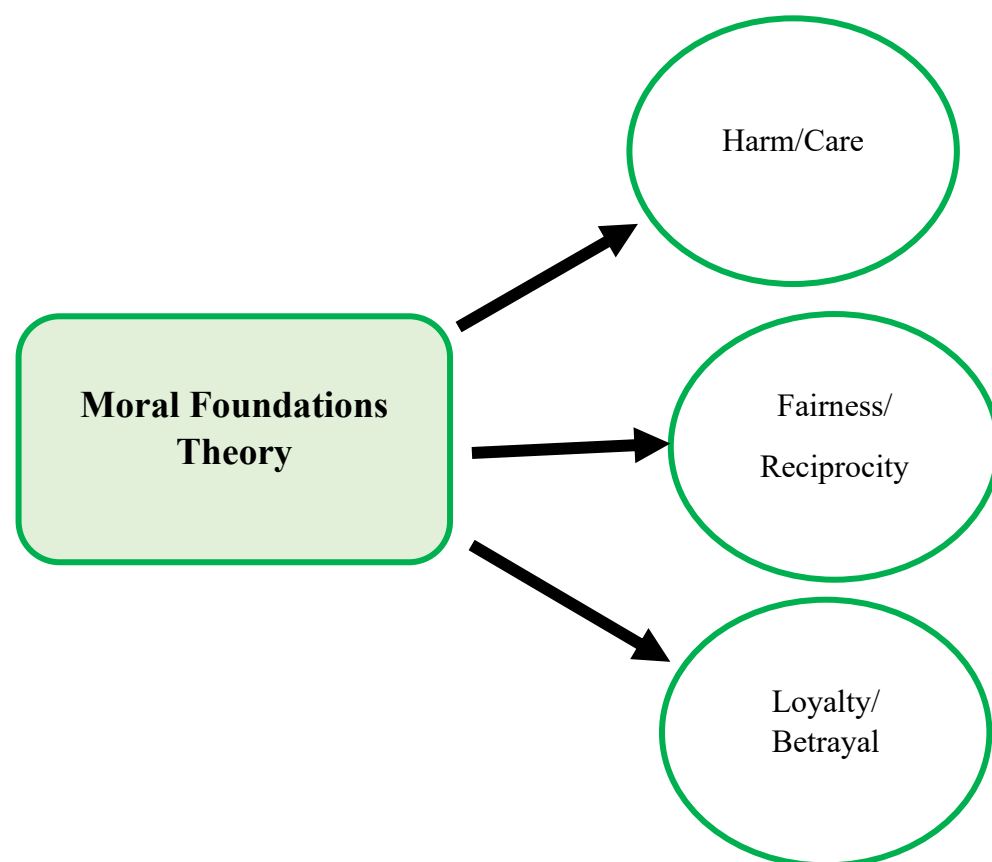
The current study rests on the Moral Foundations Theory (Graham et al., 2009;

Graham et al., 2013) and attempts to explain the relationship between Gender and Gender

Role Ideology and the three Moral Foundations of Harm/Care, Fairness/reciprocity,

Loyalty/Betrayal as a result of the outcomes of the previously done researches in the

department of Human Development and family Studies that brought to light that difference

on the scores of Moral Foundations Questionnaire was evident between men and women but

the reasons to why they understand the situations to be morally incorrect is unknown. Hence,

the study anticipated discovering some novel links between gender, gender role ideology of

participants and Moral Foundations.

Conceptual Framework

Figure 2

Conceptual Framework
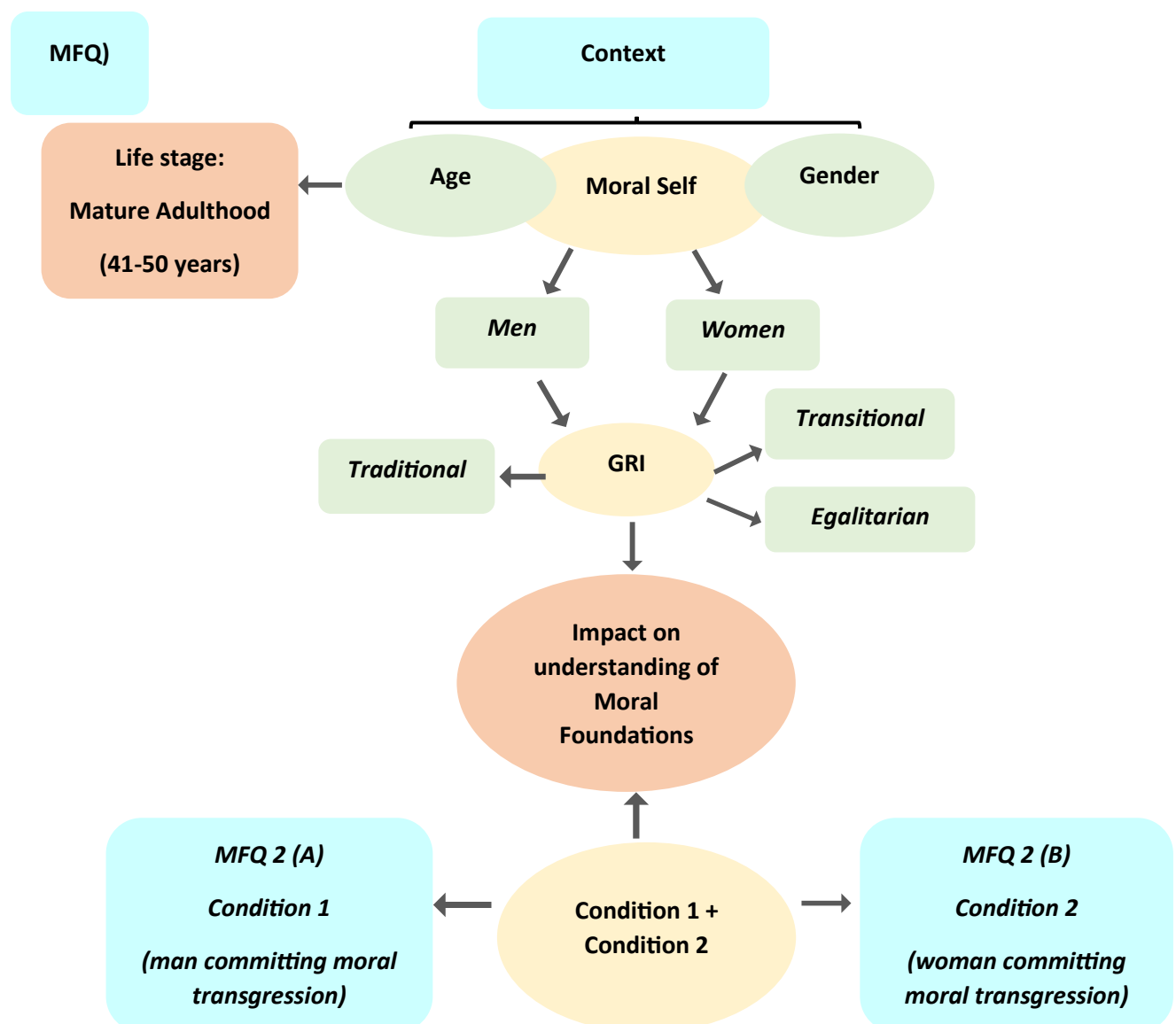
The study looked at the Moral Foundations Theory as a broader framework of morality. The study considers age and gender to be important variables that affected the scores of Moral Foundations Questionnaire (MFQ). Gender-role ideology (GRI) refers to an individual's attitudes and ideas regarding men and women's roles. Gender role ideology (GRI) falls into three types: Traditional, Transitional or Egalitarian. An individual's GRI may affect the way they perceive the transgressions related to foundations of harm/care, fairness/reciprocity and loyalty/betrayal for which, the study is designed to place hypothetical conditions of moral transgressions to the participants to which they respond by answering closed ended questions that tap various areas of understanding a moral transgression. Considering gender as important variable that could affect have affected the perception of moral foundations, two hypothetical priming conditions were placed, one with man as the moral transgressor, another as woman as moral transgressor for each foundation.

Rationale of Study

Studies on MFQ show gender differences across cultures on specific foundations. Researches done in the Department of Human Development and Family Studies in the Maharaja Sayajirao University of Baroda since 2018 have identified gender differences in the perception of MFQ as women scored significantly higher than men on all Moral Foundations. Gender and Gender Role Ideology as important variables, could influence the understanding of Moral Foundations. Hence, the current study focussed on gender and GRI as important variables and difference in perception of MFQ by mature adults. Through this study aimed to identify the contribution of an individual's gender role ideology in their understanding of moral foundations.

Observations in the previous studies also show the difficulties faced by the researcher while getting the MFQ filled by the participants because participants wanted more context to

the items of MFQ (Ganesh, 2019; Derasari, 2022). Hence, in this study, priming material was provided where context was specified to evoke responses to specific moral foundations: once where a man is committing moral transgression and other where a woman is committing moral transgression. Thus, it was thought fit to use an experimental design.

Research Objectives

Broad Objectives

To examine the influence of gender and gender role ideology on the understanding of three Moral Foundations (Care/Harm, Fairness/Cheating, Loyalty/Betrayal) among mature adults of Vadodara city.

Specific Objectives

1. To examine the relationship between three moral foundations and gender role ideology.
2. To examine the effect of gender-based priming on scores of Moral Foundations questionnaire within and between groups, if any.

Table 1

Table of Abbreviations

Abbreviations	Full Form and Detail
GRI	Gender Role Ideology
MFQ	Moral Foundations Questionnaire
MFT	Moral Foundations Theory
MFQ 0	Moral Foundations Questionnaire without priming
MFQ 1	Moral Foundations Questionnaire administered after priming with man as moral transgressor
MFQ 2	Moral Foundations Questionnaire administered after priming with woman as moral transgressor
H0	Scores on harm/care foundation without priming
H1	Scores for harm/care foundation with prime when husband causes emotional harm to wife
H2	Scores for harm/care foundation with prime wife causes emotional harm to husband
F0	Scores on fairness/reciprocity foundation without priming
F1	Scores for fairness/reciprocity foundation with prime when father denies rights to daughter
F2	Scores for fairness/reciprocity foundation with prime when mother denies rights to son
L0	Scores on loyalty/betrayal foundation without priming
L1	Scores for loyalty/betrayal foundation with prime when husband disloyal in marriage
L2	Scores for loyalty/betrayal foundation with prime when wife disloyal in marriage

Method

Research Design

A repeated measures experimental design was used to conduct the study. Repeated measures include a wide range of research models, such as comparing two treatments to the same group of individuals, comparing multiple treatments to the same group of individuals at various levels of two or more factors, and comparing the means of various scales that are related to one another and use the same measurement method (Kraska, 2010). When multiple measurements of a dependent variable are needed on the same individuals, or matched individuals, under various conditions, spanning two or more time periods, repeated measures experiments are appropriate. Repeated measures design, as the term suggests is an experimental design where the same participants take part in each independent variable condition, more than once (repeatedly). In this study, it meant that the same group of participants were exposed to each experimental condition. The study also used correlations to understand the relationship between an individual's Gender Role Ideology and Moral Foundations.

Sample

Multiple studies were done previously in the Department of Human Development and Family Studies, The Maharaja Sayajirao University of Baroda, that used MFQ along with other tools that best fitted the need of their research (Pacheco, 2018; Ghia, 2018; Ganesh, 2019; Gokhale, 2020; Pasta, 2020; Borah, 2021; Bordoloi, 2021). After systematic analysis of the data collected on MFQ in all the previous studies, the major results showed that the women scored significantly high on all moral foundations than men across all age groups. However, participants in the age group 41-50 years scored significantly higher on all foundations comparted to participants in 18-30 years and 31-40 years age brackets. As the

present study examined moral foundations in detail using the experimental method, it was decided to included participants from the age range of 41-50 years only. Based on the results of the previous studies, the other inclusion criteria for sample in this study were kept similar such as, level of education, employment, and relationship status. The locale for the present study was Vadodara, Gujarat. The sample size was 30 mature adults- 14 men and 16 women. Participants were required to be Vadodara residents, self-employed or into paid service between the ages of 41 to 50, having at least a bachelor's degree in any field and be married. The study had a convenience sample where the sample was purposively selected.

Variables

Gender and gender role ideology were considered independent variables, while scores on moral foundations questionnaire was considered a dependent variable.

Tools

The study used the following tools to measure GRI and MFQ. The tools consisted of demographic information form, Moral Foundations questionnaire (Graham et. al. 2009), Gender Role Ideology scale (Rajadhyaksha & Velgach, 2015) and a set of closed-ended constructed by the researcher based on priming videos questions that assessed participants views on if and why they considered the situations on the videos wrong, what was wrong about it and to what extent was it wrong.

1. The demographic form sought to gather background information about their age, educational level, employment and marital status.

2. Items in Gender Role Ideology Scale by Rajadhyaksha and Velgach, (2015) scale measured various areas of gender roles in daily living. The scores on the scale helped to divide participants as having Traditional, Co-existing or Egalitarian GRI. (Refer Appendix A for the GRI scale)

3. Moral Foundations Questionnaire (Graham et. al. 2009) is drawn from the Moral Foundations Theory. It is centered on five moral foundations: Harm/Care, Fairness/Cheating, Loyalty/Betrayal, Authority/Subversion and Sanctity/Degradation. It explores the origin and the differences in human moral reasonings.

4. Close-ended questionnaire to be filled by participants post-priming was developed based on the videos relevant to foundations of harm/care, loyalty/betrayal, fairness/reciprocity only. It assessed 5 areas:

   a) Is the situation wrong?

   b) What was morally wrong in the situation?

   c) Who is doing morally wrong action in this situation?

   d) To what extent is the situation wrong?

   e) Why is the situation wrong?

Questions b, c, e were multiple choice questions where a participants could mark as many options as applied. Question e was kept open for the participants to respond in detail, the response could be typed in the form or communicated verbally. Question d used a 6-point likert scale with responses ranging from 'not at all wrong' to 'extremely wrong'.

All tools were also translated in Hindi so that they were user friendly and easy to understand for the participants. (Refer to APPENDIX A for tools)

Criteria of Selecting Priming Material

Results of previous studies in the department of Human Development and Family Studies suggested age group 41-50 years scored significantly higher on all foundations than age group 18-30 years and 31-40 years. Authority/subversion and Sanctity/degradation were the only two foundations showed gender difference within the bigger group but was no significant gender difference was reported in the age group of 41-50 years. Hence, the current

study, focused on only three foundations harm/care, that were important to this age and gender difference were observed.

For each of the three foundations of harm/care, fairness/cheating, loyalty/betrayal video clips were selected from popular Bollywood movies. Situations portrayed in the videos were restricted to the Indian family context. A larger pool of priming materials (7-8 videos) was tested with different individuals having characteristics similar to the final sample. This helped in selecting and editing the priming material as required in the study. Opinions and perceptions of participants about actions of the protagonist in accordance to the three moral foundations: care/harm, loyalty/betrayal, fairness/cheating were checked for ease in understanding the video, familiarity with the videos or films, clarity in procedures. Based on their suggestions about understanding the materials and their appropriateness, a set of 6 videos were finalized, three with a man as the protagonist and three with women as the protagonist. In all six videos, the protagonist engages in a moral transgression – emotional abuse, unfair sharing of property rights and disloyalty in marriage. Each video was approximately 5 minutes long. Videos shown to the participants were free of any illegal or sensitive subject matter. They were either downloaded from YouTube or edited from a DVD purchased from a DVD library.

Table 2

Priming Materials

	Moral Transgression	Man as Moral Transgressor	Woman as Moral Transgressor
Harm/Care	Emotional abuse in marriage	**Movie name:** Life in a Metro (2007)	**Movie name:** Ek Villain (2014)
		Description: The movie clips display the husband verbally abusing his wife.	**Description:** The movie clip displays the wife verbally criticizing her husband in a harsh manner.
Fairness/Reciprocity	Denial of rights in parent-child relationship	**Movie name:** Dil Dhadakne Do (2015)	**Movie name:** Bahubali 1 (2015)
		Description: The movie clip shows the father denying the rights of his daughter to take a decision to get divorced from her husband with whom she is not happy.	**Description:** This clip is taken from the part after the war where according to the rule, the son who won the battle was the rightful king, but his right was denied by the mother and the throne was given to the adopted son with no reason mentioned.
Loyalty/Betrayal	Cheating spouse	**Movie name:** Kabhi Alvida Na Kehna (2006)	**Movie name:** Kabhi Alvida Na Kehna (2006)

	Description: This prime was prepared by merging 3 clips from the movie starting from portraying the problem in marriage leading to the husband confessing his love for another woman outside marriage. The last scene shows the reaction of the wife when she learns about her husband's betrayal.	**Description:** This prime was prepared by merging 3 clips from the movie starting from portraying the problem in marriage leading to the wife confessing her love for another man outside marriage. The last scene shows the husband's reaction when he learns about his wife's betrayal.

Pilot Studies

The Moral Foundation and GRI questionnaires were pilot tested on two people: a man and a woman, respectively who matched the criteria of the sample to check if it was understandable to the target group.

Pilots were again conducted with a separate set of individuals following each step of the planned procedure of the research to check all tools and the final set of priming materials together. These pilot participants were able to respond comfortably to all measures. They suggested using a separate device for showing the videos, hence, in the data collection procedure, two devices were used, laptop for showing videos and tablet to fill up the questionnaires.

Procedure of Data Collection

Figure 3

Procedure of Data Collection

Demographic + Filling of MFQ-1 (without any priming) and Gender Role Ideology (GRI) questionnaire

7 days gap

Priming-1 (3 situations of harm, unfairness and disloyalty, where man is committing moral transgression)

+

Closed ended questions

10 days gap

Priming-2 (3 situations of harm, unfairness and disloyalty, where woman is committing moral transgression)

+

Close ended questions
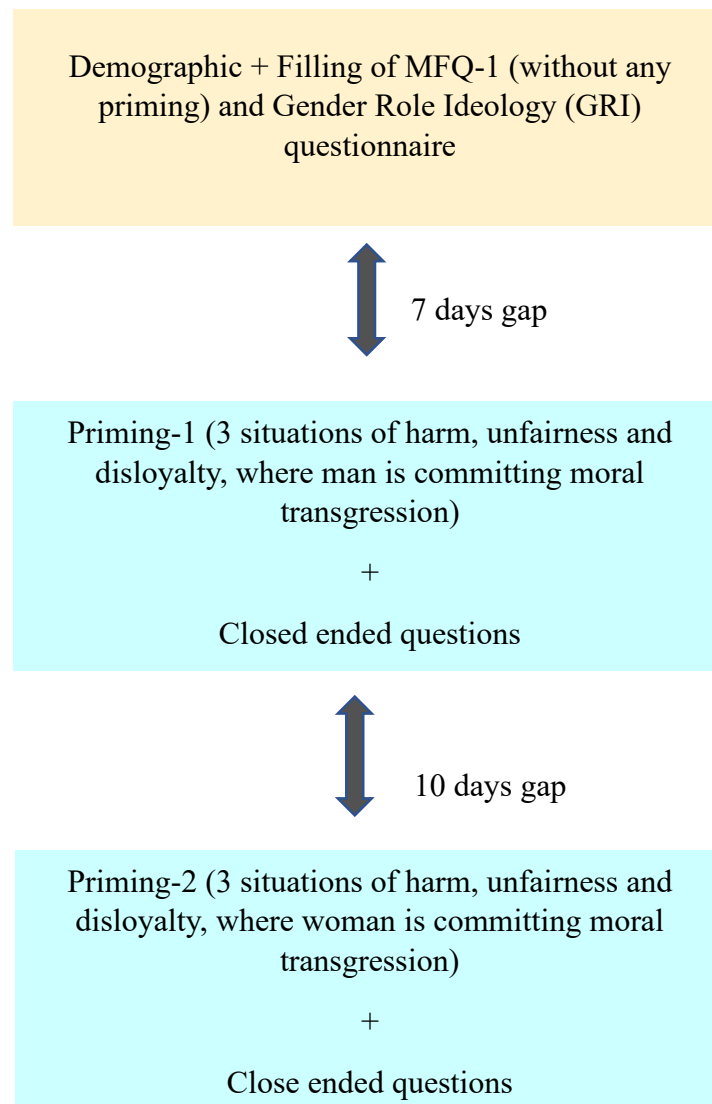
Participants fulfilling the sampling criteria were approached through calls and texts and were informed about the research purpose. Only when they agreed, a mutually convenient time and place were decided for the first meeting where they were explained the purpose of research and were assured confidentiality and anonymity of their responses. The informed consent form was filled up by the participants. The researcher needed to meet each

participant thrice with a gap of 7-10 days between each meeting. When the researcher met the participant for the first time, the next two meetings were scheduled. The second and the third meetings included presenting priming videos. In the second meeting, videos of a man committing moral transgression (harm, unfair, disloyal behavior) were shown and in the third meeting, woman committing moral transgressions were shown (harm, unfair, disloyal behavior). A gap of 7 days was kept between the first and the second meeting and a gap of 10 days was kept between second and the third meeting to minimize the confounding effect of the previously shown videos. After viewing each video, the participants filled the closed-ended questionnaire constructed by the researcher to understand aspects of transgression such as, who was the transgressor, intensity of transgression, reasons of why the situation was wrong according to them etc. After this, the Moral Foundations Questionnaire was filled by each participant.

Ethical Considerations

Participation in the study was voluntary. To guarantee openness, all participants were briefed about the study in advance and ensured of data confidentiality and anonymity of their responses. Written informed consent was sought. Participants could withdraw from the study at any time. They were assured that information gathered during the study will be solely used for research purposes. At the end of the study, a summary of results would be shared with the participants. The study was approved by the faculty-level Institutional Ethics Committee for Human Research (IECHR/FCSc/M.SC.2022/49).

Research Hypothesis

Between Group 1: Men and Women

Score on MFQ for each foundation will be calculated for men and women in which women will score significantly high on all moral foundations with and without priming.

Between Group 2: Traditional, Transitional and Egalitarian

1. Individuals with traditional and transitional GRI will score high on all moral foundations where a woman is committing moral transgression (H2, F2, L2).

2. Participants with Egalitarian GRI will show no difference in scores on MFQ with or without priming.

Plan of Analysis

JASP online software was used for the quantitative analysis. Data was cleaned and documented in MS Excel files and later transferred to JASP for statistical tests. The scores on each Moral Foundation were obtained across the three meetings were obtained and compared based on gender. Paired T-test was conducted based after normality check for within group comparison on MFQ. Correlation test was done to compare the scores on Gender Role Ideology Scale to scores on Moral Foundation questionnaire.

Results

The results of the study are presented in four sections:

Section I: Demographic Profile of Participants

Section II: Inferential Statistics, *t*-test Results and Correlations

Section III: Descriptive Analysis of Response on Priming

Section IV: Qualitative Analysis of Responses on Priming

Section I: Demographic Profile of Participants

Figure 4

Age Distribution of the Participants
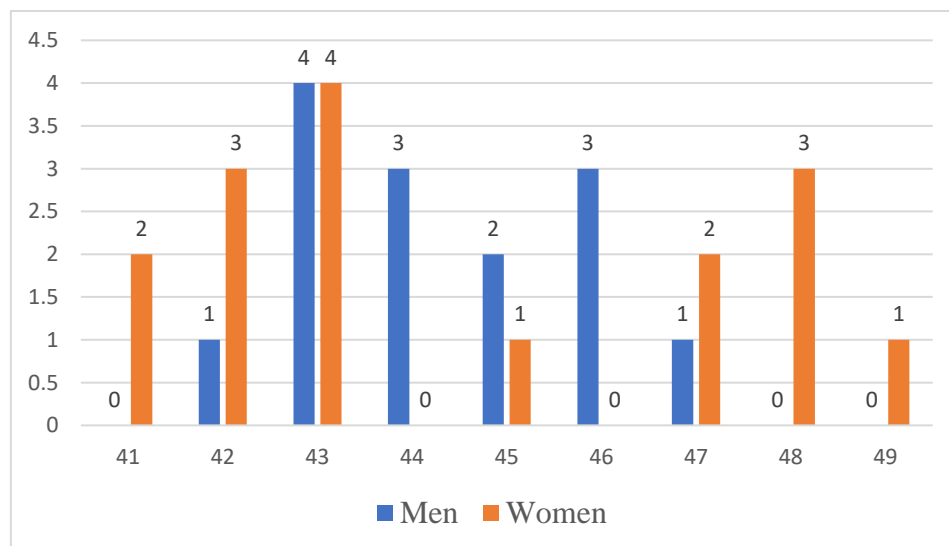
Figure 4 displays the age distribution of all the participants between the age range of 41-50 years. In the study, there were 30 participants - 14 men and 16 women. As per the sampling criteria, all the participants were Vadodara residents, self-employed or into service, having at least a bachelor's degree in any field and married.

Table 3

Socio Demographic Characteristics of Participants (N=30)

Characteristics	Men (n=14)		Women (n=16)		Total (N=30)	
	n	%	n	%	N	%
Education						
Graduation	11	78.57	8	50	19	63.33
Masters and PhD (completed)	3	21.42	6	37.5	9	30
Masters and PhD (pursuing)	1	7.14	1	6.25	2	6.66
Current Employment Status						
Service	6	42.86	13	81.25	19	63.33
Self-employed	8	57.14	3	18.75	11	36.67
Occupation						
Teacher	0	0	9	56.25	9	30
Engineer	7	50	2	12.5	9	30
Professionals	7	50	1	6.25	8	26.67
Business Wo/men	0	0	2	12.5	2	6.66
Others	0	0	2	12.5	2	6.66

As seen in the table 3, majority of the participants (11 men, 8 women) had completed their graduation whereas, nine participants had completed their Masters and PhD (3 men, 6 women). Majority of the participants were into service (6 men, 13 women) and others were self-employed (8 men, 3 women) wherein most of them were from the field of Engineering (7 men, 2 women) and Education (9 women). Women were working in fields of Business (2), Law (1), Nursing (1), and Lab Technology (1), whereas men were working in fields of Banking (1) and Chartered Accountancy (6).

Section II: Inferential Statistics, *t*-test Results and Correlations

This section describes scoring trends of study participants across two scales – Gender Role Ideology and Moral Foundations. *t*-Tests on Moral Foundations Questionnaires conducted across 3 meetings are presented. Finally, correlation analysis between scales is presented.

Scoring Trends on Gender Role Ideology Scale

GRI scale consisted of 16 items. A 6-point Likert scale with responses ranging from 'Strongly Agree' to 'Strongly Disagree' was used by the participants to respond to the questions. Mean scores on the scale were calculated for each participant and mean scores ranging between 3-3.99 indicated transitional GRI whereas, mean scores less than or equal to 2.99 indicated traditional GRI and mean scores greater than or equal to 4 indicated an egalitarian GRI i.e. An egalitarian or non-traditional GRI was indicated by a high score on all measures. As evident in Table 2, the scores on GRI ranged from 2.68 to 5.18.

Table 4

Mean Score Distribution of Participants on Gender Role Ideology Scale (N=30)

Dimensions	Men		Women		
	n	M	n	M	N
Traditional	3	2.12	2	2.9	5
Transitional	7	3.22	4	4.75	11
Egalitarian	4	4.75	10	4.14	14

From table 4, it is observed that five (3 men, 2 women) participants scored less than three indicating a Traditional Gender Role Ideology. Eleven (7 men, 4 women) participants scored within the mean range of 3.00 - 3.99 indicating Transitional Gender Role Ideology and interestingly, a majority of 14 (4 men, 10 women) participants scored more than 3.99 indicating an Egalitarian Gender Role Ideology. Women were more egalitarian than men when examining gender roles.

Since the group sizes under each GRI category was very small, further statistical tests could not be conducted to compare these groups.

Scoring Trends on Moral Foundations Questionnaire

Scoring on the MFQ was done as per norms stated. Scores in MFQ run from 0-30 for each of the five foundations of morality. Without priming, mean scores of men was reported higher than women on all three foundations of H0 (M=25.2, SD=2.72), F0 (M=23.21, SD=3.64), L0 (M=25.35, SD=3.97). With priming, with man as moral transgressor, women scored high on two foundations of H1 (M=26.43, SD=3.22) and F1 (M=24.12, SD=2.44). Mean score of men was reported higher than women in the foundation of loyalty L1 (M=25, SD=3.44). With priming, with woman as moral transgressor, women scored higher on the two foundations of fairness/reciprocity F2 (M=24, SD=3.38) and loyalty/betrayal L2 (M=26.25, SD=3.53) whereas, men scored high on the harm foundation H2 (M=27.35, SD=2.7) however, mean differences between genders was not significant.

Normality tests were done to decide whether to do parametric or non-parametric tests. *t*-Tests were conducted to compare the scores of participants between the three times when the participants filled the Moral Foundations Questionnaire. Student *t*-test were conducted for data that was normally distributed and for when difference between the scores of moral foundations questionnaires administered at different times was significant in normality test, Wilcoxon *t*-test was run. Following tables display the significant results on MFQ without priming (MFQ 0) and after priming, once when the man was committing moral transgression (MFQ 1) and next when a woman was committing moral transgression (MFQ 2) and between the two primes (MFQ 1 and MFQ 2).

Table 5

Gender Differences in Harm/Care Foundation across Time (N=30)

Comparisons	Measure 1		Measure 2		Assumption check		Paired *t*-Test		
	M	SD	M	SD	W	p	t	df	p
Pre-prime (MFQ 0) - Prime 1 (MFQ 1)									
Overall	24.5	0.15	26.2	2.93	0.88	0.003	2.29	29	0.02*
Men	25.2	2.72	26.07	2.67	0.96	0.8	0.86	13	0.4
Women	23.87	4.57	26.43	3.22	0.79	0.003	15	15	0.02*
Pre-prime (MFQ 0) - Prime 2 (MFQ 2)									
Overall	24.5	0.15	27.3	2.79	0.855	7.83	3.46	29	0.002**
Men	25.2	2.72	27.35	2.7	0.95	0.62	2.48	13	0.02*
Women	23.87	4.57	27.25	2.955	0.79	0.003	6	15	0.01*
Prime 1 (MFQ 1) - Prime 2 (MFQ 2)									
Overall	26.2	2.93	27.3	2.79	0.95	0.27	1.66	29	0.1
Men	26.07	2.67	27.35	2.7	0.95	0.71	1.36	13	0.19
Women	26.43	3.22	27.25	2.955	0.96	0.71	0.9	15	0.35

Note: * *p* < .05, ** *p* < .01, *** *p* < .001

Table 5 depicts scores on MFQ compared between time 1 (without prime) and time 2 and 3 (with prime) for the entire sample, for the harm/care foundation. Significant differences were found in MFQ 0 (M=24.5, SD=0.15) and MFQ1 (M=26.2, SD=2.93) t (29) = 2.29 (p=0.02) scores indicating that the entire sample considered a husband causing emotional harm to his wife to be wrong. Difference was also significant between the scores of MFQ 0 (M=24.5, SD=0.15) and MFQ 2 (M=27.3, SD=2.79) t (29) = 3.46 (p=0.002) indicating that all participants also considered a wife causing emotional harm to her husband wrong. Significant difference was not found between the scores of MFQ 1 (M=26.2, SD=2.93) and MFQ 2 (M=27.3, SD=2.79) t (29) = 1.66 (p=0.1), indicating that participants considered causing emotional harm to be a serious moral transgression irrespective of whether it was caused by a man or a woman.

When scores of men were compared across time, significant difference between the scores of MFQ 0 (M=25.2 , SD=2.72) - MFQ 2 (M=27.35, SD=2.79) t (13) = 2.48 (p=0.02) indicated that men were sensitive too emotional harm caused by wife but not when husband was causing emotional harm (MFQ1). Significant differences were not found between scores of men between MFQ 0 (M=25.2, SD=2.72) and MFQ1 (M=26.07, SD=2.67) and MFQ1 (M=26.07, SD=2.67) and MFQ2 (M=27.35, SD=2.79). On the other hand, when women's scores were compared between times, significant difference were found between the scores of MFQ 0 (M=23.87, SD=4.57) - MFQ 1 (M=26.43, SD=3.22) t(15) = 15 (p=0.02) and MFQ 0 - MFQ 2 (M=27.25, SD=2.9) t(15)=6 (p=0.01) indicating that women considered emotional harm to be wrong, irrespective of whether it was caused by men or women. Like in case of men, difference was not significant between the scores of MFQ 1 (M=26.43, SD=3.22) and MFQ 2 (M=27.25, SD=2.9) for women also.

Overall, it may be concluded that while both men and women considered emotional harm to be morally wrong, when the wife caused emotional harm to the husband, it was considered to be wrong significantly more by men.

Table 6

Gender Differences in Fairness/Reciprocity across Time (N=30)

Comparisons	Measure 1		Measure 2		Assumption check		Paired *t*-Test		
	M	SD	M	SD	W	p	t	df	p
Pre-prime (MFQ 0) - Prime 1 (MFQ1)									
Overall	22	5.06	23.8	2.44	0.91	0.01	1.81	29	0.08
Men	23.21	3.64	23.42	2.47	0.9	0.12	0.02	13	0.84
Women	21	5.9	24.12	2.44	0.9	0.08	26	15	0.05
Pre-prime (MFQ 0) - Prime 2 (MFQ 2)									
Overall	22	5.06	23.66	3.08	0.84	5.00	1.66	29	0.1
Men	23.21	3.64	23.28	2.78	0.96	0.86	0.11	13	0.91
Women	21	5.9	24	3.38	0.89	0.07	1.7	15	0.09

Prime 1(MFQ 1) - Prime 2 (MFQ 2)									
Overall	23.8	2.44	23.66	3.08	0.98	0.85	0.22	29	0.822
Men	23.42	2.47	23.28	2.78	0.95	0.66	0.19	13	0.84
Women	24.12	2.44	24	3.38	0.98	0.98	0.13	15	0.89

Note: * $p < .05$, ** $p < .01$, *** $p < .001$

Table 6 displays no significant difference between the scores of MFQ 0, MFQ 1 and

MFQ 2 between men and women in the foundation of fairness/reciprocity.

Table 7

Gender Differences in Loyalty/Betrayal across Time (N=30)

Comparisons	Measure 1		Measure 2		Assumption check		Paired *t*-Test		
	M	SD	M	SD	W	p	t	df	p
Pre-prime (MFQ0) - Prime 1 (MFQ1)									
Overall	24.3	4.46	24.1	3.84	0.97	0.74	0.19	29	0.84
Men	25.35	3.97	25	3.44	0.92	0.27	0.3	13	0.76
Women	23.37	4.78	23.37	4.12	0.98	0.99	0	15	1
Pre-prime (MFQ 0) - Prime 2 (MFQ 2)									
Overall	24.3	4.46	26.13	3.29	0.94	0.13	2.52	29	*0.01
Men	25.35	3.97	26	3.13	0.92	0.28	0.74	13	0.46
Women	23.37	4.78	26.25	3.53	0.95	0.52	2.63	15	*0.01
Prime 1(MFQ 1) - Prime 2 (MFQ 2)									
Overall	24.1	3.84	26.13	3.29	0.98	0.86	2.65	29	*0.01
Men	25	3.44	26	3.13	0.97	0.89	0.83	13	0.41
Women	23.37	4.12	26.25	3.53	0.96	0.76	3.09	15	*0.01

Note: * $p < .05$, ** $p < .01$, *** $p < .001$

In table 7, significant differences in the scores between MFQ 0 (M=24.3, SD=4.46) -

MFQ 2 (M=24.1, SD=3.84) t (29) = 2.52 (p=0.01) for overall sample indicated that

participants considered betrayal by a woman to be more serious transgression. Significant

differences between MFQ 1 (M=23.37, SD=4.12) -MFQ 2 t (29) = 2.65 (p=0.01) were also

reported indicating that all participants considered betrayal by the wife to be wrong

significantly more. There were no significant differences when men's scores were compared

for loyalty/betrayal across three times (MFQ0-MFQ1; MFQ 1- MFQ 2; MFQ 0- MFQ 2) that

the MFQ was administered. Differences were significant for women on MFQ 0 (M23.37=,

SD=4.78) - MFQ 2 (M=26.25, SD=3.53) t (15) = 2.63 (p=0.01) and MFQ 1 (M=23.37,

SD=4.12) - MFQ 2 (M=26.25, SD=3.53) t (15) = 3.09 (p=0.01) suggesting that women were

sensitive to primes portraying betrayal or disloyalty in marriage irrespective of the gender of

the transgressor.

Correlations across GRI and MFQ

No correlations were found between GRI and MFQ. The following correlation table

shows significant internal correlations between foundations each time they were administered

- MFQ 0, MFQ 1 and MFQ2.

Table 8

Correlation among Moral Foundations across Time (N=30)

			Pearson			Spearman		
			r		p	rho		p
H0	-	F0	0.708	***	1.221e-5	0.548	**	0.002
H0	-	L0	0.658	***	7.824e-5	0.521	**	0.003
F0	-	L0	0.607	***	3.711e-4	0.472	**	0.009
L0	-	L1	0.373	*	0.042	0.408	*	0.025
L0	-	L2	0.510	**	0.004	0.525	**	0.003
H1	-	F1	0.455	*	0.011	0.499	**	0.005
H1	-	L1	0.415	*	0.023	0.461	*	0.010
F1	-	L1	0.432	*	0.017	0.409	*	0.025
H2	-	F2	0.571	***	9.707e-4	0.479	**	0.007
H2	-	L2	0.471	**	0.009	0.450	*	0.013
F2	-	L2	0.316		0.089	0.249		0.185

*Note: * p < .05, ** p < .01, *** p < .001*

Table 8 shows correlation between Moral Foundations across time. Correlations within the scores of MFQ 0, MFQ 1 and MFQ 2 were noted. Significant correlation was found between H0-F0 (r=0.708, p<0.005) indicating that when scores of fairness/reciprocity increase and for H0-L0 (r=0.65, p<0.005), when scores on loyalty increased, scores on harm with no prime also showed an increase. Significant difference between F0-L0 (r=0.6, p<0.005) was also reported indicating that with no priming, when scores on loyalty/betrayal increased, scores on fairness/reciprocity also increased. There were significant differences noted between harm and fairness such as H1-F1 (r=0.45, p=0.01) indicating that when participants gave importance to fairness when man showed unfair behavior there was a corresponding rise in the scores on harm/care foundation when man was emotionally harming, similarly, between H2-F2 (r=0.57, p<0.05) suggesting that for participants for whom fairness was important when a man was protagonist, harm was also important when a man was a protagonist. There were significant correlations also noted between H2-L2 (r=0.47, p=0.009) indicating corresponding rise in score of loyalty/betrayal and harm/care foundation when woman was the transgressor. Lastly, for the entire sample, there was a corresponding rise in loyalty/betrayal and fairness/cheating scores when women were transgressing F2-L2 (r=0.31, p=0.08).

Ideology wise correlations between GRI and Moral Foundations was also calculated which showed significant results in all three ideologies with in the MFQ scores. For participants with traditional GRI, there was no significant correlation between traditional GRI and MFQ. However, internal correlations were reported between the scores on MFQ for all participants (Refer APPENDIX A for full correlation table).

For participants with traditional GRI, mild significant positive correlation between F0-F2 (r=0.88, p=0.04) indicated increase in the score on the foundation of fairness/reciprocity when woman showed unjust behavior showed corresponding rise in the

scores of fairness when no context was given. Correlation between H2-F2 (r=0.84, p=0.07) suggested that when priming where a woman was committing moral transgression was shown, increase in score of fairness foundation also increased score on harm.

For participants with transitional GRI, no significant correlation was found between transitional GRI and Moral Foundations. With no priming, when score on loyalty L0 increased, score on harm H0 also increased (r=0.605, p=0.049). With priming when woman was being unfair, score on fairness with no priming also increased (r=0.77, p=0.005).

For participants with egalitarian GRI, without priming, correlations were significant between H0-F1 (r-0.72, p=0.003) similarly between H0-L0 (r=0.68, p=0.007) showing that rise in the scores of moral foundations of fairness and loyalty will also increase the scores on the foundation of harm without priming. Similar trends in F0-L0 (r=0.752, p=0.002) indicate increase in loyalty increase scores on fairness. Effect of priming can be observed from significant correlations between H1-F1 (r=0.706, p=0.04) and F1-L1 (r=0.7, p=0.005). It is interesting to note that for participants with egalitarian GRI, there were no significant correlations between the foundations when women were transgressors.

Hence, each time MFQ is administered after priming videos, a significant internal correlation was found between the scores of MFQs indicating the effectiveness of priming on each foundation.

Section III: Descriptive Analysis of Response on Priming

This section presents the analysis of responses on priming videos MFQ-1 being where man is the transgressor and MFQ-2 being where a woman is committing moral transgression. Videos were Bollywood clips of 2-4 minutes each for foundation of harm showed emotional harm by husband or the wife in marriage, videos of fairness showed denial of rights by father or the mother in family context, videos of loyalty showed betrayal or disloyalty to spouse by either of the partners.

Figure 5

Frequency Distribution of Acts Considered as Moral Transgressions (N=30)
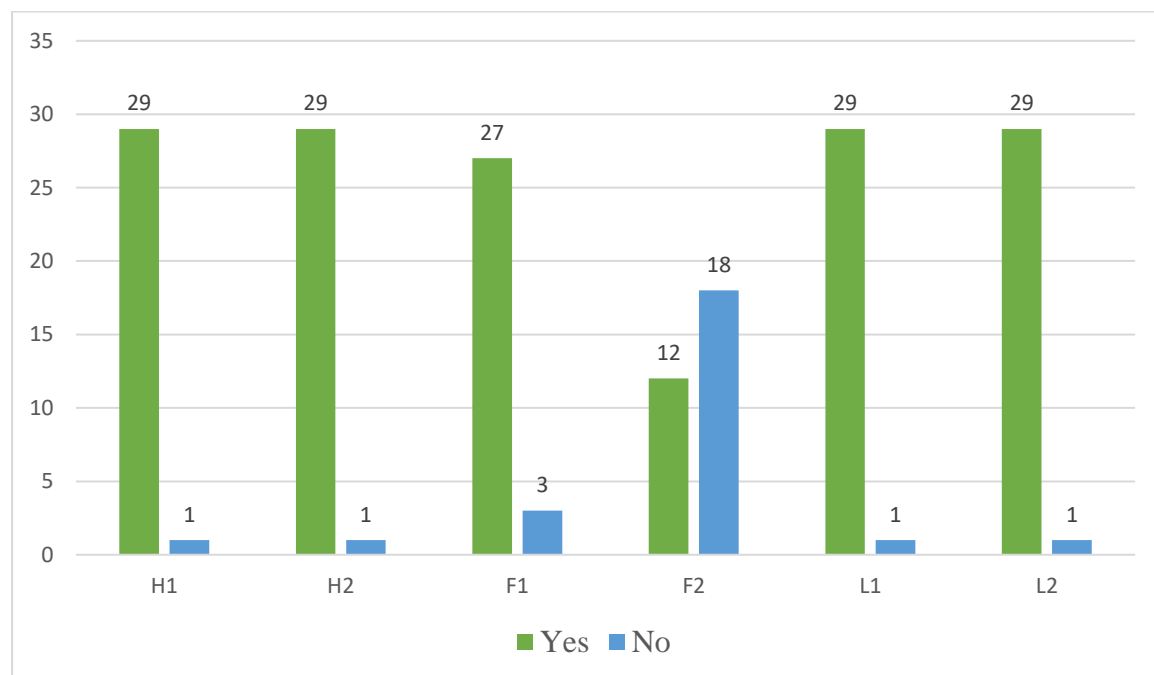
Note: This question was a single-response selection question

Figure 5 represents the number of responses on the first question after priming in which the participants selected if they considered the situation wrong. In both situations of priming, when a man or a woman causes emotional harm to their spouse, it is considered to be a moral transgression by majority (n=29) participants. Similarly, whether a man or a woman betrays their spouse, it was considered to be absolutely wrong by majority of

participants (n=29). Interestingly, in the foundation of fairness/reciprocity, when a father shows unfair behavior towards daughter, majority (n=27) participants thought it was wrong however, but when a mother is unfair towards her son, fewer participants (n=18) considered it to be morally incorrect. Only some (n=12) participants considered it to be morally wrong. This could be because of familiarity with the plot of the film, in which valid reasons for the mother's decision are later revealed.

Figure 6

Frequency Distribution of Responses on the Intensity of Moral Transgression (N=30)
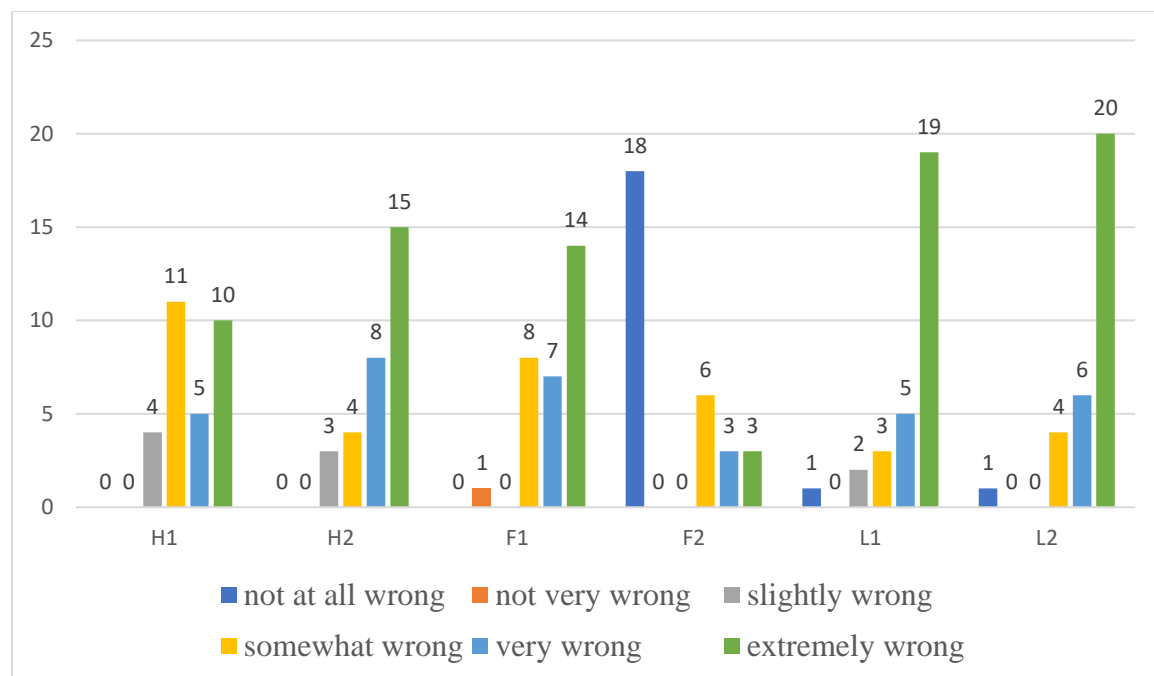
Note: This question was a multiple-choice question

Figure 6 represents the number of responses on the intensity of moral transgression. 6-point Likert scale was used to assess the intensity of moral transgression in the prime selected for specific foundations. The responses ranged from 'not at all wrong' to 'extremely wrong.' The participants were allowed to select only one response in this question.

In the foundation of harm/care when a man causes emotional harm to his wife, some (n=11) participants considered it to be somewhat wrong. For 15 participants, the situation was extremely wrong, a total of 8 participants considered the situation to be very wrong

displaying the intensity of wrongness of situation to be very high when a woman was causing emotional harm to the husband.

In the foundation of fairness/reciprocity participants (n=14) considered unfair behavior from a man to be extremely wrong. Interestingly, majority of (n=18) participants did not consider mother's action to be morally incorrect when she denied the rights to the son whereas few (n=6) participants considered it to be somewhat wrong.

For the foundation of loyalty/betrayal, 19 participants considered betrayal by a husband to be extremely wrong, whereas 20 participants thought betrayal by the wife was extremely wrong.

Table 9

Responses on Who was Morally Wrong in the Situation (N=30)

	Options	n
H1	husband	30
	wife	1
H2	husband	1
	wife	29
F1	father	28
	mother	17
F2	father	0
	mother	12
L1	husband	28
	wife	17
	husband's girlfriend	
L2	husband	2
	wife	28
	wife's boyfriend	20

Note: This question was a multiple-selection question

As evident in Table 9, in the foundation of harm/care, for H1 all participants (n=30) considered that the husband was wrong, and one participant considered both the husband and

wife (n=1) to be wrong. Similarly, in H2, participants (n=29) considered that the wife was

wrong, while only one participant considered both the husband (n=1) and wife to be wrong.

In the foundation of fairness/reciprocity, majority of (n=28) participants considered the father

to be wrong in not granting rights to his daughter. Some participants (n=17) considered the

mother to be morally wrong when she did not give property to the rightful son. All the 12

participants who considered the situations to be wrong, pointed out that the mother was the

moral transgressor. In loyalty/betrayal, for L1 most participants (n=28) considered the

husband to be a moral transgressor, while some participants (n=17) also thought that the

husband's girlfriend was committing moral transgression in the situation. In L2, majority of

the participants (n=28) considered the wife to be a moral transgressor, while some

participants (n=20) also thought that the wife's boyfriend was committing moral

transgression.

Table 10

Responses on What was Morally Wrong in the Situation

	Options	n
H1	The wife is being emotionally harmed.	28
	The husband is cruel.	13
	The wife is weak and vulnerable.	8
	The husband is being emotionally harmed.	2
	The husband is weak and vulnerable.	1
	The wife is cruel.	1
H2	The husband is being emotionally harmed.	28
	The husband is weak and vulnerable.	24
	The wife is cruel.	22
F1	The daughter was treated differently than the son.	30
	The daughter was denied her rights.	25
	The father was unjust towards the daughter.	25
	The father was unjust towards the son.	22
	The son was not treated fairly.	21

F2	The son was denied his rights.	12
	The son was treated differently than the step-son.	10
	The son was not treated fairly.	9
	The mother was unjust towards the son.	6
L1	The husband showed lack of loyalty and betrayed his wife.	29
	The husband is disloyal irrespective of the wife's efforts of being a good wife.	26
	The husband's girlfriend showed lack of loyalty towards her husband and family.	18
	The husband's girlfriend is disloyal irrespective what her family has done for her.	18
L2	The wife showed lack of loyalty and betrayed her husband	28
	The wife is disloyal irrespective of what the husband as done.	28
	The wife's boyfriend showed lack of loyalty and betrayed his family.	19
	The wife's boyfriend is disloyal irrespective of what her family has done.	14

Note: This question was a multiple-selection question

Table 10 depicts what was considered morally wrong by the participants in the priming situation along with number of responses by the participants In the foundation of harm/care, responses to what was wrong in the situation included, the wife is being emotionally harmed (n=28), the husband was cruel (n=13) while eight responses also pointed the vulnerability of the wife in such a situation. Four responses also included that the husband was also being emotionally harmed (n=2), husband was also weak and vulnerable in the situation (n=1). One participant also pointed to the cruelty of the wife in such a situation.

In the foundation of fairness/reciprocity, responses to what was wrong in the situation included, that the daughter was treated differently than the son (n=30) and (n=25) responses for both that the daughter were denied her rights and the father was unjust towards the daughter. Interestingly, 22 participants also considered that father was being unjust towards the son while 21 participants responded that the son was not treated fairly. Interestingly, majority of participants (n=18) considered the situation not to be wrong at all while some

(n=12) considered it to be morally wrong when a mother denied the rights of the son. The variation in responses included, the son was denied his rights (n=12) and was treated differently than the step-son (n=10).

In the foundation of loyalty/betrayal, majority of responses to what was wrong in the situation included, that the husband showed lack of loyalty and betrayed his wife. Many participants (n=26) also responded that the husband was disloyal irrespective of the wife's efforts of being a good wife. Eighteen responses display the wrongness of the husband's girlfriend with responses such as, the husband's girlfriend showed lack of loyalty towards her husband (n=18) and family and the husband's girlfriend was disloyal irrespective of what her family had done for her (n=18). Majority of responses (n=28) to what was wrong in the situation included that the wife showed lack of loyalty and betrayed her husband and the wife was disloyal irrespective of what the husband had done. Many participants (n=19) also responded that the wife's boyfriend showed lack of loyalty and betrayed his family. Overall, from the choice of responses, it can be concluded that all participants identified what was morally wrong in the situation. The morally wrong behavior was attributed to the protagonist as well as those supportive of his/her behavior.

Table 11

Reasons for Considering Behaviors as Morally Wrong

	Options	n
H1	Because the husband is making the wife suffer emotionally	25
	Because the husband is making the wife feel weak and vulnerable	13
	Because the husband was cruel	9
H2	Because wife is making the husband suffer emotionally	29
	Because wife is making husband feel weak and vulnerable	24
	Because the wife was cruel	24
F1	Because the daughter was treated differently than the son.	27
	Because the father was unjust towards the daughter.	27
	Because the daughter was denied her rights.	26
F2	Because the son was denied his rights.	12
	Because the son was treated differently than the step-son.	10
	Because the son was not treated fairly.	10
	Because the mother was unjust towards her son.	8
L1	Because the husband showed lack of loyalty and betrayed his wife	28
	Because it is incorrect if the wife is disloyal even when the husband is wrong.	22
L2	Because the wife showed lack of loyalty and betrayed her husband	29
	Because it is incorrect if the wife is disloyal even when the husband is wrong.	27

Note: This question was a multiple-selection question

Table 11 discusses the reasons selected by the participants on why the situation was wrong. In the foundation of harm/care, H1, majority of responses included that the husband is making the wife suffer emotionally (n=25), however, (n=13) responses also included because the husband is making the wife feel weak and vulnerable, the situation was wrong. In situation when a woman is emotionally harming her husband, majority of responses included that the wife is making the husband suffer emotionally (n=29), however, (n=24) responses

also included because the wife is making the husband feel weak and vulnerable, the situation was wrong.

For the foundation fairness/reciprocity, when man was the transgressor, majority of (n=28) participants considered the father to be a moral transgressor in the situation, some participants (n=17) also considered the mother to be morally wrong, majority of the reasons (n=27) to which included that because the daughter was treated differently than the son and father was being unjust towards the daughter. Many participants (n-26) responded that the daughter was denied her rights. Many participants (n=14) considered denial of rights as a moral transgression extremely wrong when it is done by the father. In situation when a mother was the moral transgressor, providing the reasons to why the situation was wrong, participants (n=12) responded that because the son was treated differently than the step-son, some participants (n=10) provided two responses such as because the son was treated differently than the step-son and because the son was not treated fairly, the situation was wrong.

Responses to support why the situation was wrong when a man was betraying included a majority (n=28) because the husband showed lack of loyalty and betrayed his wife and some responses (n=22) displayed because it is incorrect if the wife is disloyal even when the husband is wrong. For many respondents (n=19), a situation when a man is betraying his wife was rated extremely wrong. Similarly, responses to support why the situation was wrong when women betrayed her husband included a majority (n=29) of response that because the wife showed lack of loyalty and betrayed her husband, the situation was wrong. Some responses (n=27) displayed because it is incorrect if the wife is disloyal even when the husband is wrong. For many respondents (n=20), a situation when a woman is betraying her husband, was rated extremely wrong. Descriptive responses to the same question are discussed in the next section.

Section IV: Qualitative Analysis

The following section presents the open-ended, qualitative responses of all participants who responded to why the participants considered the priming situations to be wrong.

For the open-ended question, there were many missing responses as well. One participant did not respond to H1, three participants did not respond to H2, 11 participants did not respond to F1 and L1, 7 did not respond to F2 and 5 did not respond to L2. Themes derived from the responses have been depicted in the figures in the following section.

Figure 7

Qualitative responses when man is causing emotional harm to wife
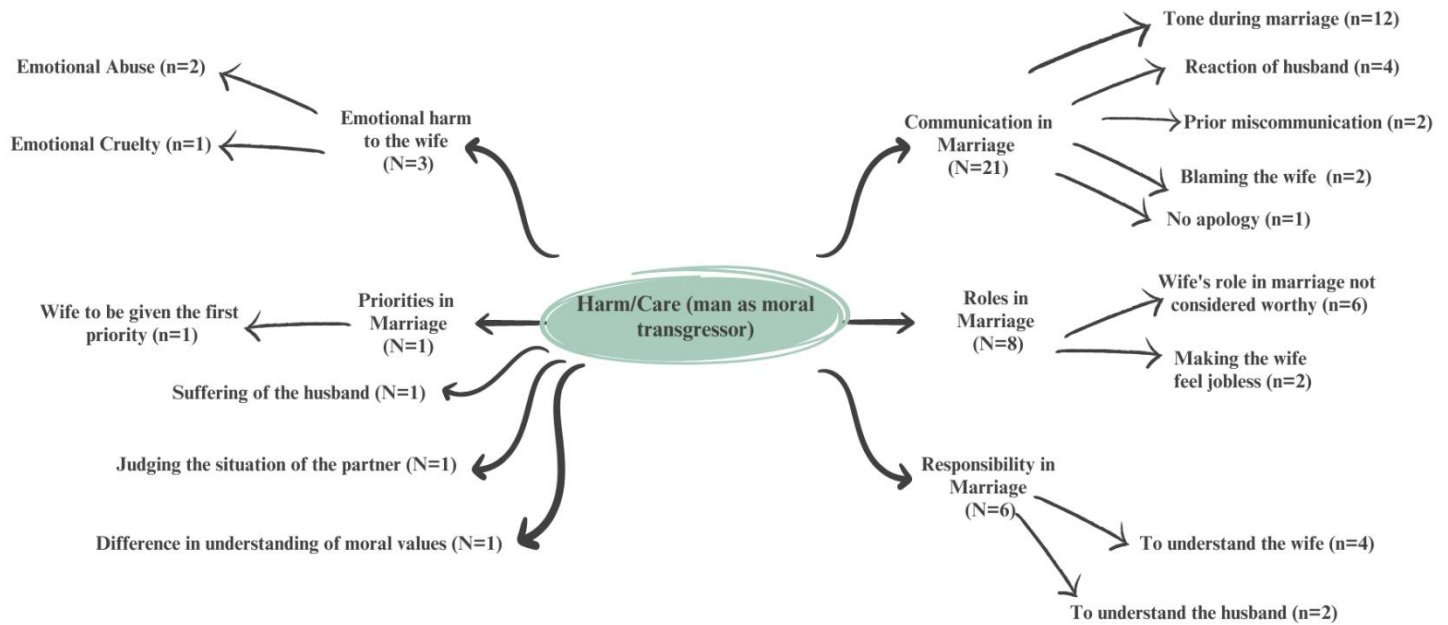
Figure 7 shows the themes derived from the responses of the participants on why they

considered the man's behavior in H1 video to be wrong. As seen in the figure,

'Communication in marriage' received the highest number of responses (N=21) where,

majority (n=12) of the participants considered tone of the husband while talking to be

absolutely wrong. Some (n=4) participants considered reaction of the husband to be wrong to

which one woman participant responded '*husband should not have overreacted*' (FRR5).

Two participants also considered that prior miscommunication in marriage must have led to

this situation where the couple was not talking nicely to each other *'prior miscommunication*

led to this situation' (MJA5). Blaming the wife was also considered wrong by (n=2)

participants to which a man responded *'husband is hiding his mistakes by blaming his wife'*

(MTE2).

The second theme derived was 'Responsibility in Marriage' with six responses. Where some (n=4) participants thought that it was the responsibility of the husband to understand his wife, a man participant responded '*the husband is wrong because he does not understand the time and effort that the wife must have invested in organizing the party*' (MSM18). Two participants considered it the responsibility of the wife to understand the situation of the husband, *'if there was mutual understanding, the husband would not have been rude and the anniversary could have been celebrated after 2 days.* Similarly, a man (MAA10) noted that *'The wife should understand that the husband is busy with work and other commitments and should discuss before throwing the party'*.

The next theme derived was 'Roles in Marriage'. Six participants considered the situation of emotional harm by husband caused to be wrong because wife's role in marriage was not considered worthy. To this a woman participant responded by saying *'the husband is trying to tell his wife that she is not earning money but does not understand that money he is earning is only 50% of what is contributing in the homemaking, rest is the input of the wife'* (FHS26). Two participants also thought that the husband is making the wife feel jobless by providing an answer *'wife must have felt insulted because the husband was not there in the party, he is making the wife feel that she is jobless.'* (FBM6)

Another theme was 'Difference in Understanding Moral Values' and 'Judging the Situation of the Partner' given by one man participant to which the response was *'judging the situation of the partner and not respecting the each other's belief, needs is wrong'* (MMC17). One participant also thought that the husband himself was suffering which makes the situation wrong for him. One participant considered the husband's priorities were not well set and thought that '*Firstly, husband should give priority to wife over other work. Even if he cannot meet commitment he should first apologize and then explain situation in polite manner.'* (FNI1).

Figure 8

Qualitative Responses when woman is causing emotional harm to husband
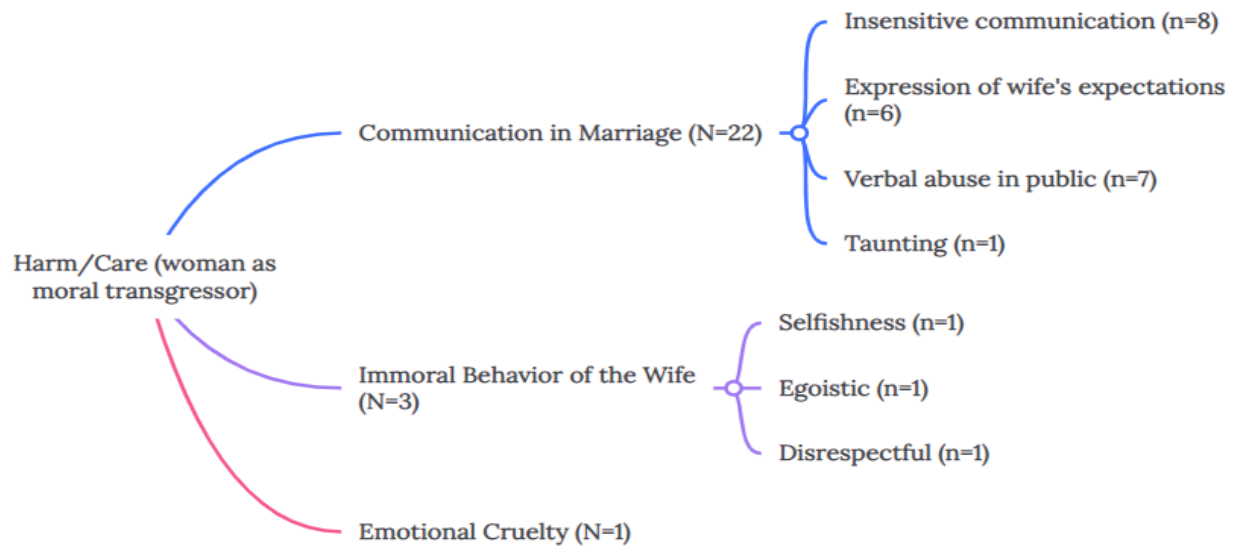
Figure 8 displays the themes derived from the qualitative responses to H2. The major

theme derived was 'Communication in Marriage' with 22 responses. Many (n=8) participants

considered the situation wrong where a woman causes emotional harm verbally, because they

think that the couple is engaged in insensitive communication. A woman respondent said *'the*

wife is trying to show the husband that he is doing nothing for her. The way she is

communicating is very insensitive' (FMT23). Participants(n=6) considered that if the wife has

expectations from the husband, it is not wrong, but the way she communicated it to her

husband is very wrong. A man responded by saying *'wife's demands are understandable and*

valid but the way she is portraying her demands is wrong' (MKP29). Seven participants

considered verbal abuse in public, specifically to be wrong. A woman participant mentioned

'talking to your husband harshly in public is disrespectful.' (FSG16). One participant

considered taunting by wife to be wrong where she said *'wife must support the husband.*

Taunting is not right on wife's end.' (FBM16)

Next, three participants referred to the 'Immoral Behaviors of the Wife' (N=3) where they pointed out the behaviors like rudeness or selfishness that they considered to be immoral on the wife's end. A man responded '*wife should not be this rude to her husband, she is being extremely selfish.*' (MMC17), egoistic behavior where a man responded '*wife is rude and has ego problems*' (MMC20) and disrespectful in her words with a man's response as '*the husband might feel disrespected and awkward because of his wife*' (MSM18).

The next theme derived was 'Emotional Cruelty' (n=1) based on one response by a woman '*Cruelty is not just physical, emotionally she was very cruel to talk to him.*' (FHS26).

Figure 9

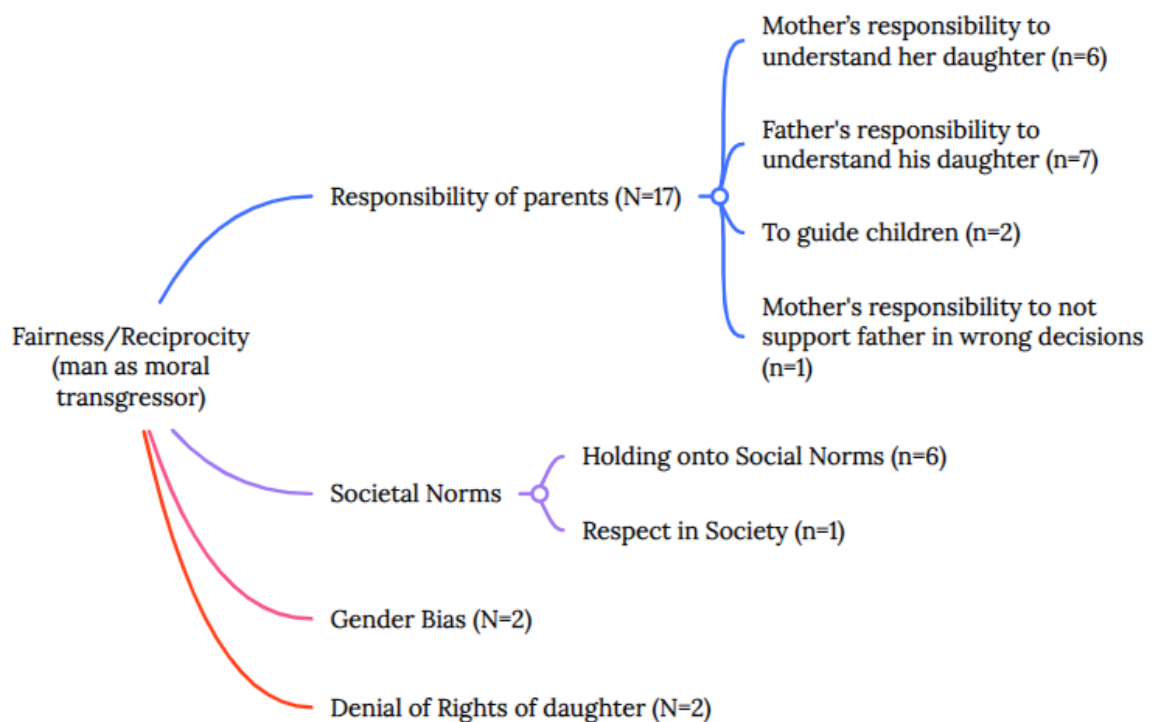*Qualitative responses when a man is being unfair to his daughter*

Figure 9 plots the themes derived from the qualitative responses for F1 when man was being unfair to his daughter where the major theme derived was 'Responsibility of Parents' with 17 responses. Participants discussed multiple responsibilities of parents that were not being fulfilled such as the mother's responsibility to understand the daughter (n=6) to which one woman responded *'the mother should have been understanding and try to handle the situation well.'* (FSM15). The father's responsibility to understand the daughter (n=7) was explained by a woman participant as *'father should have spoken to the daughter peacefully and understood the reason behind her decision'* (FSG16) and mother's responsibility to not support father in wrong decisions (n=1), interestingly to which a man responded *'mother should not support her husband in making wrong decisions for children'* (MMK21). Two participants thought it was parents' responsibility together to guide their children (n=2) '*as a parent it is our responsibility to guide them in decision making rather than imposing your decisions on them.'* (FNI1).

Second theme derived was concerned with the willingness of parents to hold onto traditional, societal norms where a man said '*father and mother are holding onto the social norms while ignoring individual preferences'* (MES1). Another man considered the situation to be wrong because parents think of their respect in society more than children's wellbeing by responding *'father thought of his name in society more than the daughter's life.' (MTE2).* A woman shared her response based on the gender the gender bias she observed in the situation *'the son was given a lot of attention whereas the daughter was not given her rights also. Same treatment to both son and daughters should be given'* (FNI1). Two participants thought that the father was denying the rights of the daughter, which was wrong.

Figure 10

Qualitative responses when a woman is being unfair to her son
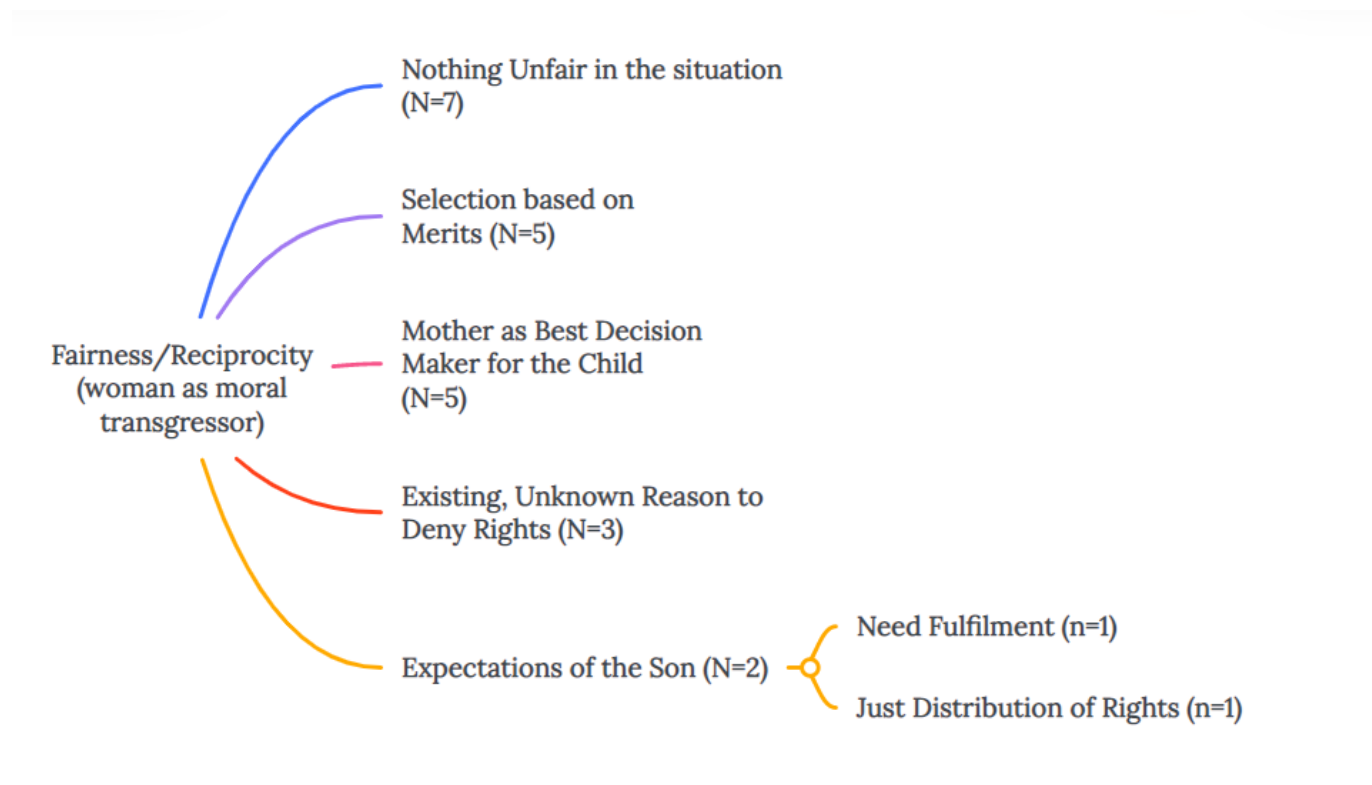
Figure 10 depicts the themes derived from the qualitative responses to F2 when woman was being unfair to his son. Seven participants did not consider the situation wrong. Five participants thought the selection of the king should have been based on merits where they found the mother to be wrong. One man responded '*Based on capability the king was chosen by the mother.*' (MTE2). Another interesting theme derived was 'Mother as the best decision maker' as five responses explained the same. A woman responded *'we don't know the reason behind the situation*, *a mother is best able to judge her child'* (FSH13). A man responded *'there would be a reason why the mother chose her other son as king'* (MRM19). Two participants considered the situation wrong because expectations of the son are not being fulfilled such as his needs (n=1) where a man responded *'because a son expects more from his mother than the father, he expects that his needs are fulfilled from mother'* (MJA5)

and just distribution of rights (n=1) when a woman responded *'a son always trusts the mother that she will ensure that his rights are given to him justly'* (FPQ12).

The qualitative results on fairness indicate that when a father denies rights of his daughter, it is considered to be absolutely wrong but when a mother denies rights of her son, participants looked for logical reason behind the denial and majority do not consider the situation to be unfair at all.

All the above responses need to be interpreted in the context of the films and the story line in which the videos are taken from.

Figure 11

Qualitative responses when man is disloyal to wife

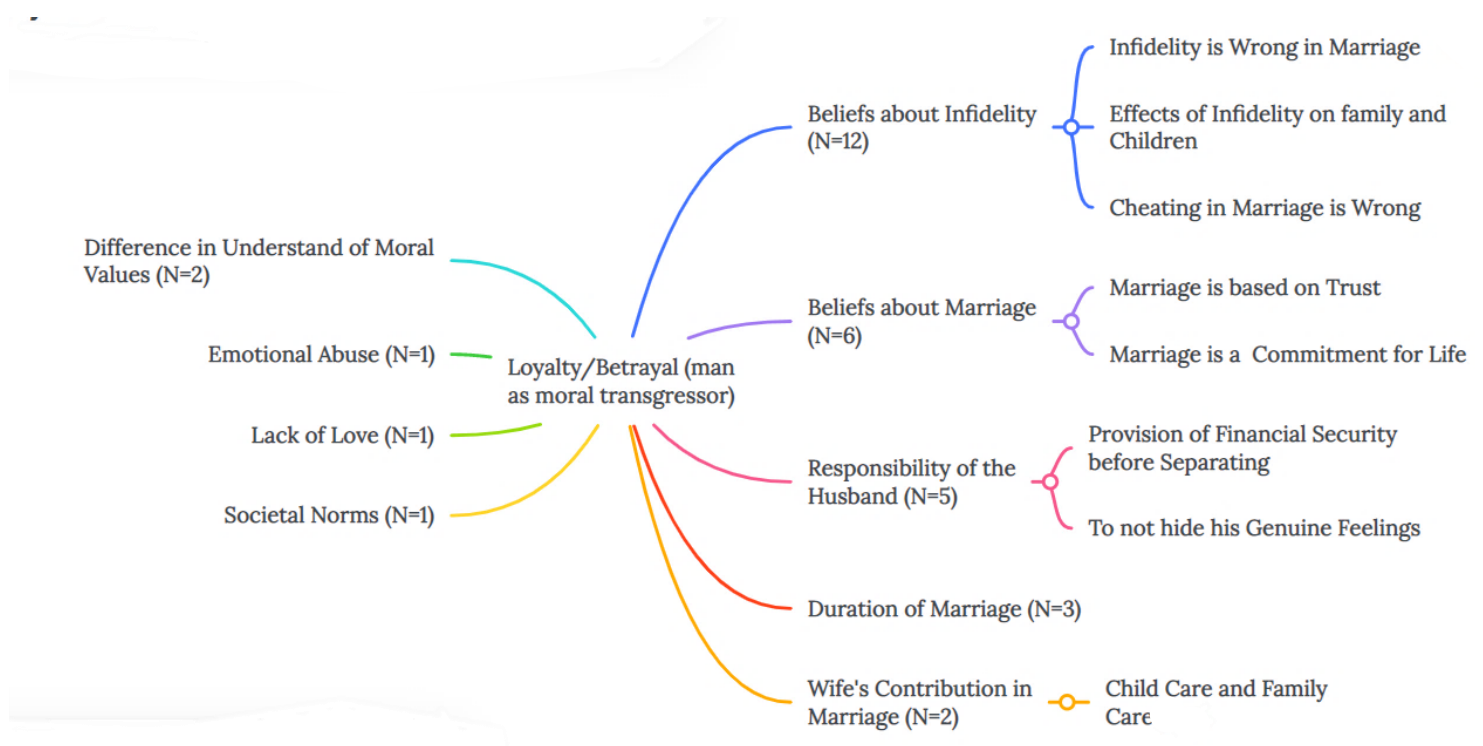Figure 11 shows the themes derived from the responses on why a situation when a man is disloyal towards wife (L1) is considered to be wrong. 'Beliefs about Infidelity' (N=12) was a major theme where most participants shared about negative effects of infidelity

on marriage, children and family. A woman considered the situation to be wrong by stating the reason *'Infidelity is wrong in marriage, both of them are committed, still cheated'* (FFM8). Another man responded *'Cheating in marriage is absolutely wrong, husband could have told his wife the truth beforehand to avoid such a situation now.'* (MMK21). While sharing about effects of infidelity on children and family, a woman responded *'the husband has responsibility of his family especially his wife and children, starting a relationship without ending one will disturb family life.'* (FEM31). Participants responses also highlighted their beliefs about marriage (N=6) such as marriage is based on trust and is a commitment for life. A man responded by stating that *'husband must stay committed towards his wife in all situations.'* (MKP29). Another woman (FFS7) stated '*marriage is based on trust. In marriage one should know his/her limits*' where she also stated that in marriage, each individual should know their limits.

Participants (N=5) also shared about husband's responsibility towards a wife in marriage, that is primarily to provide her with financial security before leaving. For this a woman (FPQ12) responded *'if the man is not happy with his wife, he should tell the wife, provide her with financial security for the time she will see after divorce and leave her and to communicate his genuine feelings instead of hiding them'*. Interestingly, three participants also considered betrayal to be wrong based on the duration of marriage for example, a man (MAA10) stated *'Marriage is a commitment for life. You cannot just ruin it by getting another woman for whom you have felt for only 6 months and cheating on a wife who has been serving your family and loving you since last 5 years. Feeling for someone is not wrong but not letting your partner know about the feeling is absolutely wrong'*. Another man (MES1) stated that '*difference in understanding of the moral values for husband and wife'* indicating that the situation is wrong also because there is a difference in understanding of moral values of both husband and wife. Other themes derived were 'Emotional Abuse,' 'Lack

of Love' and 'Societal Norms' based on one response of each. Interesting response of a women (FTS30) *'It is wrong in the society to cheat on the partner. Having extra marital relationship will ruin the marriage and affect the children as well'* associating romantic love outside marriage to be against societal norms.

Figure 12

Qualitative responses when woman is disloyal to her husband
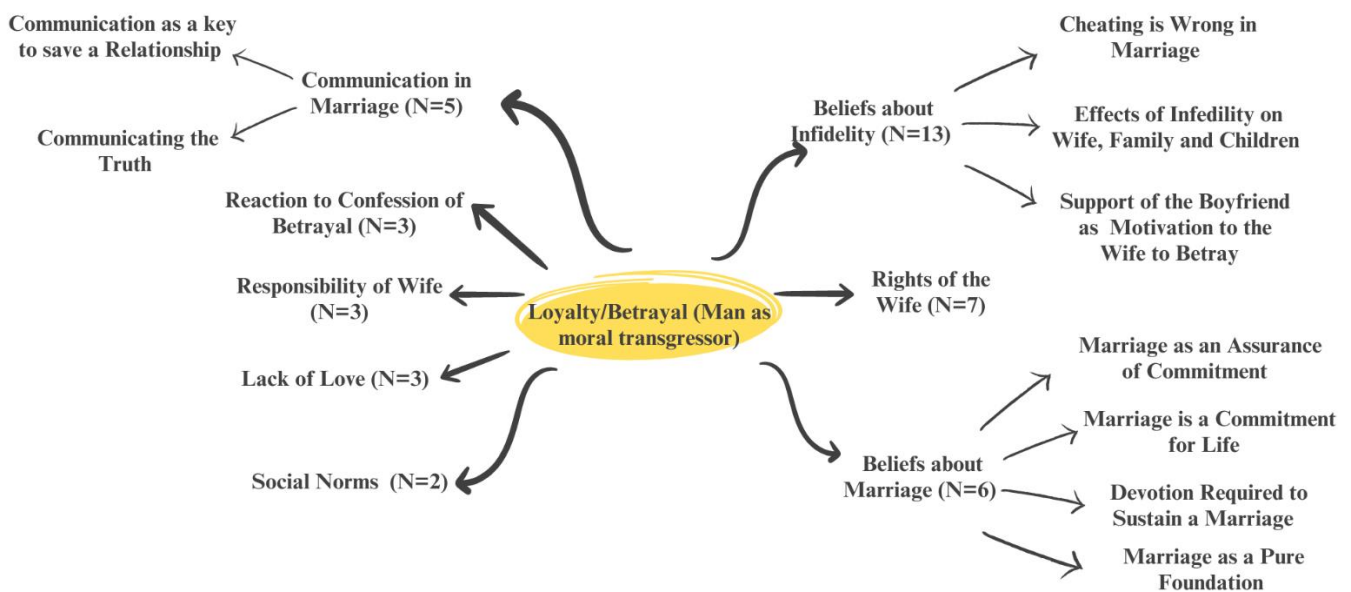
Figure 12 shows the themes derived from the responses on why a situation when a woman is disloyal towards her husband considered to be wrong. Responses similar to a man cheating in marriage were found under the theme of 'Beliefs about Infidelity' (N=13). *'Cheating in marriage is wrong. Husband is trusting you and still you are with someone else, this is wrong.'* (MTE2). Interestingly, a man (MMC20) also shared *'wife should be loyal, the boyfriend's support is motivating the wife to keep betraying the husband.'* indicating the wife's boyfriend also as a moral transgressor. Responses of seven participants brought to light the rights of the wife to love someone else outside marriage as stated by a woman (FSH13) *'The wife has the right to love someone else, why not? She can see someone while married but the husband needs to know the truth if the feelings are genuine.'* The next theme

'Communication in Marriage' (N=5) was explained by a man (MJA5) as *'It is important in a relationship specially of husband and wife to communicate with each other regularly so that they alarm at right time to save relationship. The way husband expressed himself was wrong.'* Expression of husband when the wife was communicating was also considered to be wrong. In an interesting response a woman (FPQ12) stated, *'In Indian society, the wife takes care that the marriage sustains. In such a situation marriage is breaking because of the way the truth was hidden from the husband. If it was told earlier, clearly the situation would not be the same'*. Three participants also responded by answering that because there was lack of love, there was betrayal in marriage and it also is the wife's responsibility to confess the truth.

Summary of Quantitative Findings

- After calculating the mean scores of participants on GRI scale, participants were divided into 3 categories representing their Gender Role Ideology. Study found more participants with egalitarian GRI (n=14), followed by transitional GRI (n=11) and lesser number of participants with traditional GRI (n=5).

- No significant difference between the scores of men and women on MFQ was reported however based on mean score, men scored high on all foundations without priming.

- For harm/care foundation, significant difference in MFQ scores were found for both men and women when emotional harm was caused to the spouse and this was considered to be wrong, irrespective of gender of the abuser.

- Significant differences were found in MFQ scores for the overall sample and women, when a wife was betraying (versus when a husband). Hence, the perception of disloyalty in marriage as a transgression was perceived differently when the wife betrayed.

- There were no significant correlations between the GRI and MFQ.

Summary of Qualitative Results

        Participants shared their reasons to consider situations in priming videos as moral transgressions in one question that was kept open-ended.

- In the foundation of harm/care, 'Communication in Marriage' received maximum responses. In both situations, when either man or woman was causing emotional harm to their spouse, participants shared their views on what about communication was wrong. 'Tone during conversation' when man was verbally harming the wife was sub theme that received major responses and 'Insensitive communication' when wife was verbally harming the husband were reported.

- In the foundation of fairness/reciprocity, in prime-1 when father was denying the rights of daughter, 'Responsibility of Parents' emerged as a major theme where participants highlighted the mother's role in understanding the daughter in a situation of unfairness.

- On the contrary, in situation where mother was denying property rights to the son, minimum responses were obtained, indicating that participants did not view the mother's actions to be unfair. Participants considered the mother's decision to be benefitting of the child in the long run.

- Interestingly, in the foundation of loyalty/betrayal after both primes, participants discussed their 'Beliefs about Infidelity' which led to the emergence of sub theme of effects of infidelity on family life and children. Also, 'Beliefs about Marriage' emerged as one of the major themes in which participants understood 'Marriage as a commitment for life'

- Overall, these findings reiterated the tacit acceptance of gender stereotypes in women's roles in families by both men and women. This also indicates that although

the GRI did not have any relationship with MFQ scores, the primes could elicit tacit

responses about gender stereotypes.

Discussion and Conclusion

The study's findings are discussed in light of the study objectives and relevant literature.

Influence of Primes on Moral Foundations

Observations in the previous studies showed the difficulties faced by the researcher while getting the MFQ filled by the participants because participants wanted more context to the items of MFQ (Ganesh, 2019; Derasari, 2022). Hence, this study included two sets of priming videos that gave a context in which the three foundations of harm/care, fairness/reciprocity, loyalty/betrayal operated. Rivers and Sherman (2018) have commented that priming as a method was particularly useful for within subject designs, like the present study. Care was taken to ensure that the primes were culturally relevant and appealed to moral events that participants may be familiar with, in their day-to-day life. Results of the study revealed differences in mean scores of participants on all foundations between MFQ 0, MFQ 1 and MFQ 2 where differences were significant between H0-H1, H0-H2 for the overall sample indicating that the use of primes was effective and influenced responses on the MFQ. Similarly, significant differences were found for scores of L0-L2 about loyalty in a marriage. Thus, while both sets of primes for harm/care and loyalty/betrayal worked for the entire sample, participants - particularly men, judged primes with women transgressors differently. Mean scores of men in all foundations were reported to be higher than women indicating that providing a context, especially a gendered one, influenced moral decision making and evoked moral foundations accurately. No differences were reported in the foundation of fairness/reciprocity. Future research may develop primes for all foundations and use them with a bigger sample for more conclusive evidence.

Gender, Gender Role Ideology and Moral Foundations: Examining the Relationship (or not?)

Researches done on moral development in the past with gender as a variable have been rather inconclusive. Hence, to explore the area of gender and moral development, this study looked at participant's moral decisions within the Indian worldview during the mature adulthood life stage. Research done by Atari et al., (2020) studied sex differences in moral judgements across 67 countries indicated that women consistently scored higher than men on harm/care, fairness/reciprocity and sanctity/degradation. By contrast, sex differences in loyalty/betrayal and authority/subversion were negligible and highly variable across cultures. However, in the current study, significant difference in scores were achieved in the foundation of loyalty/betrayal and harm/care. Past researches with Hindu, Muslim, and Christian middle-aged participants from Goa, Pune, and Vadodara found that the use of Moral Foundation of Harm/Care rose with age (Bhangaokar et al, 2020). This indicated that the moral foundation of harm/care was central to moral decisions of Indian adults. These studies also revealed that women scored significantly higher on the foundations of Harm/Care, Fairness/Reciprocity and Purity/Degradation Foundations than men (Bhangaokar et al 2019). However, in the current study, even though the differences were not significant, men scored higher than women on the foundations of harm/care, fairness/reciprocity and loyalty/betrayal when MFQ was administered without priming. Men in the present study also differed significantly in their evaluation of betrayal or disloyalty by women in a marriage as compared to betrayal or disloyalty by men. Thus, significant differences in mean score of men and women on MFQs were observed for two foundations when the priming material involved women as transgressors. No correlations were found between Gender Role Ideology and Moral Foundations indicating that gender role ideology of an individual did not make a difference to an individual's interpretation of moral foundations. However, their tacit

and lived experiences of gender in Indian families may have influenced their interpretations of primes, as evident in the significant gender differences on primed materials.

The experience of gender prominently includes the internalization of gender roles and gender role ideology which was assessed in the study. There is a long history of theories for the origins of gender roles in the social sciences that have focused on patriarchy and male dominance over women. Four traits are used to characterise the function of a wife (Oakley 19774 as cited in Thobejane 2014). It is virtually solely reserved for women, and because the homemaker is dependent on her husband for sustenance, it is also linked to economic reliance. Thirdly, it is typically described as not being labour or not being actual work. The comments offered by some of the homemakers in study conducted by Thobejane (2014) when asked if they work, they claim that they are only homemakers and do not work. The major duties of the wife are seen to be taking care of the home and children, which are assumed to come before everything else a woman does.

However, in the results, no aspect of GRI was significantly correlated with any dimension of MFQ. Interestingly, majority of the participants in the study had an egalitarian GRI or transitional GRI which shows a shift in perceptions of gender roles in the Indian context. Although not statistically significant, these participants scored higher on moral foundations than participants with traditional GRI, especially on the foundation of harm/care. As the number of participants was very less, statistical tests could not be performed for further conclusions. Perhaps, more number of participants with traditional GRI may depict different patterns of scoring on the MFQ. Since a traditional GRI is more aligned to traditional, hierarchical patriarchal values, someone having traditional GRI may come across as oppressive. Further studies may explore the effects of a traditional GRI and the sixth foundation of liberty/oppression (Haidt, 2012) that is currently understudied. In daily life,

when a person conforms to gender roles, there may be a practical component to it. They may or may not engage in gender-specific activities due to practical consideration in daily life, but when they are asked about serious moral transgressions like emotional abuse or disloyalty in marriage, participants may tend to think of ideal moral behavior that is endorsed by society. So perhaps the most effective way to understand someone's moral foundation is not to examine gender role ideology. Alternatively, other measures of gender role ideology or measures assessing other dimensions of gender may be explored for future studies.

Marriage as an important context to study Moral Foundations in India

The institution of marriage is important for all human societies. Marriage is seen to be a social and legal commitment between a man and a woman made with the intention of creating a family. It is a type of social institution where interpersonal interactions (sexual and intimate) are recognised in various ways depending on the culture in which it is found (Thobejane & Khoza, 2014). Marriage is the most profound and complex of all human relationships since it is difficult for two people to live their lives together when they have their own unique thoughts and way of life. Period of mature adulthood life is known as Grihastaashrama in the Ashramdharma. Marriage is an important sanskaar (rite of passage) in the Indian setting for transitioning to adult duties. Fulfilling family commitments is the major focus at this period of life (Kakar, 1969). Marriage brings with it a new set of obligations and responsibilities, which can be difficult for the person, particularly women, in the early years (Menon, 2013).

In India, the custom of arranged marriages is still viewed as the standard and as a once-in-a-lifetime occasion. Through marriage, the adult woman is likewise schooled and taught the teachings of gender socialisation along the lines of stereotypes (Chattopadhyay, 2018). The couple's strong relationship with one another helps them retain other social ties

within and outside of their large, multigenerational family. Hinduism views marriage as a union between spirits that endures through several incarnations and goes beyond a single existence (Bhattacharyya & Kumar, 2019). In Indian culture, role expectations in marriage are particularly specific and institutionalized.

Change is unavoidable, and the institution of marriage is undergoing significant transformations. Technological, economic, new educational patterns, and lifestyle changes are all key drivers in this transition. The age at marriage, the process of mate choosing, the goals and purposes of marriage, divorce rate trends, and the economic elements of marriage have all changed dramatically through time (Kaur & Singh, 2013). There are obviously major consequences to changing marriage patterns, since increasing age at marriage makes a significant difference in reducing reproduction rates. Various variables such as social, economic, psychological, technical, and legal influences play a significant part in the evolution of marital institutions. In marriage, as individuals become increasingly self-sufficient as a result of liberalisation, consumerism and the development of unrealistic expectations have increased (Kaur & Singh, 2013).

The results showed women as transgressors were assessed more negatively especially in the priming of loyalty even when most of the participants were of an egalitarian or transitional GRI. It could be because married women in India are expected to be more sensitive to gender stereotypes, roles, and customs. Domesticity, loyalty, virtuousness, sacrifice, and sanctity are conventional attributes expected of married women.

Implications of the Study

The study indicates that the participants understanding of Moral Foundations differ based on the gender of the transgressor. Even when participants scored high on GRI, having transitional or egalitarian, their tendency to become sensitive while responding to transgressions made by women more seriously increased indicating a holding onto the social beliefs and norms. Denial of rights by a father is considered more serious than denial of rights by a mother as people believe that a mother can never be unfair. Discussions on centrality of thoughts of the mature adults based on the traditional societal norms is however not wrong. If the mother's intention of denying rights is considered, the intention behind denial of rights by a father must also be discussed. This study also will help to assess changing understanding of gender roles in marriage based on the responses of the harm/care and loyalty/betrayal foundation.

Limitations of the Study

- As the sample size was small, significant correlations between GRI and MFQ were not found.

- The priming videos of fairness/reciprocity included videos of family context whereas for harm/care and loyalty/betrayal, the context was specifically of marriage. Differences could have been noted if the context was kept same for all foundations.

Future Recommendations

- The same design of research with priming videos for all foundations can be used on bigger sample size to examine gender differences while randomizing the videos to avoid confounding effect.

- Tools other than the GRI that measure the gendered experience in Indian context can be can used with Moral Foundations in future studies which may produce different results.

- More robust experimental methods with 2-3 groups can be used instead of repeated measures design.

- The sixth foundation of liberty/oppression has not been explored at all in India, but it might affect the understanding of all the other foundations as well as gender so future studies could explore that. Hence, if a person who has traditional GRI have the potential to become oppressive can be explored through the same.

Conclusion

The present study examined the relationship between gender, Gender Role Ideology (GRI) and Moral Foundations (MF) among mature adults (41-50 years) in the city of Vadodara. Two sets of priming videos portraying moral transgressions by men and women brought to light significant differences in the understanding of three moral foundations: harm/care, fairness/reciprocity and loyalty/betrayal. Although most participants of the study endorsed a co-existing and egalitarian GRI, qualitative analysis revealed a lopsided perception of moral transgressions by women. The current study did not find any significant relationship between GRI and MFQ but brought into light significant gender differences in the perception of Moral Foundations with the use of specific primes.

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APPENDIX A (TOOLS)

Consent Form (English)

INFORMED CONSENT FORM

I am Ms. Akanksha Bhatiya, Senior Master's student from the Department of Human Development and Family Studies, Faculty of Family and Community Sciences, The Maharaja Sayajirao University of Baroda, Vadodara. As a part of my Master's dissertation under the guidance of Dr. Rachana Bhangaokar, Assistant Professor at the Department, I am conducting a study titled *'Moral Foundations and Gender Role Ideology: An Experimental Study'* to examine gender differences in the perception of three Moral Foundations of harm/care, fairness/reciprocity, loyalty/betrayal by the mature adults (41-50 years) in the city of Vadodara using a repeated measures experimental design. The research procedure will first entail filling up of the Moral Foundations Questionnaire and Gender Role Ideology Questionnaire. Participants will then be shown short videos from popular Hindi movies, after which they will be expected to answer some questions based on the videos shown. The full procedure will require the participant to spend approximately 30 minutes with the research student.

Participation in this study is completely voluntary. We request that you to respond honestly and freely to the questions, as no judgments will be made on the basis of your responses. We respect your privacy and hence, we assure you of the confidentiality of your identity and your responses. Data collected will be used strictly for research and academic purposes only. The results of the study will be communicated to you after the research is completed and documented. You can contact the research student or the guide, if you have any further questions.

We look forward to your cooperation and participation in the study.

I have read the above provided information carefully and am willing to participate in this study voluntarily.

Signature-_____

Consent Form (Hindi)

सूचित सहमति फॉर्म

मैं सुश्री आकांक्षा भाटिया, ह्यूमन डेवलोपमेन्ट एंड फॅमिली स्टडीज विभाग, फॅमिली एंड कम्युनिटी साइंसेज संकाय, बड़ौदा के महाराजा सयाजीराव विश्वविद्यालय, वडोदरा से वरिष्ठ मास्टर की पढ़ाई कर रही छात्रा हूँ।

विभाग में सहायक प्राध्यापक, डॉ रचना भंगाओकर के मार्गदर्शन में अपने मास्टर के रिसर्च के रूप में, मैं परिपक्व वयस्कों (41-50 वर्ष) द्वारा नुकसान/देखभाल, निष्पक्षता/पारस्परिकता, वफादारी/विश्वासघात के तीन नैतिक आधारों की धारणा में लिंग अंतर की जांच करने के लिए *नैतिक नींव और लिंग भूमिका विचारधारा: एक प्रायोगिक अध्ययन'* शीर्षक से एक अध्ययन कर रहा हूं, वडोदरा शहर में दोहराए गए उपायों के प्रायोगिक डिजाइन (रेपेटेड मेझस एक्सपेरिमेंटल डिजाइन) का उपयोग करते हुए। अनुसंधान प्रक्रिया में सबसे पहले नैतिक आधार प्रश्नावली और लैंगिक भूमिका विचारधारा प्रश्नावली को भरना होगा। इसके बाद प्रतिभागियों को लोकप्रिय हिंदी फिल्मों के वीडियो दिखाए जाएंगे, जिसके बाद उनसे दिखाए गए वीडियो के आधार पर कुछ सवालों के जवाब देने की उम्मीद की जाएगी। पूरी प्रक्रिया में प्रतिभागी को शोध छात्र के साथ लगभग 30 मिनट बिताने होंगे।

इस रिसर्च में भाग लेना पूर्णतः स्वैच्छिक है। हम आपसे अनुरोध करते हैं कि आप ईमानदारी से और स्वतंत्र रूप से जवाब दें क्योंकि आपकी प्रतिक्रियाओं के आधार पर कोई निर्णय नहीं लिया जाएगा। हम आपकी गोपनीयता का सम्मान करते हैं और इसलिए, हम आपकी पहचान और आपकी प्रतिक्रियाओं की गोपनीयता का आश्वासन देते हैं। एकत्र किए गए डेटा का उपयोग केवल अनुसंधान उद्देश्य के लिए किया जाएगा। शोध के पूरा होने और दस्तावेजीकरण के बाद अध्ययन के परिणामों के बारे में आपको सूचित किया जाएगा। यदि आपके कोई और प्रश्न हैं, तो आप शोध छात्र या गाइड से संपर्क कर सकते हैं।

हम रिसर्च में आपके सहयोग और भागीदारी की आशा करते हैं।

मैंने ऊपर दी गई जानकारी को ध्यान से पढ़ लिया है और मैं स्वेच्छा से इस अध्ययन में भाग लेने के लिए तैयार हूं।

हस्ताक्षर–_____

DEMOGRAPHY FORM

Participant Code: _____

Name नाम: _____

Contact no. संपर्क नं.: _____

E-mail address ई-मेल पता: _____

Birthdate जन्मदिन: _____   Age आयु: _____

Gender you identify with:

- ☐ Man पुरुष
- ☐ Woman महिला
- ☐ Non-binary/third gender नॉन-बाइनरी/थर्ड जेंडर
- ☐ Prefer not to say बताना नहीं चाहता

Are you an Indian:

- ☐ Yes हाँ
- ☐ No नहीं

Which state do you belong? आप किस राज्य हैं?

_____

Which city do you reside currently? अब आप किस शहर में रहते हैं?

_____

What is your mother tongue? आपकी मातृभाषा क्या है?

_____

Are you married?

- ☐ Yes हाँ
- ☐ No नहीं

What is your level of education?

- ☐ Bachelors (completed) बैचलर्स (कम्प्लेटेड)
- ☐ Masters e.g.: MA, MSc, MEd (pursuing) मास्टर्स (अध्ययन)
- ☐ Masters e.g.: MA, MSc, MEd (completed) मास्टर्स (पूर्ण)
- ☐ Doctorate PHD (pursuing) डॉक्टरेट पीएचडी (अध्ययन)
- ☐ Doctorate PHD (completed) डॉक्टरेट पीएचडी (पूर्ण)

What is your current employment?

- ☐ Full time पूरा समय
- ☐ Part time पार्ट टाईम
- ☐ Self-employed स्वनियोजित

Occupation पेशा: _____

GENDER ROLE IDEOLOGY SCALE

(Rajadhyaksha & Velgach, 2015)

	Strongly disagree (दृढ़तापूर्वक असहमत)	Disagree (असहमत)	Somewhat disagree (कुछ हद तक असहमत)	Somewhat agree (थोड़ा सहमत)	Agree (इस बात से सहमत)	Strongly agree (दृढ़तापूर्वक सहमत)
A working mother can establish just as warm and secure relationship with her children as a mother who does not work. (एक कामकाजी माँ अपने बच्चों के साथ ठीक वैसे ही सुखद और सुरक्षित संबंध स्थापित कर सकती है जैसे एक माँ जो काम नहीं करती है।)						
It is important for a wife to help her husband's career than to have a career herself. (एक पत्नी क लिए ज़रूरी है की वो खुदका करियर बनाने से ज़्यादा अपने पति के करियर में सहायता करा)						
It is much better for everyone if the man is the achiever outside the home and woman takes care of the home and family. (यह सभी के लिए अच्छा होगा यदि आदमी घर						

के बहार सफलता प्राप्त करे और औरत घर और परिवार का ध्यान रखे)					
Men should share the work around the house, such as doing the dishes, cleaning and so forth. (पुरुषों को घर के आसपास के कामों में हाथ बँटाना चाहिए, जैसे बर्तन धोना, सफाई करना आदि।)					
Men make better supervisors on the job than women do. (पुरुष काम पर औरतों की तुलना में बेहतर पर्यवेक्षक/सुपरवाइजर **बनाते** हैं।)					
A father should be as involved in caring for children as a mother, such as taking them to the doctor, changing their diapers, etc. (एक पिता को बच्चों की देखभाल में उतना ही शामिल होना चाहिए जितना एक माँ को, जैसे कि उन्हें डॉक्टर के पास ले जाना, उनका डायपर बदलना आदि।)					
Even if there is limited number of jobs, it is alright for a					

married woman to hold a job when her husband is able to support her. (भले ही नौकरियों की संख्या सीमित हो, एक विवाहित औरत के लिए नौकरी करना ठीक है जब उसका पति उसका समर्थन करता हो)					
Women are expected to change their behavior after they are married and have children. (औरतों से उम्मीद की जाती है कि वे शादी करने और बच्चे पैदा करने के बाद अपने व्यवहार में बदलाव लाएंगी।)					
Housekeeping is woman's primary responsibility and should not be delegated. (घर का ध्यान रखना औरत की प्राथमिक ज़िम्मेदारी और इसे किसी और को नहीं देना चाहिए)					
Childcare is woman's primary responsibility and must not be delegated. (बच्चो का ध्यान रखना एक औरत की सबसे पहली					

ज़िम्मेदारी है और इसे किसी और को नहीं देना चाहिए।)					
A young child is likely to suffer if his/her mother works. (अगर माँ काम करती है तो एक छोटे बच्चे को नुक्सान होने की संभावना है ।)					
All in all, family life suffers when the woman has a full-time job. (कुल मिलाकर, पारिवारिक जीवन तब प्रभावित होता है जब औरत के पास पूर्णकालिक नौकरी होती है।)					
A job is all right, but what most women really want is a home and children. (नौकरी तो ठीक है, लेकिन ज्यादातर औरते वास्तव में गृहस्ती और बच्चे चाहती हैं।)					
A man's job is to earn money; a woman's job is to look after the home and family. (आदमी का काम है पैसा कामना: एक औरत का काम घर और परिवार का ध्यान रखना है)					

A good wife tolerates family conflicts in the interest of family harmony. (एक अच्छी पत्नी पारिवारिक शांति के लिए पारिवारिक झगड़ों को सहन करती है।)						
Women's employment causes harm to children's development and academic achievement. (औरतो का रोजगार बच्चों के विकास और शैक्षणिक उपलब्धि को नुकसान पहुंचाता है।)						

MORAL FOUNDATION QUESTIONNAIRE

(Graham, et. al. 2009)

Part 1. When you decide whether something is right or wrong, to what extent are the following considerations relevant to your thinking?

जब आप तय करते हैं कि कुछ सही है या गलत तब किस हद तक निचे दिए विचार आपकी सोच के लिए प्रासंगिक होते हैं कृपया प्रत्येक वाक्य की उपयोगिता इस पैमाने का प्रयोग कर बताएँ:

Please select the option most relevant to you.

0 Not at all relevant	1 Not very Relevant	2 Slightly Relevant	3 Somewhat relevant	4 Very Relevant	5 Extremely Relevant

	not at all relevant	not very relevant	slightly relevant	somewhat relevant	very relevant	extremely relevant
Whether or not someone suffered emotionally कोई भावनात्मक रूप से पीड़ित है या नही						
Whether or not some people were treated differently from others कुछ लोगों के साथ दूसरों से अलग व्यव्हार किया जाता है या नहीं						
Whether or not someone's action showed love for his or her country. किसी व्यक्ति के कार्य उसका अपने देश के प्रति प्रेम दर्शाते हैं या नहीं						

Whether or not someone was good at math. किसी व्यक्ति के कार्य उसका अपने देश के प्रति प्रेम दर्शाते हैं या नहीं					
Whether or not someone cared for someone weak or vulnerable किसी ने गलत तरीके से काम किया या नहीं					
Whether or not someone acted unfairly किसी ने अपने समूह को धोका देने के लिए कुछ किया या नहीं					
Whether or not someone did something to betray his or her group किसी ने अपने समूह को धोका देने के लिए कुछ किया या नहीं					
Whether or not someone was cruel कोई क्रूर था या नहीं किसी को उसके अधिकारों से वंचित किया गया था या नहीं					
Whether or not someone was denied his or her rights किसी को उसके अधिकारों से वंचित किया गया था या नहीं					

Whether or not someone showed a lack of loyalty किसी ने वफादारी की कमी दिखाई या नहीं						

Part 2. Please read the following sentences and indicate your agreement or disagree by selecting the option most relevant to you.

आप निम्न दिए गए वाक्यों से कितना सहमत या असहमत हैं .

0 strongly disagree	1 moderately disagree	2 slightly disagree	3 slightly agree	4 moderately agree	5 strongly agree

	Strongly disagree पूर्णता असहमत	Moderately disagree मध्यम असहमत	slightly disagree मामूली असहमत	slightly agree मामूली सहमत	Moderately agree मध्यम सहमत	Strongly agree पूर्णता सहमत
Compassion (Sympathetic pity and concern for the sufferings or misfortunes of others) for those who are suffering is the most crucial virtue. पीड़ितों के लिए करुणा का भाव सबसे महत्वपूर्ण है						
When the government makes laws, the number one principle should						

be ensuring that everyone is treated fairly. जब सरकार कानून बनाती है तब सबसे पहले उसे यह सुनिश्चित करना चाहिए की हर व्यक्ति के साथ न्याय पूर्ण व्यव्हार होगा					
I am proud of my country's history. मैं अपने देश के इतिहास पर गर्व करता हूँ					
It is better to do good than to do bad. अच्छा करना बेहतर है कुछ भी बुरा करने से					
One of the worst things a person could do is hurt a defenceless animal. सबसे बुरी चीज एक आदमी यही कर सकता है की वो निराश्रय जानवर को चोट पहुंचाए					
Justice is the most important requirement for a society. न्याय समाज की सबसे महत्वपूर्ण जरुरत है					
People should be loyal to their family members, even					

when they have done something wrong. लोगों को अपने परिवार के सदस्यों के प्रति वफादार होना चाहिए,भले ही उन्होंने कुछ गलत किया हो					
It can never be right to kill a human being. इंसान की हत्या करना कभी भी सही नहीं हो सकता					
I think it's morally wrong that rich children inherit a lot of money while poor children inherit nothing. मुझे लगता है कि यह नैतिक रूप से गलत है कि अमीर बच्चों को बहुत सारा पैसा विरासत में मिलता है जबकि गरीब बच्चों को कुछ भी नहीं मिलता है					
It is more important to be a team player than to express oneself. खुद को अभिव्यक्त करने से ज्यादा महत्वपूर्ण टीम का हिस्सा होना है					

POST PRIMING QUESTIONS

Moral Foundations	Movies	Questions
Harm/Care	**H1** **Life in a Metro** (Husband causing emotional harm to wife)	1) Is there anything in this situation that is morally wrong? क्या इस स्थिति में कुछ ऐसा है जो नैतिक रूप से गलत है? ☐ Yes हाँ ☐ No नहीं What is morally wrong in this situation? इस स्थिति में नैतिक रूप से क्या गलत है? ☐ The wife is being emotionally harmed. पत्नी को भावनात्मक रूप से प्रताड़ित किया जा रहा है। ☐ The wife is weak and vulnerable. पत्नी कमजोर और असुरक्षित है। ☐ The husband is cruel. पति क्रूर है। ☐ The husband is being emotionally harmed. पति को भावनात्मक रूप से प्रताड़ित किया जा रहा है। ☐ The husband is weak and vulnerable. पति कमजोर और असुरक्षित है। ☐ The wife is cruel. पत्नी क्रूर है। 3) Who is doing morally wrong action in this situation? इस स्थिति में नैतिक रूप से गलत कार्य कौन कर रहा है? ☐ Wife पत्नी ☐ Husband पति 4) To what extent is this situation morally wrong? यह स्थिति किस हद तक नैतिक रूप से गलत है? ☐ not at all wrong बिल्कुल गलत नहीं है ☐ not very wrong बहुत गलत नहीं है ☐ slightly wrong थोड़ा गलत ☐ somewhat wrong कुछ गलत है ☐ very wrong बहुत गलत ☐ extremely wrong बेहद गलत 5) Why do you consider this morally wrong? आप इसे नैतिक रूप से गलत क्यों मानते हैं? ☐ Because husband is making the wife suffer emotionally. क्योंकि पति पत्नी को भावनात्मक रूप से प्रताड़ित कर रहा है।

		☐ Because the husband is making wife feel weak and vulnerable. क्योंकि पति पत्नी को कमजोर और असुरक्षित महसूस करवा रहा है।
		☐ Because the husband is cruel. क्योंकि पति क्रूर है।
		☐ Because the wife is making the husband suffer emotionally. क्योंकि पत्नी पति को भावनात्मक रूप से प्रताड़ित कर रही है।
		☐ Because the wife is making the husband feel weak and vulnerable. क्योंकि पत्नी पति को कमजोर और असुरक्षित महसूस करा रही है।
		☐ Because the wife is cruel. क्योंकि पत्नी क्रूर है।
		☐ Other (अन्य) _____
	H2 **Ek Villain** (Wife causing emotional harm to husband)	1) Is there anything in this situation that is morally wrong? क्या इस स्थिति में कुछ ऐसा है जो नैतिक रूप से गलत है? ☐ Yes हाँ ☐ No नहीं 2) What is morally wrong in this situation? इस स्थिति में नैतिक रूप से क्या गलत है? ☐ The wife is being emotionally harmed. पत्नी को भावनात्मक रूप से प्रताड़ित किया जा रहा है। ☐ The wife is weak and vulnerable. पत्नी कमजोर और असुरक्षित है। ☐ The husband is cruel. पति क्रूर है। ☐ The husband is being emotionally harmed. पति को भावनात्मक रूप से प्रताड़ित किया जा रहा है। ☐ The husband is weak and vulnerable. पति कमजोर और असुरक्षित है। ☐ The wife is cruel. पत्नी क्रूर है। 3) Who is doing morally wrong action in this situation? इस स्थिति में नैतिक रूप से गलत कार्य कौन कर रहा है? ☐ Wife पत्नी ☐ Husband पति 4) To what extent is this situation morally wrong? यह स्थिति किस हद तक नैतिक रूप से गलत है? ☐ not at all wrong बिल्कुल गलत नहीं है ☐ not very wrong बहुत गलत नहीं है

| | | | slightly wrong थोड़ा गलत
☐ somewhat wrong कुछ गलत है
☐ very wrong बहुत गलत
☐ extremely wrong बेहद गलत

5) Why do you consider this morally wrong?
आप इसे नैतिक रूप से गलत क्यों मानते हैं?

☐ Because husband is suffering emotionally क्योंकि पति भावनात्मक रूप से पीड़ित है
☐ Because the husband is weak and vulnerable क्योंकि पति कमजोर और कमजोर होता है
☐ Because the wife was cruel क्योंकि पत्नी क्रूर थी
☐ Other (अन्य)

_____ |
| Fairness/Ch eating | **F1**

Dil Dhadakne Do

(Father denying rights of the daughter) | | 1) Is there anything in this situation that is morally wrong?
क्या इस स्थिति में कुछ ऐसा है जो नैतिक रूप से गलत है?
☐ Yes हाँ
☐ No नहीं

2) What is morally wrong in this situation?
इस स्थिति में नैतिक रूप से क्या गलत है?
☐ The daughter was denied her property rights. बेटी को उसके संपत्ति के अधिकार से वंचित कर दिया गया था।
☐ The daughter was treated differently than the son. बेटी के साथ बेटे से अलग व्यवहार किया जाता था।
☐ The father was unjust towards the daughter. पिता पुत्री के प्रति अन्यायी था।
☐ The father was unjust towards the son. पिता पुत्र के प्रति अन्यायी था।
☐ The son was not treated fairly. बेटे के साथ उचित व्यवहार नहीं किया गया।

3) Who is doing morally wrong action in this situation?
इस स्थिति में नैतिक रूप से गलत कार्य कौन कर रहा है?

☐ Father पिता
☐ Mother माँ
☐ Daughter बेटी
☐ Son बेटा

4) To what extent is this situation morally wrong?
यह स्थिति किस हद तक नैतिक रूप से गलत है? |

☐ not at all wrong बिल्कुल गलत नहीं है

☐ not very wrong बहुत गलत नहीं है

☐ slightly wrong थोड़ा गलत

☐ somewhat wrong कुछ गलत है

☐ very wrong बहुत गलत

☐ extremely wrong बेहद गलत

5) Why is this situation wrong?
आप इसे नैतिक रूप से गलत क्यों मानते हैं?

☐ Because the daughter was denied her property rights although it was her right.
क्योंकि बेटी को उसके संपत्ति के अधिकार से वंचित कर दिया गया था जबकि यह उसका अधिकार था।

☐ Because the father treated the daughter differently than the son.
क्योंकि पिता बेटी के साथ बेटे से अलग व्यवहार करता था।

☐ Because the father was unjust towards the daughter although justice is the most important requirement for a society.
क्योंकि पिता ने बेटी के प्रति अन्याय किया था हालांकि समाज के लिए न्याय सबसे महत्वपूर्ण आवश्यकता है।

☐ Other
(अन्य)_____

| F2

Bahubali 1

(Mother denying rights of the son) | 1) Is there anything in this situation that is morally wrong?
क्या इस स्थिति में कुछ ऐसा है जो नैतिक रूप से गलत है?

☐ Yes हाँ
☐ No नहीं

2) What is morally wrong in this situation?
इस स्थिति में नैतिक रूप से क्या गलत है?

☐ The son was denied his property rights. बेटे को उसके संपत्ति के अधिकार से वंचित कर दिया गया था।

☐ The son was treated differently than the step-son. बेटे के साथ सौतेले बेटे की तुलना में अलग व्यवहार किया जाता था।

☐ The son was not treated fairly. बेटे के साथ उचित व्यवहार नहीं किया गया।

☐ The mother was unjust towards the son. माँ बेटे के प्रति अन्यायी थी।

☐ The step-son was denied his rights. सौतेले बेटे को उसके अधिकारों से वंचित कर दिया गया था।

☐ The step son was treated differently than real son. सौतेले बेटे के साथ असली बेटे की तुलना में अलग व्यवहार किया जाता था। |

		3) Who is doing morally wrong action in this situation? इस स्थिति में नैतिक रूप से गलत कार्य कौन कर रहा है? ☐ Mother माँ ☐ Father पिता ☐ Son बेटा ☐ Step-son सौतेला बेटा 4) To what extent is this situation morally wrong? यह स्थिति किस हद तक नैतिक रूप से गलत है? ☐ not at all wrong बिल्कुल गलत नहीं है ☐ not very wrong बहुत गलत नहीं है ☐ slightly wrong थोड़ा गलत ☐ somewhat wrong कुछ गलत है ☐ very wrong बहुत गलत ☐ extremely wrong बेहद गलत 5) Why is this situation morally wrong? आप इसे नैतिक रूप से गलत क्यों मानते हैं? ☐ Because the son was denied his rights. क्योंकि बेटे को उसके संपत्ति के अधिकार से वंचित कर दिया गया था। ☐ Because the son was treated differently than the step-son. क्योंकि बेटे के साथ सौतेले बेटे की तुलना में अलग व्यवहार किया जाता था। ☐ Because the son was not treated fairly. क्योंकि बेटे के साथ उचित व्यवहार नहीं किया गया। ☐ Because the mother was unjust towards her son. क्योंकि माँ अपने बेटे के प्रति अन्यायी थी।
Loyalty/Bet rayal	**L1** **Kabhi Alvida Na Kehna** (Husband cheating on wife)	1) Is there anything in this situation that is morally wrong? क्या इस स्थिति में कुछ ऐसा है जो नैतिक रूप से गलत है? ☐ Yes हाँ ☐ No नहीं 2) What is morally wrong in this situation? इस स्थिति में नैतिक रूप से क्या गलत है? ☐ The husband showed lack of loyalty and betrayed his wife. पति ने बेवफाई दिखाई और अपनी पत्नी को धोखा दिया। ☐ The husband is disloyal irrespective of the wife's efforts of being a good wife. पत्नी के एक अच्छी पत्नी होने के प्रयासों के बावजूद पति बेवफा था ☐ The husband's girlfriend showed lack of loyalty towards her husband and family.

पति की प्रेमिका ने अपने पति और परिवार के प्रति बेवफाई दिखाई।

☐ The husband's girlfriend is disloyal irrespective what her family has done for her.
पति की प्रेमिका बेवफ़ा थी चाहे उसके परिवार ने उसके लिए कुछ भी किया हो।

3) Who is doing morally wrong action in this situation?
इस स्थिति में नैतिक रूप से गलत कार्य कौन कर रहा है?

☐ Husband पति

☐ Wife पत्नी

☐ Husband's Girlfriend पति की प्रेमिका

4) To what extent is this situation morally wrong?
यह स्थिति किस हद तक नैतिक रूप से गलत है?

☐ not at all wrong बिल्कुल गलत नहीं है

☐ not very wrong बहुत गलत नहीं है

☐ slightly wrong थोड़ा गलत

☐ somewhat wrong कुछ गलत है

☐ very wrong बहुत गलत

☐ extremely wrong बेहद गलत

5) Why is this situation morally wrong?
आप इसे नैतिक रूप से गलत क्यों मानते हैं?

☐ Because husband showed lack of loyalty and betrayed his wife.
पति ने बेवफाई दिखाई और अपनी पत्नी को धोखा दिया।

☐ Because it is incorrect if the husband is disloyal even when the wife is wrong.
क्योंकि पत्नी के गलत होने पर भी अगर पति बेवफा है तो गलत है।

☐ Other (अन्य)

_____

| | L2

Kabhi Alvida Na Kehna

(Wife cheating on husband) | 1) Is there anything in this situation that is morally wrong?
क्या इस स्थिति में कुछ ऐसा है जो नैतिक रूप से गलत है?
☐ Yes हाँ
☐ No नहीं

2) What is morally wrong in this situation?
इस स्थिति में नैतिक रूप से क्या गलत है?
☐ The wife showed lack of loyalty and betrayed her husband.
पत्नी ने वफादारी की कमी दिखाई और पति को धोखा दिया।
☐ The wife is disloyal irrespective of what the husband has done. |

पति ने जो भी किया हो, पत्नी बेवफा है।

☐ The wife's boyfriend showed lack of loyalty and betrayed his family.
पत्नी के प्रेमी ने वफादारी की कमी दिखाई और परिवार को धोखा दिया।

☐ The wife's boyfriend is disloyal irrespective of what her family has done.
पत्नी का प्रेमी बेवफा होता है चाहे उसके परिवार ने कुछ भी किया हो।

3) Who is doing morally wrong action in this situation? (इस स्थिति में नैतिक रूप से गलत कार्य कौन कर रहा है?)

☐ Husband पति

☐ Wife पत्नी

☐ Wife's Boyfriend पत्नी का प्रेमी

4) To what extent is this situation wrong?
यह स्थिति किस हद तक नैतिक रूप से गलत है?

☐ not at all wrong बिल्कुल गलत नहीं है

☐ not very wrong बहुत गलत नहीं है

☐ slightly wrong थोड़ा गलत

☐ somewhat wrong कुछ गलत है

☐ very wrong बहुत गलत

☐ extremely wrong बेहद गलत

5) Why is this situation morally wrong?
आप इसे नैतिक रूप से गलत क्यों मानते हैं?

☐ Because the wife showed lack of loyalty.
क्योंकि पत्नी ने वफादारी की कमी दिखाई।

☐ Because the wife betrayed her husband.
क्योंकि पत्नी ने अपने पति को धोखा दिया।

☐ Because it is incorrect if the wife is disloyal even when the husband is wrong.
क्योंकि पति के गलत होने पर भी अगर पत्नी बेवफा है तो यह गलत है।

☐ Other (अन्य)

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APPENDIX B

(Correlation Tables)

Table 12

Correlation among Moral Foundations across Time (N=30)

			Pearson			Spearman		
			r		p	rho		p
GRI	-	H0	-0.063		0.741	0.014		0.942
GRI	-	F0	-0.201		0.287	-0.152		0.423
GRI	-	L0	-0.301		0.106	-0.301		0.106
GRI	-	H1	0.208		0.270	0.249		0.184
GRI	-	F1	0.143		0.451	0.179		0.343
GRI	-	L1	-0.259		0.167	-0.266		0.155
GRI	-	H2	0.183		0.332	0.123		0.517
GRI	-	F2	0.219		0.245	0.131		0.490
GRI	-	L2	-0.113		0.554	-0.074		0.698
H0	-	F0	0.708	***	1.221e-5	0.548	**	0.002
H0	-	L0	0.658	***	7.824e-5	0.521	**	0.003
H0	-	H1	0.240		0.202	0.342		0.064
H0	-	F1	0.000		1.000	0.065		0.734
H0	-	L1	0.251		0.181	0.323		0.082
H0	-	H2	0.131		0.491	0.312		0.093
H0	-	F2	-0.149		0.432	-0.123		0.517
H0	-	L2	0.243		0.195	0.285		0.127
F0	-	L0	0.607	***	3.711e-4	0.472	**	0.009
F0	-	H1	0.176		0.353	0.318		0.087
F0	-	F1	0.129		0.498	0.248		0.186
F0	-	L1	0.408	*	0.025	0.408	*	0.025
F0	-	H2	0.260		0.165	0.400	*	0.029
F0	-	F2	0.208		0.271	0.411	*	0.024

F0	-	L2	0.476	**	0.008	0.265		0.158
L0	-	H1	0.123		0.519	0.161		0.397
L0	-	F1	0.164		0.387	0.123		0.516
L0	-	L1	0.373	*	0.042	0.408	*	0.025
L0	-	H2	0.277		0.138	0.384	*	0.036
L0	-	F2	0.018		0.927	0.049		0.797
L0	-	L2	0.510	**	0.004	0.525	**	0.003
H1	-	F1	0.455	*	0.011	0.499	**	0.005
H1	-	L1	0.415	*	0.023	0.461	*	0.010
H1	-	H2	0.297		0.111	0.246		0.190
H1	-	F2	0.029		0.878	0.122		0.522
H1	-	L2	0.167		0.377	0.207		0.272
F1	-	L1	0.432	*	0.017	0.409	*	0.025
F1	-	H2	0.333		0.072	0.179		0.344
F1	-	F2	0.338		0.067	0.342		0.064
F1	-	L2	0.393	*	0.032	0.285		0.127
L1	-	H2	0.291		0.118	0.283		0.129
L1	-	F2	0.166		0.380	0.187		0.324
L1	-	L2	0.341		0.065	0.233		0.216
H2	-	F2	0.571	***	9.707e-4	0.479	**	0.007
H2	-	L2	0.471	**	0.009	0.450	*	0.013
F2	-	L2	0.316		0.089	0.249		0.185

* p < .05, ** p < .01, *** p < .001

Table 13

Correlation between Traditional Gender Role Ideology and Moral Foundations

			Pearson		Spearman	
			r	p	rho	p
GRI Mean	-	H0	0.284	0.643	0.289	0.637
GRI Mean	-	F0	-0.160	0.798	0.000	1.000
GRI Mean	-	L0	0.033	0.957	0.057	0.927
GRI Mean	-	H1	0.639	0.246	0.816	0.092
GRI Mean	-	F1	0.463	0.432	0.289	0.637
GRI Mean	-	L1	0.467	0.427	0.564	0.322
GRI Mean	-	H2	-0.549	0.338	-0.718	0.172
GRI Mean	-	F2	-0.599	0.286	-0.789	0.112
GRI Mean	-	L2	-0.524	0.364	-0.553	0.334
H0	-	F0	0.448	0.449	0.632	0.253
H0	-	L0	0.375	0.534	0.287	0.640
H0	-	H1	0.224	0.717	0.000	1.000
H0	-	F1	-0.170	0.785	-0.053	0.933
H0	-	L1	-0.522	0.367	-0.462	0.434
H0	-	H2	0.584	0.302	0.410	0.493
H0	-	F2	0.296	0.628	0.289	0.637
H0	-	L2	-0.180	0.772	-0.395	0.511
F0	-	L0	0.598	0.287	0.574	0.312
F0	-	H1	0.286	0.641	0.132	0.833
F0	-	F1	0.270	0.660	0.368	0.542
F0	-	L1	-0.116	0.853	-0.051	0.935
F0	-	H2	0.666	0.220	0.616	0.269
F0	-	F2	0.882 *	0.048	0.553	0.334
F0	-	L2	0.766	0.131	0.289	0.637
L0	-	H1	0.747	0.147	0.459	0.437
L0	-	F1	-0.264	0.668	-0.287	0.640

L0	-	L1	0.267	0.664	0.112		0.858
L0	-	H2	0.192	0.758	0.224		0.718
L0	-	F2	0.461	0.434	0.344		0.571
L0	-	L2	0.520	0.369	0.631		0.254
H1	-	F1	0.180	0.772	0.263		0.669
H1	-	L1	0.697	0.191	0.821		0.089
H1	-	H2	-0.375	0.534	-0.667		0.219
H1	-	F2	-0.094	0.880	-0.632		0.253
H1	-	L2	0.144	0.818	0.026		0.966
F1	-	L1	0.410	0.493	0.564		0.322
F1	-	H2	-0.231	0.708	-0.103		0.870
F1	-	F2	-0.040	0.949	-0.237		0.701
F1	-	L2	0.157	0.801	-0.132		0.833
L1	-	H2	-0.805	0.100	-0.700		0.233
L1	-	F2	-0.384	0.523	-0.667		0.219
L1	-	L2	0.163	0.793	0.154		0.805
H2	-	F2	0.845	0.072	0.975	**	0.005
H2	-	L2	0.396	0.509	0.359		0.553
F2	-	L2	0.823	0.087	0.526		0.362

* $p < .05$, ** $p < .01$, *** $p < .001$

Table 14

Correlation between Transitional Gender Role Ideology and Moral Foundations for People

			Pearson			Spearman		
			r		p	rho		p
GRI Mean	-	H0	-0.010		0.977	-0.096		0.779
GRI Mean	-	F0	-0.217		0.522	-0.349		0.293
GRI Mean	-	L0	-0.173		0.611	-0.314		0.347
GRI Mean	-	H1	0.534		0.091	0.458		0.157
GRI Mean	-	F1	0.355		0.285	0.400		0.222
GRI Mean	-	L1	-0.282		0.401	-0.443		0.172
GRI Mean	-	H2	0.073		0.830	-0.021		0.950
GRI Mean	-	F2	0.176		0.605	-0.053		0.876
GRI Mean	-	L2	0.153		0.653	0.186		0.585
H0	-	F0	0.531		0.093	0.446		0.169
H0	-	L0	0.605	*	0.049	0.638	*	0.034
H0	-	H1	0.309		0.356	0.410		0.211
H0	-	F1	-0.126		0.713	-0.157		0.646
H0	-	L1	0.436		0.180	0.491		0.125
H0	-	H2	0.498		0.119	0.718	*	0.013
H0	-	F2	0.347		0.296	0.340		0.306
H0	-	L2	0.102		0.766	0.284		0.398
F0	-	L0	0.068		0.843	0.218		0.519
F0	-	H1	0.209		0.537	0.311		0.351
F0	-	F1	0.062		0.857	0.191		0.574
F0	-	L1	0.708	*	0.015	0.756	**	0.007
F0	-	H2	0.446		0.169	0.406		0.216
F0	-	F2	0.773	**	0.005	0.882	***	3.331e-4
F0	-	L2	-0.134		0.695	-0.358		0.279
L0	-	H1	-0.100		0.770	-0.005		0.989
L0	-	F1	0.314		0.346	0.064		0.853
L0	-	L1	0.134		0.693	0.274		0.414

L0	-	H2	0.628	*	0.039	0.582		0.060
L0	-	F2	0.046		0.892	0.058		0.865
L0	-	L2	0.518		0.102	0.305		0.362
H1	-	F1	0.308		0.357	0.537		0.088
H1	-	L1	0.161		0.637	0.211		0.533
H1	-	H2	0.140		0.681	0.160		0.639
H1	-	F2	0.421		0.197	0.601		0.051
H1	-	L2	0.367		0.266	0.341		0.305
F1	-	L1	0.086		0.802	-0.078		0.821
F1	-	H2	0.499		0.118	-0.025		0.942
F1	-	F2	0.484		0.131	0.425		0.192
F1	-	L2	0.575		0.064	0.039		0.910
L1	-	H2	0.576		0.063	0.537		0.089
L1	-	F2	0.735	**	0.010	0.760	**	0.007
L1	-	L2	-0.014		0.967	-0.182		0.592
H2	-	F2	0.602	*	0.050	0.375		0.255
H2	-	L2	0.576		0.063	0.341		0.305
F2	-	L2	0.055		0.872	-0.173		0.610

* p < .05, ** p < .01, *** p < .001

Table 15

Correlation between Egalitarian Gender Role Ideology and Moral Foundations

			Pearson		Spearman		
			r	p	rho		p
GRI Mean	-	H0	0.487	0.077	0.430		0.125
GRI Mean	-	F0	0.081	0.784	-0.020		0.946
GRI Mean	-	L0	0.287	0.321	0.212		0.468
GRI Mean	-	H1	0.355	0.213	0.194		0.507
GRI Mean	-	F1	-0.070	0.811	-0.158		0.589
GRI Mean	-	L1	-0.084	0.774	-0.109		0.711
GRI Mean	-	H2	0.097	0.742	-0.054		0.854
GRI Mean	-	F2	-0.305	0.290	-0.280		0.333
GRI Mean	-	L2	-0.200	0.493	-0.183		0.530
H0	-	F0	0.727 **	0.003	0.629	*	0.016
H0	-	L0	0.687 **	0.007	0.610	*	0.020
H0	-	H1	0.278	0.335	0.460		0.098
H0	-	F1	0.101	0.732	0.303		0.293
H0	-	L1	0.199	0.494	0.351		0.219
H0	-	H2	-0.011	0.971	0.075		0.799
H0	-	F2	-0.355	0.213	-0.350		0.220
H0	-	L2	0.324	0.259	0.416		0.139
F0	-	L0	0.752 **	0.002	0.690	**	0.006
F0	-	H1	0.220	0.449	0.415		0.140
F0	-	F1	0.209	0.472	0.371		0.192
F0	-	L1	0.346	0.226	0.311		0.280
F0	-	H2	0.291	0.313	0.389		0.169
F0	-	F2	0.140	0.632	0.175		0.548
F0	-	L2	0.656 *	0.011	0.563	*	0.036
L0	-	H1	0.257	0.375	0.309		0.282
L0	-	F1	0.206	0.480	0.262		0.366
L0	-	L1	0.428	0.127	0.463		0.096

L0	-	H2	0.237		0.414	0.302		0.294
L0	-	F2	0.157		0.591	0.173		0.554
L0	-	L2	0.529		0.052	0.566	*	0.035
H1	-	F1	0.541	*	0.046	0.606	*	0.022
H1	-	L1	0.532		0.050	0.643	*	0.013
H1	-	H2	0.644	*	0.013	0.545	*	0.044
H1	-	F2	-0.114		0.697	-0.135		0.645
H1	-	L2	0.109		0.712	0.231		0.427
F1	-	L1	0.706	**	0.005	0.754	**	0.002
F1	-	H2	0.370		0.192	0.260		0.370
F1	-	F2	0.355		0.212	0.393		0.164
F1	-	L2	0.335		0.241	0.463		0.096
L1	-	H2	0.478		0.084	0.418		0.137
L1	-	F2	0.146		0.618	0.163		0.579
L1	-	L2	0.537	*	0.048	0.452		0.105
H2	-	F2	0.339		0.235	0.372		0.191
H2	-	L2	0.512		0.061	0.592	*	0.026
F2	-	L2	0.420		0.135	0.484		0.080

* p < .05, ** p < .01, *** p < .001