

**INSTITUTIONAL FOUNDATIONS AND POLICIES:
MEASURES
OF
CIVIL SOCIETY & CIVIL DISOBEDIENCE**

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Forward

In my professional and theoretical life I was, am, and will always be a psychologist first. Conflict between opposing forces and compromise at the intrapsychic level can lead to highly sublimated and civilized results or reviled and socially unacceptable outcomes. This is true at the interpersonal, inter-organizational and international levels, too. As a diagnostician, I have utilized my skills to assess tendencies toward certain behavior patterns at the individual level of analysis. As a researcher studying the foundations of society, I have focused on those aspects that impact civility and civil disobedience. I suspect what I have learned from decades of treating individuals may inform the following macro-analysis, assessing the functional tendencies of organizational structures, ranging from the barbaric to the culturally refined.

Abstract

The purpose of this dissertation is multidimensional. First, the evolution of civil society as a concept, as conceived by various theorists from Ancient Greece and Rome through the post-modern global world, is briefly outlined. Its uses as a construct in contemporary research, across diverse fields of inquiry are explored and how it might be useful in social foundations and policy research is detailed. Second, different methods for studying politics are identified, while positivist and anti-positivist views are compared and contrasted across ontological and epistemological concerns. In light of this, a review of research differentiating the determinants of behavior is presented. It looks at internal characteristics, situational characteristics and/or their interaction as outcome determinants. Third, an interaction model is proposed incorporating both quantitative and qualitative assessment techniques that measure external factors effecting society, and society's internal characteristics/processes (albeit temporary, transitory or enduring generalities over time). Additionally, an interaction effect of internal and external variables is statistically represented in the statistical partitioning of variance. The model is mathematically delineated as:

$$O f [C, R, (C \times R), E]$$

In other words, political output behavior (i.e., O) is a function (i.e., f) of a main effect due to the characteristics of a particular civil society or association (i.e., C), in addition to a separate main effect due to the broader context that the civil association is in (i.e., R), an interaction effect between the two (i.e., $C \times R$), and an error term (i.e., E). The variance partitioned into the interaction term theoretically represents an assimilation-accommodation, or a social construction of reality process. The ramifications are specified, herein. Fourth, a review of the literature on test construction is presented, and tests are developed that measure an association's general tendency towards civility (i.e.,

the general "trait" level) and, alternatively, measure changing levels of civility across different situations or points in time (i.e., the specific "state" level). Split-half reliability estimates for the newly developed state and trait measures, ranging from good to excellent, are detailed. Fifth, methodological concerns are considered and construct validity is assessed. Specifically, it is hypothesized that individual differences in trait measures of civility, tend to remain constant for a particular association across different situations. In contrast, it is hypothesized that state levels will differ across different situations, while showing little individual differentiation. Sixth, an alternate test is developed in order to assess the degree to which an association takes action to increase the probability of a desired outcome or the degree to which it fails to have any effect on political outcomes, leaving it up to chance external factors. Further uses for the instruments developed, herein, are proposed. It is hoped that this study will lead to a new approach in social foundations and policy research that can be applied to other concepts separate from civil society, civility, lack thereof and/or the effectiveness of associations in bringing about policy outcomes and change. Beyond these concrete advances, it is also hoped that this research can bridge the divide between quantitative, qualitative positivist and anti-positivist theories. Above all other aims, this study seeks to provide new knowledge in an area of investigation that was lacking. Although some advances have recently been made in the area of incivility measurement at the individual behavioral level, this research fills the void that existed with respect to measurement at the organizational level.

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APPROVAL OF THE DISSERTATION

This dissertation, Institutional Foundations and Policies: Measures of Civil Society & Civil Disobedience, has been approved by the Graduate Faculty of the Curry School of Education in partial fulfillment of the requirements for the Doctor of Education degree.



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List of Abbreviations

1. I-E LOC: Internal-External Locus-of-Control
2. STCS-T: State-Trait Civility Survey, Trait Measurement Form
3. STCS-S: State-Trait Civility Survey, State Measurement Form

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Chapter # 1: Introduction

Before launching into a well-reasoned methodology for defining and measuring civility in society, let us stir the debate with some confusing concerns. The unitary or the diverse, to be or to become, these are the questions. People often take different sides, and each individual's overall inclination towards civil society can vary in situation specific conditions. It is herein proposed that your position in the ongoing debate about the civility of individual versus collective rights, may be reflective of the type of philosophical mind you tend toward. William James utilized the problem of the one and the many as his critical test when he wrote *Pragmatism* and again in his final unfinished work, *Some Problems in Philosophy*. He diagnosed the "tender-minded" as those inclined towards rational monistic idealism, and the "tough-minded" as those at the other end of the spectrum, i.e., inclined towards empirical pluralistic materialism. As a psychologist, I veer away from oversimplified dichotic classifications, and favor psychometric continuums of individual differences and central tendencies. Generally, I find that those who emphasize the oneness of the globe often acknowledge its diversity, too. Thomas Jefferson supported the individual rights of states, whereas, one of the less known founding fathers, John Jay, was in favor of one great nation, "whose territory is divided into different states merely for convenient government, and the more easy and prompt administration of justice, just as [the] several states are divided into counties and townships for like purposes". Should an individual's rights always yield to the general good or invariably trump the will of the people? Which is more civilized? Today, if we

believe the media, the distribution is bimodal. Is one approach more reflective of civility than another? When thoroughly explored, American's are probably normally distributed on this issue. Consistent with John Dewey's method of inquiry, we may start with apposing considerations, but the answer is more complex than the two extremes suggest. Let's take liberty as an example. John Wilkes, the father of British free press, was an outspoken defender of political and civil liberties. American colonists paid great attention to his rancorous political career as a journalist involving defiance of the government, prosecutions for obscenity and libel. He authored the "dirtiest poem in the English language", was a confessed "libertine", engaged in duels, brought suit against the government for attempting to exclude him from Parliament and incited a riot and related massacre. Much sprang from his protests, albeit ideas about representative government, a free press, the right to publish risqué material and the First Amendment.¹ His civil disobedience became the hallmark for civil society. But, should all forms of individual expression be protected under this Amendment to the United States Constitution or should government impose some restrictions for the general good? As it was originally written, "Congress shall make no law abridging the freedom of speech or of the press". The First Amendment was straightforward, absolute and unqualified in this respect. At least, it was until World War II. Since then, a body of law from U.S. Supreme Court rulings has developed into a broad consensus that not all communications or expressions are covered under "freedom of speech". Most agree it is wrong to yell "fire" in a

1 Arthur H. Cash, *John Wilkes: The Scandalous Father of Civil Liberty*. (New Haven, CT: Yale University Press, 2006).

crowded theatre. Are some forms of communication less entitled to protections or should some be excluded from protection altogether? Which is more civilized, polite silence or assertive expression? Though not without controversy and dissent, any communications that fall within the categories of “incitement, fighting words, libel, obscenity or child pornography” are outside the protections of the First Amendment.²

These are broad categories with specific qualifications that are not wholly culturally independent. A racial epitaph might incite riots in one context, and the same term may be used as a term of endearment in another. Mari Matsuda has much to say on this subject, in *Words That Wound: Critical Race Theory, Assaultive Speech and the First Amendment*.³ Different countries have developed different protections, some more and some less. Overt denial of the Holocaust may be protected in the US but it is illegal in Austria. When liberty is used in connection with law, justice and/or equality it can obscure deep meaning due to our familiarity with the terms. To clarify the issues ask, “Does regulation of human behavior through law or oppression take away the freedom to act”? Should liberty consist of the freedom to act in accordance with one’s desires and abilities or is there a place for justice to override absolute freedom when the latter would cause harm to another? Does a just freedom qualify the distinction between freedom and license? Can liberty exist in a vacuum with no consideration for equality or community? Is man only truly free when living as a barbarian in a

2 Kathleen M. Sullivan & Gerald Gunther, *Constitutional Law*. (New York, NY: Foundation Press, 14th Edition, 2001), pp. 956-1153.

3 Mari Matsuda, *Words That Wound: Critical Race Theory, Assaultive Speech and the First Amendment*. (Boulder, Colorado: Westview Press, June 4, 1993).

state of nature outside the confines of civil society, government and the rule of law? Does a reduction in government size and scope achieve libertarian existentialism or is there a certain degree of government necessary for a balance between anarchy and civility? Are some laws, constitutions and forms of government more conducive to free men and women? ⁴

Tolstoy believed the diversity in issues raised about freedom emphasizes the extent to which the different fields of inquiry explore the questions of liberty. Theology, jurisprudence, ethics, psychology and history all deal with the question of freedom. One must be truly interdisciplinary to fully grasp it. Sin, societal transgression, conscious perception of right and wrong, ego dissonant compromise formations, behavioral expressions, our regard for nations, and there degree of humanity over time, all are issues that can only be judged based on the amount of freedom, or lack thereof, available at the time. Throughout western society, these questions concerning freedom may appear to elicit contradictory answers. That is because the meaning of liberty changes from question to question raised. By distinguishing the differences in formulating freedom across these questions, the apparent contradictions should dissolve.⁵

Edward W. Said spoke of how the west could control the story and subsequent perceptions and beliefs of a people by openly communicating about them from a western perspective. ⁶ When outsiders control the discourse in this

4 Mortimer J. Adler, *The Great Ideas: A Lexicon of Western Thought*. (Norwalk, CT: Easton Press, 1st Edition 1952, Collector's Edition 2001).

5 Ibid.

6 Edward W. Said, *The Edward Said Reader*. (New York, NY: Vintage, 1st Edition, September 12, 2000).

manner, are people free to express their true inner being? Does an “uneducated” racist have the right to express his beliefs? Does hate speech injure? Should people be free to express hatred and then give the victim the opportunity to prove injury before imposing sanctions, or can the government prosecute for a crime against society? What is civility and civil society? Attempted murder that never hurts anyone is deemed a crime, why not attempted hate speech? If education policies are used to marginalize a subpopulation in civil society, can it still be called “civil”? What if a group lobbies for unjust policies but fails? If a government and its agents plan and attempt to liquidate a people, but the plan is foiled, is that genocide, attempted genocide, or simply permissible? Is planning and intent all that is needed to be proven for the stamp of incivility? This dissertation raises more questions than it answers. Maybe that is a good thing.

Chapter # 2: History of the Civil Society Construct

Civil society has evolved and changed since the days of Ancient Greece and Rome. So has its conceptualization as a theoretical construct.⁷ Sakwa depicted several phases in the historical development of civil society as a concept: 1) Traditional classical approach; 2) Liberalism and the social contract; 3) Hegelian & Marxist traditions; 4) New social movements and global civil society; 5) Civil society that checks the excessive power of the state (i.e., Gramsci is the father of this tradition); 6) Communitarian tradition in which the state and civil society come together with a re-politicizing or re-energizing purposeful quality; and 7) Civil society's path to postmodern modernity.⁸ Sometimes it is simpler to review the major theorists and consider how their conceptions of the term evolved over time. In this manner, different methods for studying politics can be identified, while comparing and contrasting positivist and anti-positivist views across ontological and epistemological concerns.⁹

Ferguson first referred to civil society noting its Latin origin, *societatis*

7 A. B. Seligman, *The Idea of Civil Society*. (New York, NY: The Free Press, 1992); J. Keane, *Global Civil Society*. (Cambridgeshire County, UK, Cambridge University Press, 2003); J. Ehrenberg, *Civil Society: The Critical History of an Idea*. (New York, NY: New York University Press, 1999); M. Kaldor, *Global Civil Society: An Answer to War*. (Cambridge, UK: Polity Press, 2003); J. L. Cohen & A. Arato, *Civil Society and Political Theory*. (Cambridge, MA: The MIT Press, 1999); S. Kaviraj & S. Khilnani (Editors), *Civil Society: History & Possibilities*. (Cambridgeshire County, UK, Cambridge University Press, 2001); C. Hann & E. Dunn (Editors), *Civil Society: Changing Western Models*. (London, Routledge, 1996); L. Strauss, *Natural Right and History*. (Chicago, University of Chicago Press, 1965); and J. A. Hall (Editor), *Civil Society: Theory, History, Comparison*. (Cambridge, Polity Press, 1995).

8 Richard Sakwa, *Civil Society*. A Presentation on Democratization Given at the University of Kent, Canterbury, UK, Autumn 2005.

9 David Marsh & Gerry Stoker (Editors), *Theory and Methods in Political Science*. (New York, NY: Palgrave & Macmillan, 2nd Edition, 2002).

civilis, which was defined as a peaceful society governed by law.¹⁰ It was synonymous with the state, which minimized the use of violence by the political community ruled by laws. The state maintained its monopoly on the legitimate use of force and conflicts were referred to the state for resolution and enforcement. Civility was not conceived of as the sensibility reflected in a private individual's manners. Civility was the requirement of being a citizen with a politically organized commonwealth. Throughout the writings of Aristotle, Plato, and Hobbes, the state and civil society were used interchangeably and were not distinguishable from one another. In these early writings of Aristotle and Plato they distinguished between barbarians who lived outside the state or political community, and citizens. Plato's theoretical need to unify even dissimilar elements with one unified conception of truth or philosophy, led him to postulate absolute categories. His political theory involved a civil society focused on public life centered on a shared moral goal of community. He acknowledged different spheres of association that citizens engaged in, each with its own organizing cohesion, and he wanted to understand all the individual networks, not in their own right, but in order to help him comprehend the whole society.¹¹

Even Plato acknowledged that civil society had various aspects, characteristics or skills to perform different functions. For him the good of the society was one with what was good for the individual parts. Reason guided just divisions of labor resulting in a harmonious reciprocal healthy balance in support

10 Mary Kaldor (2003) op. cit.

11 We shall return to the concept of association throughout our discussions and in other contexts below, e.g., when discussing Alexis de Tocqueville, R. D. Putnam, and others, including the groups in the current experiment.

of the state. For Plato incivility was a political disease with the same ontology as individual sickness. He apposed Sophists' argument that placed knowledge at the call of private interest in contrast to the good of society. Plato was in agreement with Socratic teachings that the healthy soul becomes aligned with life's main purpose (i.e., the intrinsic motivation to pursue the common good). The drive for wealth that corrupts individual behavior of both rich and poor was a problem for Plato's conception of civil society. Aristotle criticized his professor's overreaching unity principle. More open to concepts of diversity, Aristotle respected how varied society's forms of association took, yet the public good was still achievable through the many different individual relationships developed among friendly benevolent citizens. Even with vast differences in social association, Aristotle's political arrangement achieved civility that was wholly distinct from the animalistic behavior of barbarians outside the city/state limits. Cicero developed the concept of civil society, moving it in the direction of individual property and private rights under the protection of Roman law, but the subsequent decline of the Roman Empire stopped further development in that direction until the enlightenment.¹²

Following the fall of Rome to the Goths, Augustine developed the first Christian conception of civil society. He blamed uncivil pagan groups for the collapse of Christian Rome. Augustine claimed all good comes from God and that

12 Plato; A. Bloom (Editor), *The Republic of Plato*. (New York, NY: Perseus Books, 1968); Aristotle; Jonathan Barnes (Editor), *The Complete Works of Aristotle: The Revised Oxford Translation*. Vol. 1-2, Bollingen Series LXXI, (Princeton, NJ: Princeton University Press, 1995); Cicero; Michael Grant (Translator), *Republic*. (New York, NY: Penguin, 1965); Thomas Hobbes; J. Gaskin (Editor) *Leviathan*. (Oxfordshire County, UK, Oxford University Press, 1998); and Ehrenberg (1999) op. cit.

Rome was not truly a republic because it was blinded by the motivation for dominance and glory for itself. He spoke of two cities, the one on man, "*civitas terrena*", and the kingdom of God, "*civitas Dei*". Self-love and disdain for God, was on the one hand, and Love of God and self-contempt on the other. The plight of humanity was exemplified in the story of Romulus and Cain. The city of man contains negative human drives and lacks the justice found only in a republic ruled by Jesus Christ. Augustine was a realist concerning the power of the state and he felt the Church was the only institution capable of providing a degree of safety in a world of evil. Just as civil society was synonymous with the state in classical theory, for Augustine the Church became completely responsible for civil society in a new era. Consistent with his theory of obligation, state violence in the service of the Church and ultimately God, was legitimate as was the Church's use of violence and the Inquisition to "help" humans do God's work. During the Middle Ages, philosophy returned to the unifying tendencies of Plato, but in a different form. Everything from the state, to civil society, economics, the arts and sciences were organized by a single theology. Within these limitations, Aquinas attempted to reconcile the difference between the political community as conceived by Aristotle and Christendom, with politics serving Christian purposes.¹³

Dante's ideas moved civil society to a new level, one might even say he anticipated global civil society, but of a different sort. He acknowledged the plurality of civil associations and the need for one world-government to achieve

13 Saint Augustine; Marcus Todd (Translator), *The City of God*. (New York, Random House, 1950); and Ehrenberg (1999) op. cit.

the moral potential of the diverse associations independent of the Church. Dante realized the supreme temporal leader could never know all the characteristics that make up all heterogeneous civil associations, and all laws to deal with the particulars could not come directly from the top. As such, his conception was structured like a republic with power both centrally and locally encompassed. Like Dante, John de Paris also challenged the Papal grab for earthly power and an ecclesiastical civil society.¹⁴ Machiavelli's secular study of power processes further eroded the Church hold. He criticized the Church for failing to unify civil associations while succeeding to prevent a secular force from being about unification. *The Prince* outlined the art of diplomacy that leaders might utilize for short-term gain, while *The Discourses* considered civil society and the enduring life of cities. He enabled leaders to take power by force and cunning, subsequently consolidating a safety zone of civility in what was a relatively unsafe world to begin with.

“The final blow to a unified ecclesiastical civil society came when Luther carved out a legitimate space for an inner relationship with God. No longer was external civil action in the service of the Church required for redemption. A private sense of faith was all that was needed. Externals could not bind the fullness of faith. A free Christian moral sense became a matter of inner faith and conceptions of civil society as chaotic and in need of temporal leaders, moved it in the direction of modern views.”¹⁵

Hobbes completed the break with the Church. Strauss criticizes his

14 Alighieri Dante; H. Schneider (Translator), *On World Government*. (Indianapolis, IN: Bobbs-Merrill, 1949) and Ehrenberg (1999) op. cit.

15 Niccolo Machiavelli, *The Prince and The Discourses*. (Norwalk, CT: Easton Press, Collector's Edition 2003).

egotism. By regarding himself as the father of political philosophy or political science, Hobbes overlooked the pivotal works of Socrates who, “Called philosophy down from heaven and forced it to make inquires about life and manners and good and bad things”. Hence, according to Strauss, Socrates’ teachings were the origin of “natural right”, subsequently developed by Plato, Aristotle, the Stoics, Cicero, Seneca, Tacitus, Plutarch, and Christian thinkers like Aquinas (i.e., as distinct from the non-classical or early modern Hobbesian “natural right” theory). Hobbes acknowledged, and then rejected this tradition, claiming one significant error. The classic tradition assumed man was a political and social animal, but Hobbes joined the Epicurean tradition that man is asocial and not a political animal. Strauss and Burke before him understood this distinction to be the birth of atheistic and hedonistic politics. In *Leviathan*, Hobbes discussed survival of the fittest. His emphasis was on the antithesis of civil society in this respect. In the natural or barbarous world, if an individual wanted someone else’s property, he merely attacked and took it, if he could. The state (i.e., civil society) provided a zone of peaceful existence where barbarians did not tread. If not the father of political philosophy, Hobbes may still be rightly given the title of father of civil society in the modern tradition or the tradition of liberalism. By forfeiting one’s base ability to use force in acquiring property in exchange for the more peaceful settlement of property rights by the state, man (and woman) survived and became civilized in society. If the state was unable to guarantee a peaceful settlement, it lost legitimacy and each citizen could revert back to brute force. In this respect, Hobbes could explain the transformation of

civil society as Rome fell. For him, a civilized society was distinct from uncivilized people at war.^{16 17}

In his *Critique of Pure Reason*, Kant spoke of a civil society that was universal with a rule of law that was cosmopolitan (i.e., based on the golden rule or categorical imperative, do unto others as you would have others do unto you), involving guarantees from international institutions and treaties. Under conditions of freedom in a protective liberal and public sphere, citizens could make their own choices. With balanced institutions and consistently fair procedures and rules of law providing extensive civil freedoms, people could charge after individual passions in a civilized manner that also supported the public good. Hegel failed to acknowledge the individual as the empirical referent in Kant's introverted civil society. For Kant, the individual became morally free from external rule, albeit secular or not, when he internalized his own conception of what is right and wrong. Hegel's critique is presented below.¹⁸

Rousseau is closely associated with the social contract but in some ways Hobbes' arrangement was also a contract as described above. Both are associated with the liberal and social contract tradition. Locke felt the state was required to provide a safe space for civil society. The US constitution is also in the Locke

16 But, consider the Arab Spring. Brute force organized into a ground swell of civil society (i.e., in the classical tradition) revolting against barbarous dictatorships. I question whether there is room for civilized people at war in Hobbes' view.

17 Immanuel Kant, *The Philosophy of Law: An Exposition of the Fundamental Principles of Jurisprudence as the Science of Right*. (New York, NY: The Law Book Exchange, 2002); Strauss (1965) op. cit.; and Ehrenberg (1999) op. cit.

18 Georg Wilhelm Freidrick Hegel; Knox, T.M. (Translator), *Philosophy of Right*. (Oxfordshire County, UK, Oxford University Press, 1967); Immanuel Kant, *Critique of Pure Reason*. (Norwalk, CT: Eaton Press, 2004); and Ehrenberg (1999) op. cit.

tradition.¹⁹ The consideration exchange was the right to property and peaceful resolve while forfeiting brute domination by the fittest. Rousseau viewed the encounters between citizens as on the level of barbarian. In contrast, he was a naturalist. For Rousseau, the true “natural” existence was civilized, while in “artificial” Paris the guillotine lopped off heads during the French revolution.²⁰ Individual rights and participation are voiced in the *Federalist Papers*.²¹

Most social contract theorists started from the position that men, of relatively equal status and capable of economic production, entered into social contracts. Women, children and elderly family members were not involved. In her book, *Frontiers of Justice*, Nussbaum presents an elaboration on her “capabilities approach”, which she applies to the disabled, people from all parts of the world, and even animals.²² Her approach was elaborated in the Tanner Lectures of 2002. She argues that international law, politics and economic thinking, should pay attention to the special problems women face cross-culturally, in order to more fully understand general problems of development and poverty. She identifies a list of “central human capabilities” that should be ascertained by each and every person, as an end in itself and not as a mere means to an end. Most importantly, she attempts to set out minimum threshold levels, something I have

19 Locke, John *The Second Treatise on Civil Government*. (New York, NY: Prometheus Books, 1986); and Locke, John; Peter H. Nidditch (Editor) *An Essay Concerning Human Understanding*. (New York, NY: Clarendon Press, 1989).

20 Jean-Jacques Rousseau, *On the Social Contract*. (New York, NY: Hackett Publishing Company, 1983); and Jean-Jacques Rousseau; Franklin Philip (Translator), *Discourse on Inequality*. (Oxfordshire County, UK, Oxford University Press, 1999).

21 Alexander Hamilton, James Madison & John Jay, *The Federalist Papers: Books That Changed the World Series*. (Norwalk, CT: Easton Press, Collector’s Edition 2005).

22 Martha Craven Nussbaum, *Frontiers of Justice: Disability, Nationality and Species Membership, The Tanner Lectures on Human Values*. (Cambridge, MA: Harvard University Press, 2006).

long criticized Rawls for failing to do, but precise minimum levels of each capability still remain undefined in absolute quantifiable terms. Most agree that education is a basic human right, but how much education is that? Though practical in its approach, Nussbaum's theory remains qualitative. Please refer to the Appendix # 1 listing her capabilities approach, one reflecting a superior level of social civility.²³

Alexis de Tocqueville astutely depicted American forms of association. Recent calls for circles of freedom in eastern Europe, Gellner's writing in the west, and Putnam's studies of associations in Italy and elsewhere, all combined to start the debate about social capital and defense against dominance by any specific group.²⁴

The German term for bourgeois society, a form of civil society, is *Bürgerliche Gesellschaft*. With the Scottish Enlightenment commerce came to dominate, developing a new form of civil society. Economic and commodity

23 Martha Craven Nussbaum, *Love's Knowledge: Essays on Philosophy and Literature*. (Oxfordshire County, UK, Oxford University Press, 1991); Martha Craven Nussbaum, *Cultivating Humanity: A Classic Defense of Reform in Liberal Education*. (Cambridge, MA, Harvard University Press, 1997); Martha Craven Nussbaum, *Women and Human Development: The Capabilities Approach*. (Cambridgeshire County, UK: Cambridge University Press, 1999); Martha Craven Nussbaum, *Sex and Social Justice*. (Oxfordshire County, UK, Oxford University Press, 2000); Martha Craven Nussbaum, *Hiding from Humanity: Digest, Shame, and Law*. (Princeton, NJ, Princeton University Press, 2004); & Martha Craven Nussbaum, *Frontiers of Justice: Disability, Nationality and Species Membership, The Tanner Lectures on Human Values*. (Cambridge, MA: Harvard University Press, 2006).

24 Karl Marx; Ben Fowkes (Translator), *Capital: A Critique of Political Economy*. (New York, NY: Penguin Classics reprint Edition, 1992); Alexis de Tocqueville; George Lawrence (Translator), J. P. Mayer (Editor), *Democracy in America*. (New York, NY: HarperCollins, 1988); Ernest Gellner, *Nation and Nationalism*. (Oxfordshire County, UK, Blackwell Publishers, 1983); Ernest Gellner, *The Conditions of Liberty: Civil Society and Its Rivals*. (New York, NY: Penguin, 1994); Robert D. Putnam, *Making Democracy Work: Civic Traditions in Modern Italy*. (Princeton, NJ: Princeton University Press, 1993); Robert D. Putnam, *Bowling Alone: The Collapse and Revival of American Community*. (New York, NY: Simon & Schuster, 2000); Mary Kaldor (2003) op. cit.

markets, with related civil laws and welfare institutions, emerged as part of civilized society with resulting class distinctions distinct from the state. It was a sphere of moral life between the family and the state, and it signified the emergence of the economic man (i.e., the bourgeois). With Hegel's critique of Kant, civil society in this new respect was a modern age achievement. For Marx, civil society was the sphere in which history evolved. He thought class struggle would lead to socialism and summarized all of history under the heading of capitalist exploitation of the masses.²⁵

Utopian, post-Marxist perspectives involving social activism, developed in central European oppositional movements during the 1970's and 80's. Not only was this new form of society civilly activated to restrain excessive state power, they also brought about power redistributions. Social groups, originally distinct from legitimate political organizations created space between the state and the people. Subsequently, they moved upon the political reality they had previously lacked. It was an example of democratization from below.

With the neo-liberal end to the Cold War, market politics took over. States can no longer afford to pursue welfare policies. The moment welfare policies are considered foreign direct investment capital flows out to other more tax friendly states. Without a tax base, welfare states cannot function. With a liberal economy, decreasing taxes, and increasing private wealth, a new voluntary private sector emerged separate from the state. Charitable and non-profit organizations filled in the spaces between family and state, providing services previously offered from

25 Marx (1992), Immanuel Kant (2002), Hegel (1967) and John Ehrenberg (1999) op. cit.

within the realm of the welfare state. This new form of civil society functions to provide services the state can no longer afford, yet decisions concerning services become removed from the voting polity.

How effective will this new arrangement be? Can the state legislate how fundamental human rights are to be upheld by these new networks of organizations? When direct control is handed over to market forces, calls for regulation increase. In contrast, Schelling argues for relatively unregulated “Free Markets”. Schelling did not know of any societal good that was regulated by government effectively. Whether it was voluminous ethics regulations that choked progress, public housing that turned into rat holes, welfare that discouraged returning to work, failing schools, or farm subsidies that make it impossible for developing economies to compete, government regulation has invariably created unproductive solutions.²⁶

Gutmann is more optimistic about democracy. She would not be so concerned with the ultimate outcome of the balance between access, cost and quality. Her political theory believes the process is more important than the outcome. In an atmosphere of “Non-repressive” and “Non-discriminatory” deliberation among all involved citizens, a just and appropriate solution to the problem of human rights, fair government and just policies would emerge. Repression and discrimination are the only unethical practices in government

26 Thomas C. Schelling, *Choice and Consequences: Perspectives of an Errant Economist*. (Cambridge, MA: Harvard University Press, 1984), Chapter 1.

according to her. Gutmann supports the notion of town hall meeting, presumably even on the international level. She believes in the basic civility of groups.²⁷

In contrast, Hirschmann doesn't believe groups can come together that are without repressive and/or discriminatory mechanisms that negatively impact human rights. He doesn't believe in the basic civility of social organizations. He focused on the interplay of "Exit & Voice". Different factors influence the degree to which certain people can exercise their voice making Gutmann's democratic discussion groups impossible. The effectiveness of voice depends, upon the credibility of the exit threat. It's a dynamic relationship. When exit dominates, the future effectiveness of voice becomes underestimated. For example, when a political entity loses all chance of obtaining a certain refugee group's vote, because everyone exited due to bad human rights policies, the political entity no longer considers the refugees viable constituents. As a result, all future human rights policies, the refugee would argue, are ignored.²⁸

Understanding the importance of democratic governance and threats to democratic health becomes all the more necessary following the revolutions of 1989 and the current revolts in the Middle East and North Africa. Several studies have detailed some of the challenges faced by these new democracies as they move towards consolidation. The pitfalls are many. Civil society can erode, public discourse can disappear, societal factions can become polarized and individualism based on human rights can run into problems. Some theorists are more positive

27 Amy Gutmann, *Democratic Education*. (Princeton, NJ: Princeton University Press, 1987).

28 Albert O. Hirschmann, *Exit, Voice and Loyalty*. (Cambridge, MA: Harvard University Press, 1970).

about the future of democracy while others focus on the challenges that still need solutions.

Phillips & Smith note that:

“Research on urban incivility has made progress but has limited scope thanks to a stereotyped and policy relevant focus on problem neighborhoods and urban renewal. It also lacks benchmark comparative data, has almost nothing to say about interpersonal incivility and is experiencing diminishing returns to effort.”²⁹

They proposed the use of surveys on incivility in Australia as a means to tap how it is experienced in everyday life.³⁰

Civil society in today’s political and social thought primarily refers to the civic associations and institutions that exist outside government (e.g., family and religious groups, voluntary associations, NGO’s, social movements and even gang activity, though some may call the latter “uncivil” or “incivility”). Consider the gang activities of the youth in Paris in the past decade. The situation was clearly a ground swell protest from the bottom up concerning, “C’est l’économie, stupide”. Civil society can give voice to people of all types and reflect the health of democracy and democratic governance. Those who profess what Walzer calls “the civil society argument” may engage in endless disputes with each other, but most agree that civic associations function prominently in effective and stable institutions of democracy, facilitating civility in behavior and social capital

29 T. Phillips & P. Smith (2006). Rethinking Urban Incivility Research: Strangers, Bodies and Circulations. *Urban Studies*. 43(5/6), 879–901.

30 Ibid.

needed for democracy to survive and grow.³¹

In the 1830s, Tocqueville traveled across America and was impressed by the US tendency to form associations for almost everything and anything. He attributed the success of American democracy to this capacity in forming civil associations.³² Neo-Tocquevillian theorists of our contemporary era conclude that the strength of democratic life is related to the quality of these social associations or networks of civility.

Putnam's work, in particular, has contributed extensively to this research. From Italy to America, his comparative studies look at the type, quality and number of associations relate to democracy health. Significant and noteworthy reductions in civic association membership, threatens the health of American democracy.³³ Ladd takes issue with Putnam's research; alternatively, claiming increased participation in other areas separate from specific association memberships measured by Putnam.³⁴ Wuthnow defines social capital differently. His definition of engagement involves qualitative improvements not quantitative declines. By experimenting with less formal connections better suited to contemporary American life, he believes Americans improve their civic relatedness.³⁵ Schudson claims reductions in social capital indicators are

31 Michael Walzer, *Arguing About War*. (New Haven, CT: Yale University Press, 2004a); and Michael Walzer, *Politics and Passion: Towards a More Egalitarian Liberalism*. (New Haven, CT: Yale University Press, 2004b).

32 Tocqueville (1988) op. cit.

33 Putnam (1993 and 2000) op. cit.; and Edward Song, Democracy: A Brief Review. *The Hedgehog Review*, (Charlottesville, VA: University of Virginia, Spring 2002).

34 Everett Carl Ladd, *The Ladd Report*. (New York, NY: Free Press, 1999).

35 R. Wuthnow, *Loose Connections: Joining Together in America's Fragmented Communities*. (Cambridge, MA: Harvard University Press, 1998); and Song (2002) op. cit.

misleading and he does not believe civic engagement is all that beneficial. Related increases of inclusiveness and respect for the rights of individuals reflect civic health. What Schudson claims about Americans, one could say about all human rights, but that does not mean we do not have more work to do.

“Americans are unquestionably better off in the past quarter century than at any prior moment in [their] history.”³⁶

Detailing all the players in civil society, and assessing their impact on international human rights treaties and domestic bills of rights would be beyond the scope of this paper. NGO’s, among other non-state actors play a very significant role in the history of the human rights movement. The focus, herein, remains on developing ways to assess a group’s activities with respect to the degree of civility or incivility engaged in.

Political theorist, Robert Dahl, maintains that although extreme unrest threatens democracy, moderate degrees of political conflict or incivility are necessary for the optimal functioning of a democracy and political parties serve these ends.³⁷ He stated:

“So long as men have different views and the liberty to express their views, conflicts will arise. To condemn all political conflict as evil is to condemn diversity and liberty as evils. If you believe that some diversity is inevitable, and that liberty is desirable, then you must hold, logically, that political conflict is not only inevitable but desirable.”³⁸

Empirical evidence supports Dahl’s ideas. Dodd & Schraufnagel looked at a period from 1891 (the 52nd Congress) to 1994 (the 103rd Congress) and

36 Schudson, Michael. *The Good Citizen: A History of American Civic Life*. (New York, NY: Free Press, 1998).

37 Robert A. Dahl, *Pluralist Democracy in the United States*. (Chicago, IL: Rand McNally, 1967).

38 Ibid, pp. 270-271.

measured Congressional incivility based on percentage of articles published about Congress by the *Washington Post* and the *New York Times*, which wrote about incivility during legislative deliberations. They compared this with the amount of landmark legislation resulting from said deliberations and concluded, too little or too much conflict leads to failures in legislative achievement.³⁹

Contemporary researchers have only recently begun to look at acts of aggression, bullying, harassment and incivility in the workplace.⁴⁰ Others have started to look at ways of encouraging individuals to behavior more civilly, but no one has thoroughly developed adequate measures of the construct at the organizational level.⁴¹

39 L. C. Dodd & S. Schraufnagel (2012). Congress and the polarity paradox: Party polarization, member incivility and enactment of landmark legislation, 1891-1994. *Congress & The Presidency*, 39:109-132.

40 L. M. Andersson & C. M. Pearson (1999). Tit for tat? The Spiraling Effect of Incivility in the Workplace. *The Academy of Management Review*, 24(3): 452– 471; Armour (1999) 'Offensive e-Mail in Office on the Increase'. *USA Today*, 4 May: 01B; Gary Blau & L. Andersson (2005). Testing a Measure of Instigated Workplace Incivility. *Journal of Occupational and Organizational Psychology*, 78: 595–614; Christopher C. Brady (2007). Gender, Attitudes, and Perceptions of Workplace Incivility. *Masters Theses & Specialist Projects*. Paper 79. <http://digitalcommons.wku.edu/theses/>; Ann-Frances Cameron & J. Webster (2011). Relational Outcomes of Multicommunicating: Integrating Incivility and Social Exchange Perspectives. *Organization Science*, 22(3), 754-771; L. Cortina (2008). Unseen Injustice: Incivility as Modern Discrimination in Organizations. *Academy of Management Review*, 33(1), 55-75; L. Cortina & V. Magley (2009). Patterns and Profiles of Response to Incivility in the Workplace. *Journal of Occupational Health Psychology*, 14(3), 272-288; L. Cortina, V. Magley, J. Williams & R. Langhout (2001). Incivility in the Workplace: Incidence and Impact. *Journal of Occupational Health Psychology*, 6, 64–80; L. Cortina *et al.* (2002). What's Gender Got To Do With It? Incivility in the Federal Courts. *Law and Social Inquiry*, 27, 235–270; D. M. Owens (2012). Incivility Rising: Researchers Say Workers Might Not Have the Time to be Civil. *HR Magazine*, February; C. M. Pearson, L. M. Andersson & J. W. Wegner (2001). When Workers Flout Convention: A Study of Workplace Incivility. *Human Relations*, 54(11): 1387–1419; and C. M. Pearson, L. M. Andersson & C. L. Porath Workplace Incivility. In S. Fox & P. E. Spector (Eds.), *Counterproductive Work Behavior: Investigations of Actor and Targets*. (Washington, DC: American Psychological Association, 2005), pp. 177-200.

41 Michael P. Leiter *et al.* (2011). The Impact of Civility Interventions on Employee

Chapter # 3: Defining, Measuring and Explaining the Construct of Civility

Civil society takes many forms. One of the main goals of designing a test of civility is to help define and measure the various degrees of civility that a group or association can take. The history of civil society as a construct helped guide test item selection. It was also important to distinguish between general trends and transient situation specific fluctuations in expressed civility or lack thereof. Group norms and the rule of law come into play when assessing civility, but compliance is not the sole determinant. It is possible to go against the norm in order to uphold a higher principle of social civility when situations present conflict. Sometimes the only choice is to either break one law or the other. In these situations when a person or group is damned if he/it does and damned if he/it doesn't, the relative importance of each norm may need to be weighed.

I. Defining Terms

The definition of civility will evolve from the operations of the experiment (i.e. see the methods section below). In contrast to laws, norms are expectancies concerning appropriate behavior that function as guidelines for social conduct. The behavior of humans displays certain regularities that result from adherence to shared norms. It is assumed that deviation from norms results in some sanctions.

Social Behavior, Distress, and Attitudes. *Journal of Applied Psychology*. 96(6): 1258-1274; C. M. Mattic  (2012). Combating Incivility in the Office. *Office Pro*. January/February; K. N. Miner, I H. Settles & J. Pratt-Hyatt (2012). Experiencing Incivility in Organizations: The Buffering Effects of Emotional and Organizational Support. *Journal of Applied Social Psychology*, 42(2), 340–372; K. Osatuke *et al.* (2009). Civility, Respect, Engagement in the Workforce (CREW). *The Journal of Applied Behavioral Science*. 45(3):384-410; and K. Sakurai & S. M. Jex (2012). Coworker Incivility and Incivility Targets' Work Effort and Counterproductive Work Behaviors: The Moderating Role of Supervisor Social Support. *Journal of Occupational Health Psychology*. 17(2), 150-161.

Usually, they are less explicit than is the case with laws (e.g., loss of reputation, or social isolation). Norms are acquired through socialization and internalization. Since norms are referenced by correct and proper behavior, they imply consent, legitimacy and prescription.⁴² Mahoney and Sanchirico (2002) noted that during the last decade, legal scholars have invested much studying social norms (i.e., informal, decentralized forms of social control). Their focus has been iterated game theory with “self-enforcing” agreements. Researchers in the area of norms have raised questions about the utility of community enforcement through less formal mechanisms like ostracism, rather than laws.⁴³ In an earlier paper by Mahoney and Sanchirico (2001), a review of the literature showed only minimal optimism for the likelihood of efficient norms being adopted through evolutionary processes, although initial hopes were high. Evolutionary game theory only confirmed the emergence of efficient norms under certain circumstances. In the

42 In the field of sociology, theorists have differed across various dimensions concerning the relationship between law & economy, and the social conditions that develop, maintain and enforce them. Whereas Carl Marx believed laws served the dominant class, Max Weber argued that general stable laws were a prerequisite for support of capitalism. Weber described laws as relative and normative rather than natural and universalistic. The sociological theory of symbolic interactionism grew out of pragmatism and looked at how laws evolved in the first place. For a further discussion see Herbert Blumer, *Symbolic Interactionism: Perspective and Method*. (Engelwood Cliffs, NJ: Prentice-Hall, 1969); Marx (1992) op. cit.; Max Weber; Guenther Roth & Claus Wittich (Editors), Ephraim Fischhoff *et al.* (Translators), *Economy and Society*. Vol. 1-2, (Berkley, CA: University of California Press, 1978); and N. Abercrombie, S. Hill & B. S. Turner, *The Penguin Dictionary of Sociology*. (New York, NY: Penguin Books, 4th Edition, 2000).

43 Paul G. Mahoney & Christopher W. Sanchirico, *Norms, Repeated Games and the Role of Law*. Law and Economics Research Series, (Charlottesville, VA: University of Virginia, 2002).

areas of property, contracts and Tort law, norms failed to emerge, thus, laws with teeth might be required.⁴⁴

The purpose of a law is to obtain order, peace and a common good for society. Historically, it was more acceptable to utilize less reputable means to achieve just ends. Codes of conduct have curtailed these primitive means. At what point is breaking the law justified. Obviously, if adherence to a law designed for the good of society were to lead to the destruction of that society, the choice would not be difficult. Where to draw the line becomes more problematic. Are norms sufficient guidance for answering such questions, or are laws required?

Depending on the context, laws acquire diverse connotations. Consider, for example, the natural laws of science, rules of law associated with punishments for transgression, artistic laws, moral laws and political laws. Each carries with it qualitative distinctions intertwined with the context. Laws of science, such as Newton's laws of motion, are formulations in which, if valid, behaviors always follow rules. If they deviate, it is considered an exception in which the law does not apply, as apposed to a case of disobedience. In contrast, laws of art can be followed or disregarded either for effect or out of ignorance. How are we to conceive of man made laws of social conduct instituted by the legislator, and what of their volition?⁴⁵

44 Paul G. Mahoney & Christopher W. Sanchirico, *Competing Norms and Social Evolution: Is the Fittest Norm Efficient?* (Charlottesville, VA: University of Virginia 2001).

45 Robert M. Hutchins & Mortimer J. Adler (Editors), *The Great Books of The Western World*. Vol. 2-3 (Chicago, IL: University of Chicago & Encyclopedia Britannica, Inc.; 1st Edition, 1952; Franklin Center, PA: The Franklin Library, Limited Anniversary Edition, Vols. 1-2, 1985).

Montesquieu distinguished laws of nature and laws of man when he wrote,

“Laws in their most general significance are the necessary relations arising from the nature of things. In this sense all beings have their laws ... [in contrast, laws of men] do not conform so exactly as with the physical world.”⁴⁶

Hence, the laws developed through the legislation only apply to man and he is free to break them. Aquinas proposed that the laws of nature, discovered through science, were created by God.⁴⁷ Hobbes, Spinoza and Rousseau, also emphasized this differentiation between natural laws and the social contract.⁴⁸

Hegel, utilizing a similar distinction, stated,

“The laws of nature are simple what they are and are valid as they are ... [laws of the land are] valid in a particular state, and this legal authority is the guiding principle ... Knowledge of the laws of the land is in one way similar, but in another way not ... the laws of the land ... arouse the spirit of reflection, and their diversity at once draws attention to the fact that they are not absolute.”⁴⁹

Aquinas distinguished between civil laws and laws of nations (i.e., “*ius gentium*”) in the Roman jurists’ tradition. Further differentiation was achieved by

46 Charles de Montesquieu; Anne Cohler (Editor) *Montesquieu: The Spirit of the Laws*. Cambridge Texts in the History of Political Thought Series. (Cambridgeshire County, UK: Cambridge University Press, 1989).

47 St. Thomas Aquinas; (Translated by the Fathers of the English Dominican Province), *St Thomas Aquinas Summa Theologica*. Vol. 1-5, (Thomas More Publishing, 1981; Franklin Center, PA: Franklin Library, Limited Anniversary Edition in 2 Volumes 1985).

48 Jean-Jacques Rousseau; G. D. H. Cole (Translator), *The Social Contract and Discourses*. (Vermont: Everyman, 1913), pp. 165-178; Benedict de Spinoza; Elwes, R. H. M. (Translator), *The Chief Works of Benedict de Spinoza*. Vol. 2, (London: George Bell, 1898); Thomas Hobbes; Sir William Molesworth (Editor), *The English Works of Thomas Hobbes*. Vol. 2-3, (London, UK: J. Bohn, 1839); and Aquinas (1985) op. cit.

49 Hegel (1967) op. cit.

Grotius' focus on international law (i.e., "*ius inter gentes*").⁵⁰ As mentioned above, the perspectives discussed herein may deal with different levels of society including international perspectives, but I will repeatedly attempt to bring our discussion back to civil society in its various forms from school based affiliations, to professional associations, political parties, NGO's, informal networks, art councils, charitable groups, civil disobedience causes, organized crime, street gangs, ad hoc protest groups and so many more, along with the membership of each. According to Alexis de Tocqueville's observations, America stood out as unique in its capacity to generate association centered on every conceivable cause in a moments notice.⁵¹ Consider, for example, the official list of groups at the University of Virginia alone, which does not begin to represent the vast numbers of unofficial groupings. The diversity of interest groups and associations is so vast when studying civil society, we can only hope to sample them in the present study (i.e., 100 participants from a variety of very different groups as detailed in the methods section below).

II. Devising a Model

The ultimate goal is to devise a model for understanding civil society groups and the behavior of their membership, in addition to guidelines for civil processes and civil conduct. Whether those guidelines will serve the people better as evolving norms, or laws with teeth, will need to be determined empirically.

50 J. J. Burlamaqui & Francis X. Curran, *The Principles of Natural Law: In Which the True Systems of Morality and Civil Government are Established, and the Different Sentiments of Grotius, Hobbes, Puffendorf Barbeyrac*. (New York, NY: The Law Book Exchange, 2003).

51 Tocqueville (1988) op. cit.

Explaining the variance of output behavior in response to both norms and laws remains the prerequisite determining the answer. An appropriate model can guide the research in an accelerated fashion. To accomplish this I suggest that by necessity we will have to look within the “black box” and how it interplays with what is outside. In psychology that would require a look at person variables, the situation he or she is found in, and any possible unique interaction based on the combination of the two. In history, that has usually required a look at similar factors in the form of biography. Sociology looks at the characteristics and structure that comprise an organization or group and the resulting functions within a larger context. Political science looks at the variables within society and may or may not focus on individual personalities of the membership. Specifically, in order to assess civil society functionality (i.e., transitory acts of civility or incivility of a societal association or group) I propose the use of a research design that I have found helpful for assessing human functions in the past.⁵² We will need to look at group variables (i.e., measurable characteristics of groups in society), the situations the groups encounter, and any interactions between them. But I am getting ahead of myself.

III. General Classification of Theories

To determine which approach best deals with core issues related to civil society it's useful to categorize them into a few global models, comparing and contrasting their different parameters concerning how they deal with the construct

52 Christopher J. Reiss *An Interaction Approach to Behavior*. (Melbourne, FL: Florida Tech Press, 1982).

of civility.⁵³ I have cited three main models in personality psychology, which I believe parallel emerging theories in policy research:⁵⁴ 1.) The trait model; 2.) The situation model, with its roots in behaviorism; and 3.) The interaction model.⁵⁵ These models can be compared across several discernable characteristics. Different theorists have identified different characteristics and the resulting comparisons differ to some degree, dependent upon the particular outline chosen for their analysis. For our purposes, I have relied heavily upon the seminal works completed in this field by Endler & Magnusson. They have yet to be improved upon.⁵⁶

53 Please note that when discussing civility I am actually referring to a continuum that ranges from highly ethical to severely corrupt behavior. Although I will tend to place an optimistic spin on the discussion by referring to, "ethical behavior", I do not mean to ignore the more corruptible end of the continuum. I will intersperse reference to the pathological side that my clinical colleagues are so fond of focusing upon. Additionally, person variable within the political "black box" refers to: 1) Variables within civil society, which may or may not focus on individual personalities of the membership. 2) Variables within another division of society that may interact with the civil group in question, 3) Variables nationally or globally that may interact with the association in question.

54 It is hoped that after review of the historical pitfalls in personality theory, more youthful policy theory can learn vicariously from our prior mistakes.

55 Note there are also fourth & fifth models, psychodynamics and phenomenology, respectively. The former is actually a sub-classification of interactionism. The latter, phenomenology, was initiated by Husserl. It is informative to see C. Kierkegaard's *Scientists of the Mind*, (Chicago, IL: University of Illinois Press, 1986). It's a description of humanism starting with Isocrates' classical approach and proceeding to St. Thomas Aquinas' religious humanism and Jacques Maritain's revival of it, to Irving Babbitt & Paul Elmer More's new rhetorical humanism, to Robert Hutchins & Mortimer J. Adler's philosophic approach and to Jacques Barzun's modern literary humanism. As also noted, James B. Conant, the great compromiser and pragmatist, sought consensus of educational practices rather than comparing and contrasting the pros and cons of conflicting models. However, since the basic aim of the discussion is to depict the theoretical controversies, which led to the formulation of the Interactionist Model as distinctive from Trait, Psychodynamic and Situational Models, no further discussion of phenomenology or humanism is presented.

56 N. S. Endler & D. Magnusson *Interactional Psychology and Personality*. (New York, NY: John Wiley & Sons, 1976).

Examples of the first model often look for traits within the leaders of society and try to relate them to outcome. Many would agree that the personality traits of a policy maker could impact his or her policies, but let us explore that position. We shall see traits are not the only determinants of behavior.

a. Determinants According to Trait Theory

Of all the trait perspectives in western thinking, realism has an early origin. Realism maintains that history can inform ideas. Some of the great historians were realists and they attempted to predict the direction particular leaders and nation states might take through in depth biographical study. While discussing his methodology, Thucydides stated,

“The lack of the fabulous may make my work dull. But I shall be satisfied if it be thought useful by those who wish to know the exact character of events now past which, human nature being what it is, will recur in similar or analogous forms. It has not been composed to court temporary applause but a lasting possession.”⁵⁷

In his analysis of power, reflecting an early realism, Thucydides examined the motivating drives, decision processes, policies and action of the leaders that he attributed to the course of the Peloponnesian War. Examination of power and its functional impact upon political entities is considered a very contemporary approach within the political sciences, political psychology and policy research. I am always amazed at how many “new” ideas of the twentieth and twenty-first centuries, can be found previously expressed in the ancient classics.⁵⁸ Of course,

57 Thucydides; J. H. Finley, Jr. (Introduction), Richard Crawley (Translator), *The Complete Writings of Thucydides: The Peloponnesian War*. (New York, NY: Random House, Unabridged Edition, 1951).

58 Given the departmentalization of academia, cross-fertilization of great ideas tends to lag. Different disciplines often develop parallel, but idiosyncratically distinct

qualitative analysis of biographical observations cannot take the place of multivariate procedures when trying to increase the likelihood of anticipating the actions of government officials, civil society groups or entire legislature bodies, but it can reduce the overall error variance. Thucydides took care to complete his examination in as accurate a manner as possible, because it was through his precise description of history that Thucydides aspired to instruct future statesmen. In this manner, history takes its place among the other foundations of education.⁵⁹

Although Machiavelli, also a realist, focused on the characteristics of leaders, he also considered the characteristics of both dominant and failing states.

⁶⁰ Not only was he interested in the factors that predicted success Machiavelli was determined to identify predictors of failure, to be extinguished in the self.

The great historians of the past still have lessons to teach. They can inform our decisions even today as the post-modern world readies itself for change in our contemporary age. From a realist's point of view it would be reasonable to study and assess the characteristics of civil society members and the functions of civil group processes. In particular, it would be advantageous to determine whether or not the norms of civil conduct are effective in curtailing uncivil behavior. Will

conceptualizations of the same construct as a result of differential context. Intellectuals can sit across the hall from each other in university buildings rarely speaking at greater length than, "Nice day"; while specialists from all over the country, buy the same journals, attend the same conferences, exchange emails, and discuss the same issues with other intellectuals in their field. Yet, cross-fertilization is lacking. When cross-fertilization does occur, both disciplines benefit from each other's perspective.

⁵⁹ Thucydides (1951) op. cit.

⁶⁰ N. Machiavelli; H. C. Mansfield & Nathan Tarcov (Translators), *Discourses on Livy*. (Chicago, IL: University of Chicago Press, 1996); N. Machiavelli; Ellis Farnsworth, (Translator), *The Art of War*. (Cambridge, MA: DaCapo Press, 2001); and N. Machiavelli; W. K. Marriott (Translator), Dominic Baker-Smith, (Introduction), *The Prince*, (New York, NY: Knopf, 1992).

effective norms evolve and have a positive impact on the atmosphere of a particular civil association or must the laws of civility within an association have teeth? ⁶¹ How do the different models explain the determinants of behavior? The determinant of civil behavior, or lack thereof, is a distinguishing parameter with which to compare and contrast models.

A precursor of the trait model was the typology perspective. Both assumed discrete categories of personality. They would regard civility as determined by underlying, stable dispositions within the person (or within the civil group when considering the more macro level). This view that behavior is a function of person variables is represented as: $B = f[P]$. Ideological models in international relations would also fall into this category. They would assume that a nation's ideology (e.g., democratic freedom and human rights) is the determinant of outcome responses. ⁶² Hence, a civil society, which endorsed the ideal of access, quality and affordability of society services for all, would counter civil unrest.

Alternatively, a trait model for assessing civil disobedience might assume that the prime determinants of civil behavior are various continuous dimensions with individual or societal differences on each. ⁶³ For example, one protest group

61 If one's motives are less pure and more Machiavellian, it might be useful to study how certain legislative actions increase the appearance of ethical behavior while still remaining free to manipulate the process to unfair advantage. At the very least, it would be advisable to study how others might do so, against your moral interests.

62 Thorndike (1898), In Edwin Garrigues Boring, *A History of Experimental Psychology*. (Engelwood Cliffs, NJ: Prentice Hall, 2nd Edition, June 1, 1950).

63 Endler & Magnusson (1976) op. cit.; and David Magnusson & Norman S. Endler (Editors), *Personality at the Crossroads*. (New York, NY: John Wiley & Sons, June, 1977). Although not considered as such by Endler and Magnusson, Freud's structural theory is basically interactional in nature. For psychoanalysis, ethical or unethical behavior would be viewed as resulting from a compromise formation between the id, ego,

may tend toward peaceful demonstrations, while another chooses unrest or even terror tactics.

b. Determinants According to Situation Theory

A situational model in political science and policy research would regard situational factors as the main determinants of civility in society, i.e., $B = f[S]$. Situations call for, require and/or instill civil or uncivil behavior. Thorndike presented this view when proposing the Law of Effect at the close of the nineteenth century.⁶⁴ Initially, game theory fell within the situation model.

Two psychologists, Kahneman & Tversky, who won the Nobel Prize for adapting iterated game theory to economics, made one of the greatest breakthrough applications. They explored the psychophysics of value induced risk aversion, in the domain of gains, compared with risk seeking, in the domain of losses.⁶⁵ In fact, their work can be applied in such diverse areas of research as, the “prisoners dilemma”, international relations theory, and elsewhere. The form of Kahneman & Tversky findings and its timing, stimulated extensive research in the areas of economics, law, legislation, public policy research, international relations and business, but their ideas were not new. Mahoney & Sanchirico’s papers outlined some of the related developments.⁶⁶

Similar to the situational model, the initial research on game theory was atomistic, mimicking the structuralism of the Leipzig perception experiments of

super-ego, and reality. Thus, the factors determining ethical behavior are not only within the person.

64 Thorndike (1898) op. cit.

65 Daniel Kahneman, Paul Slovic, & Amos Tversky, *Judgment Under Uncertainty: Heuristics and Biases*, (Cambridgeshire County, UK: Cambridge University Press, 1982).

66 Mahoney & Sanchirico (2001, 2002) op. cit.

the mid-1800s. It failed to consider the role of the individual and personality traits in stimulus-response (S-R) connections. The response or behavioral output was only a function of the stimulus situation. Individual difference in the reacting person was not considered. Thus, for example, in the prisoner's dilemma it was assumed that all players were equally rational beings. When interrogated separate from a co-conspirator, the choice to stick to the mutual alibi, remaining in jail until the trial and only then going free, risked that your co-conspirator would squeal on you. The alternative was to agree to testify for immunity enabling immediate release, returning only briefly to give states evidence? The game has been applied to international anti-nuclear agreements and other treaties, as well. It can also be applied to laws and norms in society. Does a candidate agree to fair campaign procedures and risk losing to an opponent who breaks that agreement? The games have been played out on computers with endless strategies and initially the most effective strategy with repeated iteration was "tit-for-tat". If the other candidates kept to the fair campaign agreement last election it was wise to keep to it this time. If he/she cheated with unfair campaign practices last time it's wise to beat them to the punch in response this time. Hence, the situation based on prior campaign history would determine one's response this time.⁶⁷ A more recent derivation, similar to the honor system I grew up with at Cranwell Prep, has proven even more promising.⁶⁸ By setting the game up so third-party players will be punished for not reprimanding the deviant (i.e., with the norm or law

⁶⁷ Ibid.

⁶⁸ Cranwell Preparatory School was a Jesuit boarding school that I attended in the late 1960s and early 1970s.

considering failure to turn in a deviant just as bad), the reluctance to enforce is diminished.⁶⁹ The alteration does not change the fact that it is primarily a situational model with outcomes dependent on changes in the situation and the relative risk of punishment enforcements. Please refer to Appendix # 2 for a further description of game theory.

Other theories are not so easily classified. At the international level, Fazal focused on whether or not a nation state happened to be a buffer state as the sole determinant of its ultimate survival or death. Her procedure was limited in scope but a breakthrough methodologically. It could be called a trait theory (i.e., outcome is a function of the nations individual status as a buffer or not), or a situational theory (i.e., outcome is a function of whether or not one is surrounded by two opposing superpowers on both borders). This demonstrates some of the problems that will be faced when applying the individual psychology model at the political level. Some would call it anthropomorphism, but giving a human quality to the name of the variable depicting a group should not stop us from validating a construct that explains group behavior variance. Fazal failed to look beyond a single factor and did not consider interaction effects.⁷⁰

c. Determinants According to Interaction Theory

According to interaction theory, as proposed herein, actual civil behavior is the result of an indispensable, continuous interaction between the person or

69 Mahoney & Sanchirico (2001, 2002) op. cit.

70 Tanisha M. Fazal *State Exit from the International System*, (New York, NY: Columbia University, Institute for War & Peace Studies, Unpublished Paper); and T.M. Fazal *State Death: The Politics and Geography of Conquest, Occupation, and Annexation*. (Princeton, NJ: Princeton University Press, 2007).

society and the situations he or it encounters, i.e., $B = f(P, S)$.⁷¹ This implies that the individual's or society's civil functioning is multi-determined and, in part, influenced by significant features of the situation. Furthermore, the individual or political group chooses the situations in which he/it performs civilly or engages in uncivil behavior, and selects significant situational aspects, which then serve as cues for civil or uncivil activities in these situations.

An interactional theorist would deny the primacy of either persons or situations in the determinations of behavior of this sort. Instead, he would argue that situations are as much a function of the person as the person's potentially corruptible behavior is a function of the situation. Hence, man can create the circumstances, which sustain him. There are also more subtle ways in which situations are functions of persons or societal institutions. Functional interaction theory hypothesizes an evolving process with the perception of the situation changing from moment to moment as the organism adapts the response to achieve a functional goal, in turn altering the situation and so on each step of the way.

i. The Impact of Context

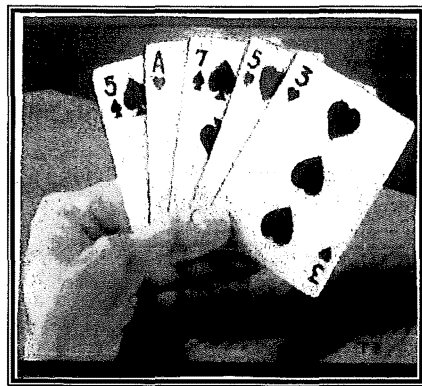
Aristotle had the correct idea, which Koffka, a Gestalt psychologist, felt a need to correct when he stated,

“It has been said: The whole is more than the sum of its parts. It is more correct to say that the whole is something else than the sum of its parts, because summing up is a meaningless procedure, whereas the whole-part relationship is meaningful.”⁷²

71 A more elaborate development of this model has been described before: $B = f(\text{Main Person Effects, Main Situation Effects, } P \times S \text{ Interaction Effects, and Error})$; see Reiss (1982) op. cit.

72 Kurt Koffka, *Principles of Gestalt Psychology*. (London, UK: Routledge & Kegan

How a situation is framed impacts the perception of it and subsequent reaction thereto.⁷³ For example, with motion pictures people construct the experience between each static frame, disproving the one-to-one relationship between stimulus and response. Gestalt, functional and interaction perspectives are supported by Brunner & Postman's famous experiment that showed a hand holding five cards and asks if anything appears unusual.⁷⁴



Adapted from Plous (1993).

Most do not notice that contained within the picture, is a black three of hearts. Usually it is misperceived because of prior normative experience and the situational context it is presented in. The trait and situation models fail to consider this while the interaction model succeeds. If we are to perceive corruption in the legislature and its membership it is important to alter everyone's normative experience and situational context.

Paul, 1st Edition, 1935), p. 176.

73 Erving Goffman, *Frame Analysis: An Essay on the Organization of Experience*, (Boston, MA: Northeastern University Press, 1974).

74 Adapted from Scott Plous, *The Psychology of Judgment and Decision Making*, (New York, NY: McGraw-Hill, 1993).

ii. Games & the Nobel Prize

In summary, research falls into three categories. First, $B f [P]$ or behavior is a function of the person variable (i.e., trait theories). Second, $B f [S]$ or behavior is a function of the situation (i.e., situation theory or radical behaviorism). Third, $B f [P, S, PxS \text{ and Error}]$ or behavior is a function of a main effect due to the person variable, in addition to the situation, an interaction effect between the two and error or unexplained variance. Cognitive-behavioral or pragmatic interaction concepts fall into this latter category.⁷⁵ The Nobel Prize research on game theory, cited above and summarized in Appendix # 2, was a huge step forward shifting political philosophy into political science. However, it initially failed to consider one's psychological make-up. For example, in the prisoner's dilemma it assumed all the players had the same goal and perceived the situation similarly, but if one prisoner was psychotic the game changes. Interaction variables needed to be considered. Mahoney & Sanchirico, did just that by varying the aspects of the surroundings, which each player could focus on. They still kept the variations constant within each game. Thus, it didn't completely mimic the complexities of real life individual differences in all respects. They should be commended, however, for adding arbitrary mutated responses of random players, which arguably reflected real life circumstances and evolutionary processes even more than stable differences between individuals.

Other criticisms of the game have not gone unheard. When the game was adapted to economic rather than ethical dilemmas, relatively wealthier individuals

75 Reiss (1982) op. cit.

would take more chances when risking a certain dollar amount with specific odds because the percent of loss or gain was less than for a person with less wealth. People were more likely to take the chance if it was presented in the format of possible gains because of a tendency to be risk adverse. The model could be adapted to most any problem. For our purposes the question might be, “Why should a civil society association or group, abide by norms of civility, ethical guideline, laws or treaties when the risk of detection and/or related punishment is small?” Wouldn’t it be better to slap on stiff consequences? But then consider the example of corruption, albeit in politics or at the business table. If the goals were disclosure, disclosure and more disclosure, so that norms could evolve, would it not be best to leave out the punishments. That is the rationale of a truth and reconciliation commission, is it not?

How a situation is framed can impact one’s perception of it and subsequent response. The related normative and legal injunctions associated with certain response options and/or benefits associated with others, function as the framing context. For example, consider the issue of political corruption in political parties. Where the legislature draws the line around the construct of “improper behavior”, albeit conflict of interests, lobbying and/or campaign finance, will impact what is considered to be “appearances of impropriety”. The legislation literally and figuratively frames the scope of the law.

Mahoney & Sanchirico explored the utility of punishment and compensatory procedures, in particular, and centralized institutions, in general, as corrective mechanisms, “Guiding evolutionary processes toward efficient

outcomes” in some situations more effectively than others.⁷⁶ They concluded that certain aspects of the law (e.g., property and Tort law, in which punishments redistribute the wealth by compensating victims who play by the rules) were more effective than allowing norms to evolve naturally. They did not rule out the possible preference for naturally evolving norms in other domains. Keeping with our example of political corruption and incivility in party behavior, where conflict of interests, lobbying and campaign finance fall, between naturally evolving norms and laws with teeth, has not yet been researched and remains promising for future inquiry.

Certain types of people, institutions or states may respond differently based on overriding norms (internalized or not) and/or external laws, with or without teeth (whether endorsed or not). The psychopath’s response to a situation that called for a reflection upon standard norms or explicit laws may be very different than that of an educated citizen of society, just as dictatorships may differ from true democracies. The organism’s characteristics, be it at the individual or institutional level, may be necessary but are not sufficient to predict the variance in response. The situation he, she or it responds to may account for some significant additional partitioned variance. Although the trait theorists focused on the former and the situation theorists and early game theorists focused on the latter, both were wrong or only partially correct when it comes to prediction.

76 Mahoney & Sanchirico (2001, 2002) op. cit.

I am not certain whether Mahoney & Sanchirico intended to consider institutional policy and laws as just another factor with a main effect, or whether they considered interactions in a more complex analysis of covariance in their studies. In either event, various complex models and appropriate statistical designs are likely to emerge over time. Additionally, one should not forget the impact of chance. Error variance is likely to remain a large portion of the unexplained variance, albeit, ever reducing as we learn more about the interaction of main effect variables.

Discussion of the real indeterminism and absolute determinism dating back to the classics is beyond the scope of this paper. The former maintains that there will always be an error factor in the calculation and the latter assumes that if we could only figure out all the main and interaction effects, we could predict or, in effect, know the future responses in any game.⁷⁷ In my opinion, the latter ignores free will. It is the freedom to respond differently than any particular situation or our personality call for, which accounts for part of this unexplained variance.

IV. Ontogenetics According to Different Theories

A second distinguishing parameter with which to compare and contrast models is concerned with how the civility reaction pattern of an individual (or group) is determined ontogenetically. The trait and psychodynamic models differ with respect to the emphasis they place on development. The former would regard civility traits as stable dispositions, which are effected to some degree by

⁷⁷ Ibid.

experience, but not primarily by environmental factors. The latter would regard individual differences in developed civil behavior as a function of both genetic and experiential determinants.⁷⁸

For the situation model, situational factors determine the actual civility response pattern. Little attention is paid to inherited factors. They would deny any inherent characteristics as necessarily following from a given form of society. Such a theory would hold that all political factors emerge in response to the political environment. Hence, the focus for improving civil behavior in society would be to change the political climate with no regard for the structure of the society, per se, or its membership.

For the interaction model, development involves a social learning process that would emphasize structural differences in one's ethical make-up and the way a person or political machine selects and influences the situations he/it interacts with. In this respect, interaction theory is closer to the psychodynamic model than the trait or situation models.

The major problem with this nature-nurture issue is that it is almost impossible to control for whether a society comes into the world "genetically" predisposed to be corruptible, or as a blank slate to be filled in by politically corrupt experiences.⁷⁹

Interactionism would hold that organism differences in civility of the individual (or group) exist at the very beginning, before objective differences in

77 Reiss (1982) op. cit.

79 S. K. Escalona *The Roots of Individuality: Normal Patterns of Development in Infancy*. (Chicago, IL: Aldine, 1968).

the situation can have any part in creating them. For interaction theory, right from the outset the organism's civil experience must be specified in terms of the particular situation it experiences. According to genetic epistemology, the cognitive organism is at all levels of development a very active agent who always meets the environment well over halfway. He actually constructs his world by assimilating it to schemas, while accommodating these schemes to its constraints. A truly penetrating accommodation to reality (i.e., being truly "realistic" about reality) is simply not possible without an assimilatory framework, which tells the organism where to look, and how to organize that which it finds. Reality virtually exists for a person or political association as a function of his/its means and methods for knowing said reality. Thus, the situation and its capacity to facilitate civil skills, is a function of the observer in the subtle sense that the observer's cognitive schemas filter and organize the environment in a fashion that is impossible to ever completely separate the environment from the person observing it.⁸⁰

In the interactionism model the variance partitioned into the interaction term theoretically represents an assimilation-accommodation, or a social construction of reality process.⁸¹

Of course, the rationale looses something when applied to the group level involving collective cognition, and thus may not hold up to empirical study. The

80 John H. Flavell *The Developmental Psychology of Jean Piaget*. (New York, NY: D. Van Nostrand, 1963).

81 "Social construction" describes the process by which perception of external stimuli are altered by the characteristics of the organism encountering them, as represented by a (S-O-R) stimulus-organism-response theory, rather than a simple S-R theory, though with further iterations, experience with the external stimuli may also alter the internal characteristics that process said stimuli.

current study will have more to say on this matter in the discussion section following the results.

When individuals perform cognitive transformations on reward objects so that they have a less desirable image in their mind, they could delay gratification longer. Conceivably when the reward for ethical behavior or inducements for corruption in society can be idiosyncratically perceived as more or less desirable, moral motivation could similarly fluctuate. Some evidence suggests that people can foster consistent social environments that encourage ethical behavior, which in turn reciprocate by fostering their development of civil skills. Returning to our example of political corruption, individuals who are moral leaders in society, as distinguished from morally corrupt power merchants, could be categorized by a tendency to foster ethical-engendering situations to which they respond morally and with civility.⁸²

V. The Evolutionary Metaphor

One might conclude that the applicability of psychology theory is stretched thinly when applied to policy research, law and politics. In fact, evolutionary international relations theory is relatively new and rather popular in the journals during the past decade and a half. It would not be difficult to step back from the global level and apply it at the state or group level. Because it is a relatively new application, many theorists have made mistakes in their use of the

82 Reiss (1982) *op. cit.*

Darwinian metaphor. Law Professor Setear, at the University of Virginia, astutely identified this problem in an unpublished manuscript.⁸³

The inherent indigenous characteristics of a particular society can be viewed as the genetic characteristics, albeit democratic, dictatorial or monarchical in nature. Whereas, those characteristics of a society based on the pressures that impinge upon politics can be viewed as environmental.⁸⁴

Analogies are structured to help shed light upon the topics at issue. The concept of evolution has probably been one of the all time greatest constructs put forth in the history of western thought and it has impacted countless areas of discourse since Darwin's publication of *The Origin of Species*.⁸⁵ Setear recognized that nation-states are not analogous to organisms but more closely compared with species. He went to great lengths to demonstrate the relative inapplicability of the analysis at the level of the organism. When applying the metaphor to the evolution of ethical regulations in society, do not make the mistake of comparing political groups to organisms. How do new species of ethical trends or zeitgeist emerge? When natural variations on how to view civility in society become so different as to fall outside the realm of current regulations, new regulations are then adopted. The new regulations describe the new boundaries that define what is civil. The metaphor involves the origin of species not the survival of an organism. It would be a misapplication of the

83 Setear (Unpublished) op. cit.

84 Unfortunately, delving into genotype and phenotype stretches the metaphor too thin. It's like a bad skit on Saturday Night Live that takes an innuendo a few steps too far into the absurd and will be avoided here.

85 Darwin, Charles; Greg Suriano (Editor), *The Origin of Species*. (New York, NY: Gramercy Publishers, 1998; Franklin Center, PA: The Franklin Library, Limited Anniversary Edition, 1978).

metaphor to focus on the "Survival of the best norms in society". I won't reiterate the data here, but repeatedly, when looking at the misapplication in international relations, Setear demonstrated inconsistencies with the facts.⁸⁶ What Setear failed to do was adequately distinguish between "the survival of different organisms" and "the origin of species" concepts, their development in the history of ideas and utility as metaphor in other disciplines.

Darwin's thinking was central to our western conception of man's place in the order of nature, evolution and the origin of species, but several great thinkers preceded and anticipated his discoveries. Lucretius spoke of the origin of,

"The new earth, [which] first put forth grass and bushes, and next gave birth to the races of mortal creatures springing up many in number in many ways [and for some of the creatures], Nature set a ban on their increase and they could not reach the coveted flower of age nor find food nor be united in marriage...And many races of living things must then have died out and been unable to beget and continue their breed."⁸⁷

To a great extent, Aristotle also anticipated the evolutionary concept so heavily relied upon in international relations theory and other fields of inquiry. He stated that,

"Nature proceeds little by little from things lifeless to animal life ... there is observed in plants a continuous scale of ascent toward the animal ... [and] throughout the

86 I do not mean to inadvertently overlook Prof. Setear's critique of neo-realism, but it has been dealt with at length throughout his paper and does not require additional attention herein. I would add, however, that similar to the first attempts at reopening the black box in psychology (i.e., following Watsonian radical behaviorism), early theories were simplistic. They tended to only measure a few traits and missed the complexity of interaction effects.

87 Lucretius; Anthony M. Esolen (Translator), *On The Nature Of Things: De Rerum Natura*. (Baltimore, MD: Johns Hopkins University Press, 1995).

entire animal scale there is a graduated differentiation in amount of vitality and in capacity for motion.”⁸⁸

Even Aquinas, citing Augustine’s comments concerning Genesis, chapter one, indicated that although all the plants and animals (i.e., in opposition to evolutionary theory) were created by God, their creation in various kinds were “the work of propagation”. Thus, as interpreted by Aquinas, the differentiation and origin of new kinds of species involved evolution.⁸⁹

Locke, like Aquinas and Aristotle before him, envisioned all of life organized on a scale from less precise to a greater differentiation, but Locke’s scale was so gradual that there was no room for breaks that represented different species. This distinction will be clarified below. Locke stated that

“In all the visible world we see no ... gaps ... there are fishes that have wings ... some birds that are inhabitants of the water ... amphibious animals link the terrestrial and aquatic together ... species are linked together, and differ but in almost insensible degrees.”⁹⁰

VI. The Darwinian Origin of Species Metaphor

In Darwinian theory, a new species only originates when somewhere within the continuum of differentiating varieties of a species an intermediary form dies off. Then over generations of isolation and inbreeding, the two extremes become so distinct that a new species is originated.⁹¹

Above and beyond this hierarchical classification system, some predecessors of Darwin also considered glimpses of the developmental

88 Aristotle (1995) op. cit.

89 Aquinas (1981) op. cit.

90 Locke (1986, 1989) op. cit.

91 Darwin (1978) op. cit.

relationship between the different forms of life. Kant, for example, wrote that one should,

“Employ comparative anatomy ... to see if there is not discoverable ... some trace of a system following a genetic principle ... able to produce such an immense variety of species by ... evolution, ... the principle of the mechanism of nature.”⁹²

Given his predecessors ideas one must stop and ask what was the pivotal and ground breaking realization that Darwin achieved, which was missed by those who went before him? I dare say it is the very same concept that Setear grasped upon when he realized the data failed to support basic assumptions of neo-realism and “evolutionary” theory. Evolution was never and is not the central and unique breakthrough that Darwin achieved. Evolution is not the title of Darwin’s major work. Evolution is not the overriding construct of cosmological and biological development over time that he attended to. It was *The Origin of Species*. Similarly, a Darwinian analysis of international relations should look towards the origin of nations or civil society groups, associations or networks (AKA species) as the unit of assessment. The theoreticians who went before Setear all made the typical mistake that so many make when applying Darwin’s concepts to different fields, albeit social, cultural or psychological. The old and misguided approach, espoused in different contexts by such diverse individuals as Locke, Hume and Mill, utilized a mechanical metaphor, as have the neo-realists and some would-be “evolutionary” theorists. It is actually closer to a Newtonian metaphor that is mechanistic armchair speculation and not truly Darwinian at all. States do not

92 Immanuel Kant; J. C. Meridith (Translator) *Critique of Judgment*. (Oxfordshire, UK: Oxford University Press, 1997).

react like machines, nor do legislatures. The Darwinian model conceived of them as living, developing, growing, adapting and differentiating "species".⁹³ Analogous pitfalls occurred within psychological theorizing. Evolutionary ideas blocked out older concepts and during those early years different evolutionary constructs emerged. Those excited with popular scientific notions, such as Darwin, Huxley and Spencer, supported naturalistic ideas. Whereas, the religious devotees of neo-Hegelian ideology differed significantly, but both groups emphasized the origin or emergence of structure whether it's otherwise called form, species, states or regulatory bodies. The writings of William James shifted the balance and many of the idealists moved towards a more naturalistic vantage point.⁹⁴

Setear built a very solid case demonstrating inconsistencies with the data leading to a focus on the origins of species as an analogy, identifying states as species rather than evolving organisms, per se. If he planned to take it one step further, he would be advised to clarify a second mistake that many have historically fallen prey to. In Darwinian theory, a new species only originates when somewhere within the continuum of differentiating varieties of a species an intermediary form dies off. Then over generations of isolation and inbreeding, the two extremes become so distinct that a new species is originated.

93 Darwin (1978) op. cit.

94 P. Miller, *American Thought*. (New York, NY: Holt, Rinehart & Winston, 1968); and William James, *Psychology: Briefer Course*. (New York, NY: Henry Holt & Company, 1892).

VII. The Functional Metaphor

Just as James conceived of the mind as a "function" that evolved for the purpose of adaptation, it might prove useful to view the nation state or civil society organization, as a function and not an entity. Just as one cannot locate driving in an automobile motor, one cannot locate mental functions in a brain. Likewise, one cannot find civil functions in society. Civility is not a thing. It is a process. Expanding the metaphor would be beyond the scope of this paper but if the reader will try to substitute the functions of civil society (i.e., both internal and external) when reading this excerpt from James it should go a long way in making my point.

"Our inner faculties are adapted in advance to the features of the world in which we dwell, adapted, I mean, so as to secure our safety and prosperity in its midst ... Mind and world ... have been evolved together, and in consequence are something of a mutual fit ... The chief result of this more modern view is ... that our various [faculties] have grown to be what they are because of their utility in shaping our reactions on the outer world." ⁷⁰

It is obvious from Setear's unpublished paper that neo-realism and evolutionary theory mixed the metaphor especially when they inserted emulation concepts to account for inconsistent data. ⁷¹ Setear's notions of nation-states (or civil society) as species was a more accurate conception of Darwinian theory and appears better suited for our purposes, but it loses utility. The model is

⁷⁰ William James, *The Principles of Psychology*. (New York, NY: Dover Publications, 1st Edition 1890, 1950).

⁷¹ John K. Setear, (unpublished paper, copy available upon request) *Evolutionary Theory and Neo-Realism*. (Charlottesville, VA: University of Virginia).

particularly weak when the biological mechanisms of genotype and phenotype are added.⁷²

I propose a more useful metaphor, consistent with pragmatism. I would like to extend the model to civil society processes and the civility of the group membership. It is also suggested that an evolutionary functional conception of civil society as processes rather than entities might lead to new insight. It is a conception that is completely compatible with interaction theories and research.

VIII. Measurement and Research Strategies

Before discussing the third parameter for comparing and contrasting models (i.e., strategies for studying the data) it is essential to briefly outline a few conceptual distinctions and other pragmatic issues. A theory is a consistent set of interrelated, hypothetical, intervening variables (i.e., mediating variables) that can be used to describe, explain and predict civility in civil society. Different models stress different kinds of intervening or hypothetical variables as the important ones in the mediating process. The variables are more applicable when looking at the individual membership level and need adjustment when applied at the group level. These mediating variables can be assumed to underlie and determine actual civil behavior.

The mediators can be classified in terms of: 1) structural variables, or the characteristic properties of the mediating system, such as intelligence and cognitive complexity of individuals or, as I would propose, the quality of the information gathering mechanisms in a group and its membership; 2) content

⁷² Ibid.

variables, or situation determined stored information, such as the content of civil or uncivil arousing situations; historical knowledge of politically corrupt tactics that have worked in the past might qualify here; and 3) motivational variables, or the arousing, directing and maintaining forces of the process, such as values, drives, needs and motives connected to civil action and/or civil disobedience. These mediation variables can be contrasted with reaction variables.

The civility reaction variable can be classified in terms of: 1) overt civil or uncivil behavior; 2) covert civil or uncivil behavior; 3) physiological reactions to civil or uncivil behavior; and 4) “artificial” civility behavior, or “test” behavior and other reactions to artificial situations constructed to elicit individual differences in civil or uncivil behavior for a specified variable. It’s important to distinguish between these reaction variables and the methods used to collect data that are presumably an expression of these variables.⁹⁵

There are distinctions between theories and their models of measurement and the labels can be misleading. In many ways “classic test theory”, “item response theory” (i.e., also known as: IRT, modern mental test theory, strong true score theory or latent trait theory), “generalizability theory” (i.e., G-theory), and “classification decisions theory”, are not “theories” but models of measurement.⁹⁶

95 Endler & Magnusson (1976) op. cit., and Magnusson & Endler (1977) op. cit.

96 Indeed, I would argue that those individuals who coined the term “latent trait theory” to describe IRT, which has the capacity to deal with nonlinear relationships, mislabeled it by using the term “trait”; it has more in common with interaction theory than classic trait theory. When you plot the Trait of Ability against the probability of a correct response to a specific item, the Item is the Situation in my terminology, and a correct or incorrect answer is a measure of the State of the Ability in that Situation, not a representation of the general Trait of Ability (i.e., latent trait). As such, Latent Trait Theory is a Trait Theory in name only. Latent Trait Theory does not represent what personality theorists call a Trait Theory. Latent Trait Theory should be categorized as an Interactionist

These measurement models are not to be confused with classic trait theory, situation theory and interaction theory, which are theories about the determinants of behavior even though, as described below, they tend to have particular measurement models related to each. These models assume a relationship between the responses that are usually expressed by the data that we collect, and the mediating variables of the theory. The measurement model makes operational, by actual measurement, the mediating variables under investigation and describes the relationship between mediating variables and reactions.⁹⁷ When operationalizing the construct, oftentimes investigators (e.g., Blau & Andersson) are not clear about whether they are attempting to measure rough frequencies of behavior as estimated by the subjects, or some hidden trait or tendency.⁹⁸ If it is the latter, they often fail to distinguish between traits and states of a construct. Historically, the lack of this distinction caused decades of erroneous research. Indeed, it was topographical psychoanalytic theory's failure to effectively account for states that led Freud to shift to a structural theory in which behavioral output is always a compromise formation of underlying factors interacting with the world. The behavioral manifestation of this state of compromise could now be explained by an interaction.⁹⁹ Clearly in his critique, Gordon Allport, the American trait-

Theory with a nonlinear relationship of the interaction between the trait and the situation (i.e., item), and not a nonlinear measure of the Trait (Baker, 1985; DeMars, 2010).

97 Ibid.

98 Gary Blau & L. Andersson (2005). Testing a Measure of Instigated Workplace Incivility. *Journal of Occupational and Organizational Psychology*. 78: 595–614.

99 Sigmund Freud *The Standard Edition of the Complete Psychological Works of Sigmund Freud*. (New York, NY: Hogarth Press, 1975).

psychologist, did not grasp the nuance of this shift in Freud's theory.¹⁰⁰ It was not until much later that trait theory began to realize the important distinction between states and traits. States are not stable across situations, whereas, traits (operationalized as the theoretical average of all possible states for an individual across all possible situations) are relatively stable. Over time trait theorists shifted to what can be objectively called interaction theory, while maintaining their trait heritage. Likewise, situation theorists also shifted to the middle ground. Contemporary trait theories are sometimes not that indistinguishable from contemporary situation theories and tend to be interactional in nature. These new positions obscure the differences between the three different positions and should not be confused.

Authors' use of exploratory factor analysis and their search for causal relations are sometimes our only hints that they intended to measure latent variables. Yet it usually remains unclear whether or not they thought this through. Theories of classic test construction do not make inferences about underlying latent traits of an individual (thus, principal component analysis, PCA, is appropriate); item response theory does and tends to use regression models, and factor analysis testing hypotheses, generating error terms and assuming an underlying model that is causal in nature. Furthermore, the classic approach considers the person's true total score on the scale and not scores on individual

100 Gordon Allport *Pattern and Growth in Personality*. (New York, NY: Holt, Rinehart & Winston, 1961).

items.¹⁰¹ An advantage to PCA is that it produces factor scores.¹⁰² One should be wary of any analysis of individual items, other than for preliminary exploratory test construction purposes.¹⁰³

Though I decided not to use a Likert-scale, the scales I created in the current study raise similar concerns because of their ordinal nature. Jamieson strongly criticized the treatment of Likert-scales as interval data for which parametric tests can be used. He considers them ordinal, not interval, and states all rank order data require non-parametric tests, not parametric.¹⁰⁴ Stevens' made the distinction between scale and items, which scales are made of. He reasoned that what is ordinal at the item level cannot be treated as interval at the scale level.¹⁰⁵

Of course, nonparametric tests are not as powerful or sensitive and may not identify findings that are weak or emerging, but the misuse of parametric tests may result in erroneous findings and worse, or tendency for some researchers seeking significant results to opt for parametric procedures.¹⁰⁶

101 M. Wu & R. Adams *Applying the Rasch Model to Psycho-Social Measurement: A Practical Approach*. (Melbourne, AU: Educational Measurement Solutions, 2007).

102 L. R. Fabrigar, D. T. Wegener, R. C. MacCallum & E. J. Strahan (1999). Evaluating the Use of Exploratory Factor Analysis in Psychological Research. *Psychological Methods*. 4(3): 272-299.

103 James Carifio & Rocco J. Perla (2007). Ten Common Misunderstandings, Misconceptions, Persistent Myths and Urban Legends About Likert Scales and Likert Response Formats and Their Antidotes. *Journal of Social Sciences*. 3(3): 106-116.

104 S. Jamieson (2004). Likert scales: How to (ab)use them. *Medical Education*. 38: 1212-1218.

105 S. Stevens (1946). On the Theory of Scales of Measurement. *Science*. 103(67): 668-690; and S. Stevens Mathematics, Measurement and Psychoanalysis. In: Stevens S, editor, *Handbook of Experimental Psychology*. (New York, NY: John Wiley & Sons, 1951), pp. 1-49.

106 James Carifio, James & Rocco J. Perla (2008). Resolving the 50-year Debate Around Using and Misusing Likert Scales. *Medical Education*. 42: 1150-1152.

In a letter to Jamieson, Pell attempted to make several arguments in favor of treating Likert-scales (i.e., **not** Likert-items) as interval data.¹⁰⁷ In turn, Jamieson rejected her arguments outright.¹⁰⁸

Glass *et al.* (1972) ran Monte Carlo studies of the *F*-test and found that even with ordinal data use of the *F*-test leads to unbiased results.¹⁰⁹ If parametric tests are to be used, given Glass' demonstration of a robust *F*-test in the face of interval data violations of assumptions, Carifio & Perla (2007) recommend an 8-item, 5 to 7 point response format would be preferable at a minimum.¹¹⁰ Yet, Cronbach (1972) found as few as 6 items to be sufficient (i.e., producing a range of possible scores for the entire test between 6 and 42, or between 0 and 36 if you set never = 0 as is advisable when approximating ratio data).¹¹¹

What is true for Likert-items (scored 1 to 7, or 0 to 6) becomes especially important for true-false items. Just as there is a difference between Likert-items and a Likert-scale made up of many items (i.e., creating a range of possible scores across the entire test or scale), there is also a difference between a true-false item and a true-false test or scale. With 50 items in the current study, the possible score range is between 0 and 50.

Though the *F* appears very robust, Pearson correlations and related tests

107 Pell G. (2005). Uses and Misuses of Likert Scales. *Medical Education* 39:97.

108 Jamieson S. (2005). Author's reply. *Medical Education*. 39:970.

109 G. V. Glass, P. D. Peckham & J. R. Sanders (1972). Consequences of Failure to Meet Assumptions Underlying the Analyses of Variance and Covariance. *Review of Educational Research*. 42: 237-288.

110 Ibid.; and Carifio & Rocco (2007) op. cit.

111 L. J. Cronbach, G. C. Gleser, H. Nanda & N. S. Rajaratnam *The Dependability of Behavioral Measurements*. (New York, NY: Wiley, 1972).

do not fair as well.¹¹² Regression and correlational tests, utilize variability rather than the central limit theorem, thus, outliers, skewness and/or nonlinear distributions can distort results.¹¹³ In spite of this concern some studies have shown Pearson correlation to also be robust and not adversely impacted by violations of assumptions concerning normality and types of scales.¹¹⁴ The debate over misuse of parametric procedures (e.g., ANOVA, regression and correlation), dates back to the 1930s. The criticisms based on sample size, data that was not normally distributed, or from ordinal scales, may have appeared well grounded, however, Norman seems to have put an end to the debate by demonstrating the robust nature of parametric statistics with respect to these criticisms.¹¹⁵ None-the-less, I decided to use nonparametric procedures when calculating correlations for my analysis, in addition to Pearson correlations in the current study. This conservative approach proves especially important as we discuss reliability issues below. Split-half reliability measures in the current study only use a small range of scores (i.e., the possible score range is between 0 and 25 when using half the civility items in the survey).

For review in *The Eighteenth Mental Measurements Yearbook*, Coleman (2010) requires a demonstration of the degree to which test scores are reliable and

112 C. J. Russell & P. Bobko (1992). Moderated Regression Analysis and Likert Scales: Too Coarse for Comfort. *Journal of Applied Psychology*, 77(3): 336-342; and G. Norman (2010). Likert Scales, Levels of Measurement and the "Laws" of Statistics. *Advances in Health Science Education*, 15(5): 625-632.

113 L. J. Cronbach (1957). The two disciplines of scientific psychology. *American Psychologist*, 12: 671-684; and Norman (2010) Ibid.

114 L. L. Haylicek & N. L. Peterson (1976). Robutness of the Pearson correlation against violation of assumption. *Perceptual & Motor Skills*, 43: 1319-1334; and Norman (2010) Ibid.

115 Norman (2010) Ibid.

valid.¹¹⁶ The reliability of a scale indicates how free it is from random error.¹¹⁷ Miller *et al.* (2012) utilized a target-shooting illustration to emphasize the relationship between reliability and validity (i.e., one target with a cluster of shots in the bull's-eye, a second target with random shots across it, and a third with a cluster of shots on the outer edge). They stated,

“Reliability (consistency) of measurement is needed to obtain valid results, but we can have reliability without validity. That is, we can have consistent measures that provide the wrong information or are interpreted inappropriately ... reliability is a necessary but not sufficient condition for validity.”¹¹⁸

Meyer (2010) also made this point when he said,

“The amount of measurement error in test scores must be closely monitored, not only to appreciate the consistency of the test scores but also to evaluate the quality of the inferences based on the scores ... scores must be reliable in order to make valid inferences. If test scores are not consistent, there is no way to determine whether inferences based on those scores are accurate.”¹¹⁹

An odd-even split-half method of reliability, correlating the scores from both halves of the test, was used to generate the half-test scores.¹²⁰ A creative form of repeated measures reliability was also used, though usually more time lapses between administrations, and the test situations are not otherwise altered.

116 Marta Coleman (2010), Review of the Self-Perceptions of School Administrators. In Robert A. Spies, Janet F. Carlson & Kurt F. Geisinger (Editors), *The Eighteenth Mental Measurements Yearbook*, (Lincoln, NE: Buros Institute of Mental Measurements), pp. 524-527.

117 Julie Pallant *SPSS Survival Manual*. (New York, NY: McGraw Hill, 4th Edition, 2010).

118 M. David Miller, Robert L. Linn & Norman E. Gronlund (2012-09-06). *Measurement and Assessment in Teaching (11th Edition)*, Pearson. Kindle Edition, p. 72.

119 Meyer, Patrick (2010-04-02). *Understanding Measurement: Reliability (Understanding Statistics)*. Oxford University Press, USA. Kindle Edition, p. 6.

120 Ibid, p. 59.

According to Field (2009) with respect to validity, it is useful to establish the aspects of the measure that produce confidence it is measuring the construct intended (i.e., criterion validity) and safeguard against a large error term. It is also useful to determine to what degree test items epitomize the construct in question (i.e., content validity).¹²¹ Psychometric practice calls for logically determined theory with face value, if not content validity, to be confirmed through some sort of evidence-based validity, such as construct, predictive or concurrent forms.¹²²

Having now dealt with various conceptual distinctions and other pragmatic issues, let us now turn to the third parameter for comparing and contrasting models (i.e., strategies for studying the data).

a. Strategies of the Trait Model

There are two basic assumptions of the measurement model associated with the trait theory in its original form, which can be applied to civility. First, there is a true score for each individual or political machine on a quantifiable dimension for the trait of civility, and second, underlying positions of each civility dimension have a monotonic, linear relationship with their positions on civil reaction scales (e.g., homogeneous tests), which are operational measures of the civility traits.¹²³ Hence, the trait measurement model predicts that there are stable rank orders of individuals or political groups across situations with respect

121 Andy Field *Discovering Statistics Using SPSS*. 3rd Edition, (London, UK: SAGE Publications, Ltd., 2009), p. 11.

122 F. Kerlinger & H. Lee *Foundations of Behavioral Research*. 4th Edition, (New York, NY: Harcourt, 2002); and Carifio & Perla (2007) op. cit.

123 Although contemporary measurement approach can handle nonlinear relationships, they are not representative of trait theory in its original form.

to positions on civility reaction scales. Research bearing on this prediction from various personality theories will be presented below in a critique.

With respect to data treatment, the measurement model associated with the trait theory in its original form is grounded in the use of linear regression procedures, such as correlation and factor analyses and this should hold true for a trait measurement model of civility. The original trait view: 1) employs correlational techniques; 2) suggests that an individual's behavior (i.e., albeit test behavior) should be relatively constant from one situation to the next; and 3) suggests that in the same situation individual differences between individuals should emerge.¹²⁴ Thus the trait model of civility would provide for trans-situational similarity of behavior within persons, and for subjective differences in civil behavior within situations. Significant trans-situational variation in behavior within persons is clearly an embarrassment to trait theory in its original form. Thus, the trait model provides for trans-situational differences in civility within subjects and minimal subject variances within situations.

The trait model of civility suggests that an individual's civil or uncivil behavior should not change from one situation to another; and would regard individual differences of civility between subjects within the same situation as expected. Thus, the trait model provides for trans-situational consistency of civility within subjects and significant individual differentiation between people within a particular situation. Trans-situational inconsistency of civil behavior within persons would be a clear embarrassment to trait theory.

124 Endler & Magnusson (1976) op. cit., and Magnusson & Endler (1977) op. cit.

b. Strategies of the Psychodynamic Model

The psychodynamic model falls into the interaction category across most parameters but not all.

c. Strategies of the Situation Model

Situation theory has relied on the classical procedures of experimental psychology. The most frequently used method for data collection has been response counts, and the most common method for data treatment has been analysis of variance. Main effects due to situational factors facilitating civil or uncivil behavior would be predicted. Theorists from the interaction model expended the greatest effort in defining and determining the nature and dimensionality of situations. Situation theory: 1) tends to employ experimental or operant techniques; 2) would suggest that an individual's civil or uncivil behavior should change from one situation to another; and 3) would regard individual differences in civility within the same situation as awkward, to be conceptualized as the result of past experience or simply as error variance. Thus, the situation model provides for trans-situational differences in civility within subjects and minimal subject variances within situations.¹²⁵

d. Strategies of the Interaction Model

The appropriate methods for data collection within the context of an interaction model should analyze information in the multidimensional patterns of reactions across situations for individuals.¹²⁶

¹²⁵ Ibid.

¹²⁶ In recent years innovative statistical methods have led to the development of dynamic factor models that account for changes in the latent trait over time and item

e. Empirical Based Critique of Theories

A major problem in the debate on theories is the consistency issue. To an extent it is a level of analysis problem. One important distinction is between consistency at the mediation level and consistency at the reaction level. It cannot be assumed that there is a one-to-one relationship between consistencies at these two different levels. This, finding of consistency or inconsistency at one level may have little to say about another level.

i. Consistency of Behavior Systems

There are three meanings for consistency of reaction variables: 1) absolute consistency; 2) relative consistency; and 3) coherence. The first is when an individual's (or political association's) civil functioning occurs to the same extent across situations, is characteristic for him/it and may be interpreted in a meaningful way within the interaction model. Hence, civil outcomes can be predictable without necessarily being stable in either absolute or relative terms. Traditionally, research has focused on absolute and relative consistency. Both can be studied with respect to similar and dissimilar situations. Relative consistency across similar situations has been substantiated in numerous studies on test-retest reliability. Correlations ranging from .64 to .76 for both overt and artificial behaviors, and strong correlations for physiological reactions have been found. Others came to the same conclusion for test-retest measures of covert reactions, and "test behavior." There is support for relative consistency of people

response models that allow for nonlinear relationships between a response and the latent trait. These measurement models are not to be confused with trait theory in its original form. In order to delineate trait, situation and interaction theories it is best to hold discussion of these new developments until later.

across similar situations, ontogenetically over time. Absolute consistency across similar situations has also been substantiated. Most of the research in this area has been concerned with "test behavior," such as studies of intra-individual variability. High cross-situational consistencies for physiological reactions have also been reported. Relative consistency across dissimilar situation has not been as impressive. A classic study using the correlation approach did not support the theoretical assumptions of the trait model and others also failed to find any cross-situational stability using the same approach. A second method used in this area is to factor analyze a set of inter-correlations between different situation measures of the same main dependent variable. Most of the total variance should be explained by one factor if the trait hypothesis is valid. However, several studies all found more than one factor in their studies.¹²⁷

A third method for testing relative consistency across dissimilar situations, is to investigate separate quantitative contributions of persons and situations as well as variance accounted for by their interaction. The data indicated that far too little of the total variance was due to the person to justify a thoroughgoing trait position. Furthermore, the interaction of persons and situations accounted for a higher percentage of variance than either main effect in fourteen of eighteen possible comparisons, and in eight out of eighteen comparisons the interaction term accounted for more variance than the sum of the main effects. These results were based on studies of social behavior and non-cognitive personality variables. However, some evidence supports stability over time and trans-situational

127 Endler & Magnusson (1976) *op. cit.*, and Magnusson & Endler (1977) *op. cit.*

consistency with respect to intellectual and cognitive variables. Variables bearing on affinity to a particular "cognitive style," like impulsiveness, may also belong to this latter group of variables. Behavior can be consistent in the sense of being coherent (i.e., lawful and inherently predictable) without being stable in either of the forms discussed above.¹²⁸

The point can be illustrated concretely. If the example was generalized to civility, you could measure the moment-to-moment fluctuation in how a person or civic group behaves, albeit civilly or not, profiling the transitory state of civility for two different individuals/groups across six situations. Situations 1 and 4 would be neutral with regard to evoking civil or uncivil behavior, 2 and 3 would evoke civil behavior and 5 and 6 would evoke uncivil functioning.

Thus, it is conceivable that individuals or societal groups with the same average level of transitory drive to act civilly across situations (i.e., the same trait disposition to act civilly by averaging their various states of civil behavior across an infinite number of situations) may differ in a systematic predictable way in their pattern of transitory civil reactions.

The coherence of behavior, in the sense described above, has rarely been empirically explored, in general, and it has never been explored in the specific area of civility and civil disobedience, in particular.¹²⁹ It might make for a interesting future study following the preliminary one conducted herein.

128 Ibid.

129 Reiss (1982) op. cit.

ii. Consistency of Mediating Systems

Consistency of the mediating process means that an individual or group selects, interprets and treats situational information in the form of reference prefaced by previously stored information in a consistent manner. As mentioned above, mediating variables can be classified in terms of: 1) structure; 2) content; or 3) motivation. There is support for the consistency of structural variables. In terms of information processing, the mediation system is consistent and coherent in the manner in which it selects and processes various content and motivational variables, but the actual manifestation of the content and motivational factors differs from situation to situation.¹³⁰

f. Overall Examination of the Interaction Model

What have been called trait theory and situation theory in earlier discussions are not unified theories about which all trait and situation theorists would agree. Although these accounts began at opposite ends of the continuum in psychology, to some extent they have both shifted towards an interaction position in the center. This is evident when one makes note of the situational based moderating variables which "contemporary trait theorists," such as Cattell introduced.¹³¹ Mischel shifted his situational view to social behavior theory.¹³²

130 Endler & Magnusson (1976) op. cit., and Magnusson & Endler (1977) op. cit.

131 R. B. Cattell, *Personality and Motivation*. (New York, NY: World Books, 1957); R. B. Cattell, *Recent Advances in the Measurement of Anxiety, Neuroticism, and the Psychotic Syndromes*. (New York Academy of Sciences, 1972); R. B. Cattell, *The Nature and Measurement of Anxiety*. (W. H. Freeman, 1973).

132 Mischel et al. (1972). In Harvey London & John E. Exner *Dimensions of Personality: Wiley Series on Personality Processes*, (New York, NY: John Wiley & Sons Inc., June, 1978). Based on Mischel's cognitive social learning person variables, people differ in capabilities to perform response patterns, in categorizing situations and construing themselves, in behavior-outcome and stimulus-outcome expectancies, in

Policy research should learn from this rather than repeat it. Global distinctions between theorists have become blurred. However, differences in emphasis and content emerge when closely examining the specific formulations of numerous interaction theorists. Such an endeavor would be beyond the scope of this dissertation. What follows is an overview of interaction theory in general.

i. Early Theoretical Foundations

Aristotle was one of the first to formulate an interaction view of behavior.¹³³ Then in the 1930s, Lewin presented an interaction viewpoint, which has influenced many later theorists. His field theory stressed the interaction between the person or political group and a meaningful environment, that is $B = f(P, E)$. He maintained the indispensable interdependency of personal and situational factors in eliciting behavior. According to Lewin, the individual is part of the situation. His formulation actually foreshadowed the main elements of modern interaction theory.¹³⁴ Murray's need-press theory utilized projective tests and stressed that the unit analysis in research is considered to be the organism-environment interaction, rather than either variable, per se.¹³⁵

ii. Contemporary Theoretical Developments

I propose the need to emphasize the interaction position as an approach to understanding the individual and the political group of civil society. There are four main points: 1) actual behavior is a function of a continuous process of

subjective values attached to outcomes, and in self-regulation systems and plans that they bring to situations; all effecting on their subsequent behavior.

133 Aristotle (1995) op. cit.

134 Kurt Lewin; Martin Gold (Editor), *The Complete Social Scientist: A Kurt Lewin Reader*. (Washington, DC: American Psychological Press, 1999).

135 H. Murray, *Thematic Apperception Test*. (Cambridge, MA: Harvard University Press, 1934).

multidirectional interaction or feedback between the individual or society and the situations he/it encounters; 2) the individual or society is an intentional, active agent in this interaction process; 3) on the person (or group) side of the interaction, cognitive (or information collection processes) and motivational factors are essential determinants of behavior; and 4) on the situation side, the “psychological” meaning of situations for the individual or the political group is the important determining factor.¹³⁶

iii. Continuous Process of Interaction

Magnusson and Endler described two different uses of the term interaction: 1) in the statistical sense of the word, reflecting interactions of main factors within a data matrix; and 2) in a model of behavior, integrating person mediating variables, person reaction variables and situational variables. The former is mechanistic and more easily applicable to groups. The latter is dynamic and creates a challenge when extrapolating to the group level.

1. Mechanistic Interactions

With respect to reaction variables applied here are four different subcategories of mechanistic interactions: 1) individuals or social groups by modes of response; 2) individuals or social groups by situations; 3) situations by modes of response; 4) individuals or social groups by modes of response by situations. The analysis of variance approach has shown the existence of strong interactions of these sorts.¹³⁷

136 Reiss (1982) op. cit.

137 Endler & Magnusson (1976) op. cit., and Magnusson & Endler (1977) op. cit.

2. Dynamic Interactions

There are two subcategories of dynamic interactions, based on different kinds of situational influences: 1) within-situation interaction; and 2) between-situation interaction. Note that the dynamic model does not assume unidirectional causality. Instead it is based on reciprocal causality. The Markov approach for treatment of data empirically examines the bi-directional nature of dynamic interaction.¹³⁸

3. Intentional and Active Individuals

Behavior, civil or not, is purposive. To some extent and individual or group selects his/its situational encounters and affects the character of situations.

4. Cognitive and Motivational Factors

Cognitive and motivational factors are obvious determinants of behavior, but create the problem of anthropomorphism when dealing with groups.

5. Psychological Meaning of Situations

Magnusson and Endler discussed the two main approaches for the analyses of situations. The first was characterized by the investigation of objective (i.e., physical and social) situational properties. The second was characterized by the investigation of subjective situational properties into three main categories: 1) perception; 2) motivation; and 3) reaction.¹³⁹

138 For a thorough understanding of the Markov approach studying continuous interaction processes, please refer to D. P. Bertsekas, *Dynamic Programming and Optimal Control, Vols. 1 & 2*, (Belmont, MA: Athena Scientific, 1995); and M. L. Puterman, *Markov Decision Processes-Discrete Stochastic Dynamic Programming*, (New York, NY: Wiley, 1994).

139 Endler & Magnusson (1976) op. cit., and Magnusson & Endler (1977) op. cit.

a. Objective Situational Properties

The physical environment can be investigated on the macro-level (e.g., cities, buildings, parks, and etc.) or on the micro-level (i.e., in terms of single objects or single stimulus variables. Social environments can be investigated on two levels: 1) the macro-social environment defined by the norms, values, laws and etc., that are common to whole society; and 2) the micro-social environment defined by the attitudes, habits, and etc. of the specific groups whom an individual interacts with directly. When referring to the objective world, researchers differ to the extent that they describe situations in terms of physical, social, or a combination of both factors.¹⁴⁰

b. Subjective Situational Properties

Situations can be studied with reference to how they are perceived and interpreted by individuals (i.e., investigating their meaning), but a civil society's collective understanding is harder to grasp, though not impossible to measure as a factor even if it is not perceived as "group think", per se.

One hypothesis claims that individuals discriminate among situations along cognitive dimension and that situations can be regarded as related to each other in a cognitive space. Results support the assumption that there are relatively stable individual differences in the perception of situations. Methods for studying the meaning of situations have also been proposed. Note that situations can differ and be measured in a variety of ways. Detailing them all is beyond the scope of this project.

140 Ibid.

Chapter # 4: History of the Locus-of Control Construct

As concluded above, increased consideration should be given to the interaction of persons and situations. More specifically, the way people cognize their environment needs to be explored. It is presently hypothesized that locus-of-control holds considerable promise for increasing our understanding of interactions. Based on prior research in the area of anxiety by Reiss (1982) locus-of-control was originally a hypothetical construct reflecting a person's relative belief as to whether he or she causes things to happen in life (internal) or things just happen to him or her for external reasons.¹⁴¹ Reiss wondered whether the variance in a person's behavior could actually be attributed to a person's internal characteristics (traits) or external situations along the lines of the classic traits/situation controversy. Results showed that individuals with an internal locus-of-control had the variance in their behavior accounted for by their person variable (trait anxiety), situation variable (the change in a situation along the dimension of stressfulness), an interaction between the two main effects, and error. Thus, the total variance could not be explained by their internal traits of anxiety alone. That is, internal subjects could act to increase the probability of an outcome (i.e., overcoming stressful situations) but they could not determine it. The effect of the changing level of stress in a situation and the interaction of the situation with the individual's person variable of anxiety along with significant error or noise also came into play accounting for the variance in anxiety behavior.

141 Christopher J. Reiss, *An Interaction Approach to Behavior*. (Melbourne, FL: Florida Tech Press, 1982).

Of greatest interest was the result for external locus-of-control subjects. The variance in their behavior was only explained by changes in the stress level of the situation and error variance. Thus, their internal characteristics of anxiety tendencies, alone or in interaction, did not account for the outcome.

It was theorized that these are the people who lack choice in their life, marriages, families, schools, civic groups, organizations, and work places. The following ontological explanation was hypothesized. Rather than being born and never developing a sense of affecting change in their life, external locus-of-control individuals probably experienced situations in which they were “damned if they did and damned if they didn’t” similar to the classic learned helplessness experiments.¹⁴² It is a model for depression in which people fail to believe they can increase the probability of the outcomes they desire by taking action.¹⁴³

Glasser’s perspective distinguishing between choice theory and external control is very similar to Rotter’s internal and external locus-of-control, respectively.¹⁴⁴ Glasser recommends managers empower their workers with choice so they can attribute their work behavior to their own causal action, increasing motivation and a sense of personal causation in life.

142 Christopher Peterson, Steven F. Mair & Martin E. P. Seligman, *Learned helplessness: A theory for the age of personal control*. (New York, NY: Oxford University Press, 1993).

143 The classic experiment demonstrated how naive rabbits learn to jump over a barrier after one or two trials of being dragged over by the experimenter to safety (i.e., one side had electric shock and the other did not); whereas the learned helpless rabbit, who subsequently received shock on both sides of the barrier, had to be dragged over about fifty times before relearning to hop over to safety.

144 William Glasser, *Choice Theory; A New Psychology of Personal Freedom*. (New York, NY: Harper Collins Publishers, 1999).

Reiss noted that this concept refers to the degree to which attribution of causality of behavior is made either to oneself or to sources external to oneself. It appears that behavior is strongly influenced by the degree to which an individual feels he is in control of his outcomes or else is being influenced by various aspects of his environment.¹⁴⁵

According to Rotter, when a reinforcement is perceived by a subject as following some action of his own but not being entirely contingent upon his action, it is typically perceived as under the control of powerful others, or as unpredictable because of the great complexity of the forces surrounding him. When an individual interprets the event this way, it is labeled as a belief in external control. If a person perceives that the event is contingent upon his own behavior or his own relatively permanent characteristics, it is termed as a belief in internal control.¹⁴⁶

Is it possible that civil society or political groups or gangs can collectively acquire a body of experience so as to function as if it had an internal or external locus-of-control? This has not been explored but will be considered, herein. An alternate test is developed in order to assess the degree to which an association takes action to increase the probability of a desired outcome or the degree to which it fails to have any effect on political outcomes, leaving it up to chance

145 Reiss (1982) op. cit.

146 Rotter (1954) and Rotter, Chance and Phares (1972); In Brenda Nichols *An Expansion of Rotter's Social Learning Theory in Terms of Locus of Control*. (Bloomington, IN: Indiana University Press, 1983); and Julian B. Rotter *Generalized Expectancies for Internal Versus External Control of Reinforcement, Psychological Monographs: General and Applied* (Washington, DC: American Psychological Association, 1966).

external factors.¹⁴⁷ Prior to a more detailed description of the present study, it is important to review the theoretical background and general literature related to locus-of-control.

I. Theoretical Foundations

The notions of free will and fatalism have deep roots in western thought. Stanford Encyclopedia summaries are outlined in Appendix # 3.

According to London and Exner, a major shortcoming of much empirical research on locus-of-control is its lack of theoretical foundation. Therefore, to better understand the research and issues that will be described below, it is essential to examine social learning theory, the framework from which locus-of-control developed.¹⁴⁸

As noted by Rotter and others, behavior is determined by: 1) the individual's expectancy that the behavior in question will lead to reinforcement; and 2) the value of that reinforcement. The magnitude of the expectancy and the value of the reinforcement are conditioned in part by the nature of the specific situation to which one is predicting. Hence, prediction of a policy maker's decisions or behavior involves three variables: 1) expectancies; 2) reinforcements; and 3) the psychological situation.¹⁴⁹

Rotter emphasized the particular importance of expectancies in understanding locus-of-control. Ignoring reinforcements for the moment, and individual's expectancy in a situation (i.e., Es_2) is a function of: 1) his

147 This newly developed test was adapted by making alterations to the Rotter I-E LOC Scale previously used by Christopher J. Reiss (1982) op. cit.

148 London & Exner (1978) op. cit.

149 Rotter (1954, 1966) and Rotter, Chance and Phares (1972) op. cit.

expectancies based on previous specific experience in the same situation (i.e., E_{s1}); and 2) his expectancies generalized from past situations that he regards as similar (i.e., GE), divided by the amount of prior experience in the same situation (i.e., N_{s1}). Rotter calculated this relationship as follows: ¹⁵⁰

$$E_{s1} = f(E'_{s1}, \frac{GE}{N_{s1}})$$

This formula clearly suggested the importance of general personality factors, but it also suggested the great importance of specific situational variables as well. Accordingly, as specific past experience increases, the value of generalized experience decreases.

Rotter, further delineated the concept of generalized expectancies into 1) the probability of occurrence of related reinforcements (i.e. GE) such as a generalized expectancies for goal attainment; and 2) the generalized expectancies about how a situation should be usefully construed from the point of view of problem solving (i.e., GE_{ps}) such as generalized expectancies involving, locus-of-control, trust, and many others. They reformulated the relationship as follows: ¹⁵¹

$$E_{s1} = \frac{f(E', GE_r, GE_{ps1}, GE_{ps2}, \dots, GE_{psn})}{F(N_{s1})}$$

Thus, locus-of-control is only one entry in a very complex formula for the prediction of behavior.

II. Research Findings

Reiss noted that a vast amount of research had been published on such topics as intrinsic-extrinsic motivation, attribution of causality, locus-of-control

¹⁵⁰ Ibid.

¹⁵¹ Ibid.

effects on reactions to aversive stimuli, and individual differences in internal versus external locus-of-control in the mid-1970s. Although this research had been based on various theoretical models and used quite divergent methodologies, each topic dealt with locus-of-control. A common theme among these topics was that the manner in which individuals attribute causality strongly affects their subsequent behavior.¹⁵²

III. Intrinsic-Extrinsic Motivation

Carol Sansone & Judith M. Harackiewicz reviewed several studies that used a research paradigm omitting rewards from one group for doing intrinsically interesting tasks and gave rewards to another group. Those subjects who received an external reward showed less intrinsic interest in later sessions. Thus, subjects' behavior was sensitive to the existence of external sources of control.¹⁵³

IV. Attribution of Causality

Storms & Sisbett gave insomniacs placebos and told one group that it would produce alertness and the other group that it would produce relaxation. The former group attributed their wakefulness to the placebo, thus were able to

152 Reiss (1982) op. cit. The scope of this report restricts the amount of detail given to each topic. Consequently, only the most significant and representative studies are considered. However, since individual differences in internal versus external locus-of-control is of chief concern to the present study, this topic will be reviewed more extensively.

153 Deci (1975), Kruglanski, Alon & Lewis (1972), Lepper & Greene (1975) and Ross (1975), In Carol Sansone & Judith M. Harackiewicz *Intrinsic and Extrinsic Motivation: The Search for Optimal Motivation and Performance*. (Academic Press; 1st Edition, August 15, 2000).

sleep better.¹⁵⁴ Valins and Davison, demonstrated that individuals could be deceived into falsely attributing causation to themselves.¹⁵⁵

V. Locus-of-Control and Reaction to Aversive Stimuli

Leligan, Maier & Solomon, concluded that perceived control over impending harm tends to reduce the noxiousness of the event (i.e., reduces the effect due to the situation). Averill had similar findings. Perceived control has been defined in many ways. Common operational definitions of the construct have included the ability to avoid shock or predict the onset of aversive stimuli.¹⁵⁶

VI. Individual Differences in Locus-of-Control

As noted by Reiss, although the studies cited above demonstrated locus-of-control affects behavior, they did not examine for individual differences. In other words, some individuals may have a greater tendency to believe they have an internal locus-of-control over their outcomes, while others may be more read to attribute causation to external determinants.¹⁵⁷ The most widely used scale of internal versus external locus-of-control, was introduced by Rotter.¹⁵⁸ The Rotter I-E Scale evolved out of early work by Phares, but the present version of the scale

154 Storms & Sisbett (1970), In Friedrich Forsterling *Attribution: An Introduction to Theories, Research, and Applications*. (London, UK: Taylor & Francis Group; 1st edition, April 15, 2001).

155 Valins (1966) and Davison & Valins (1969), In Friedrich Forsterling *Attribution: An Introduction to Theories, Research, and Applications*. (London, UK: Taylor & Francis Group; 1st Edition, April 15, 2001). For further exploration of research on attribution of causation, please refer to Reiss (1982) op. cit.

156 Leligan, Maier, & Solomon (1971) and James R. Averill, (1973), In James R. Averill *Anger and Aggression An Essay on Emotion: Springer Series in Social Psychology*. (Springer, November 1, 1982).

157 Reiss (1982) op. cit.

158 Rotter (1966) op. cit.

consists of twenty forced-choice I-E items, along with filler items to help disguise the nature of the test.¹⁵⁹ Please refer to Appendix # 4.

According to London and Exner, out of the original pool of items, those that contributed to lack of acceptable internal consistency or that contained alternatives endorsed more than 85% of the time were eliminated. In addition, only those items that did not show substantial correlations with social desirability measures were retained.¹⁶⁰ Rotter reported that depending on the time period and particular population, test-retest reliability of the scale ranged from .49 to .83.¹⁶¹ Similar results were reported by Hersch & Scheibe.¹⁶² Evidence of construct validity for the scale include a variety of studies concerning behavioral correlates. Seeman & Evans found that endorsement of internal alternatives was related to information seeking. Much of the research on information seeking has been done with college populations. This raises some questions about the appropriateness of this behavior for construct validation. The fact that people pursue college suggests that they are information seeking. However, there is still a population of students who are more external as measured by the scale.¹⁶³ Crowne & Liverant found internals better able to resist group pressures.¹⁶⁴ Reiss reviewed Tolor's finding that externals were more likely to acquiesce, and Biondo & MacDonald

159 Phares (1957) In Brenda Nichols *An Expansion of Rotter's Social Learning Theory in Terms of Locus of Control*. (Bloomington, IN: Indiana University Press, 1983).

160 London & Exner (1978) op. cit.

161 Rotter (1966) op. cit.

162 Hersch & Scheibe (1967) In Kurt G. Helm *A Revision of Rotter's Internal-External Locus of Control Scale*. (Greenville, NC: East Carolina University Press, 1972).

163 Seeman & Evans (1962) In James Howard Bullock *Intrinsic and Extrinsic Motivation as a Function of Locus of Control and External Reinforcement Contingency*. (Wake Forest, NC: Wake Forest University Press, 1978).

164 Crowne & Liverant (1963) In London & Exner (1978) op. cit.

findings of conformity in externals compared with resistance to high influence in internals.¹⁶⁵ Verbal conditioning studies show internals are less influenced by social influence than are externals. Getter found externals more susceptible to conditioning, and Doctor found externals more compliant while internals have greater resistance to subtle influence. Alegre & Murray also found this for verbal conditioning. Furthermore, externals tended to cooperate with the demands of the situation.¹⁶⁶

VII. Overview of a Mixed Methods Design & Justification:

In a design for exploratory purposes, qualitative data is collected first, and then analyzed, using the results to create a follow-up data collection quantitative phase.¹⁶⁷ Creswell & Plano (2007) summarized as follows:

“The quantitative strand thus builds on the qualitative one. The sampling occurs in two phases, and they are related to each other. However, in some exploratory designs, a three phase exploratory phase is followed by an instrument design phase, and then a phase testing and administering the instrument. Alternatively, the middle phase might locate and modify a previously developed instrument. The priority in this design may be placed on any of the phases. Although both designs are sequential and raise the same types of data collection issues, the considerations for making decisions for an exploratory design differ in many respects from an explanatory design. The primary data collection decisions for the exploratory design are the determination of samples for each phase, the decisions about results to use from the

165 Tolor (1991), and Biondo & MacDonald In C. J. Reiss (1982) op. cit.

166 Doctor (1971), Alegre & Murray (1974) and Getter (1966) In London & Exner (1978) op. cit.

167 Abbas Tashakkori & Charles Teddlie *The SAGE Handbook of Mixed Methods in Social & Behavioral Research*. (London, UK: SAGE Publications, Ltd., 2nd Edition, 2010); and Norman K. Denzin & Yvonna S. Lincoln *The SAGE Handbook of Qualitative Research*. (London, UK: SAGE Publications, Ltd., 4th Edition, 2011).

first phase, and if a middle phase is used, how to design a rigorous instrument with good psychometric properties.”¹⁶⁸

Developing a specifications table remains a central part of structured interview or test development.¹⁶⁹ The table lists those things the interviews with consultants are meant to explore or the tests are meant to measure. The level of construct specificity needs clarification in survey and scale development.¹⁷⁰ A table can specify the parameters of the construct in question and can provide a basis for construct validity. Historically specification tabulation methods have utilized quantitative methods of analysis (e.g., factor, cluster and/or component analyses) and structural indicators. More recently, qualitative methods of analysis (e.g., eliciting the issues to be investigated, extracting the elements and constructs, and constructing a table) have been employed.¹⁷¹

i. Specifications Table

Survey development is an evolving process with ongoing corrections and modification and the specifications table that guides that development also becomes transformed and modified based on feedback from various sources detailed, herein.

ii. Relevant Sampling Strategies

Ideally one would test the entire population of interest but that is rarely

168 J. W. Creswell & Plano Clark, V. L. *Designing and Conducting Mixed Methods Research*. (Thousand Oaks, CA: SAGE Publications, Ltd., 2nd Edition, 2007).

169 Marty Sapp *Psychological and Educational Test Scores: What Are They?* (Springfield, IL: Charles C. Thomas Publisher, Ltd., 2002).

170 Floyd, J. Fowler Jr. *Survey Research Methods 4th Edition*, (London, UK: SAGE Publications, Ltd., 2009); and Robert F. DeVellis *Scale Development: Theory and Application*. (London, UK: SAGE Publications, Ltd., 3rd Edition, 2012).

171 Fowler (2009) Ibid.

feasible. Selecting a sample or subset from a population of interest for the purpose of dealing with a research question often involve probability sampling, nonprobability sampling or purposive sampling schemes. Convenience sampling is the most common approach because of the easy accessibility factor. Using simple, stratified, cluster, systematic, two-stage or multi-stage random sampling may prove more representative of the population of interest, but it is not always practical. As a result, much of the research in the field of psychology is based on student participants.¹⁷² Often the goal involves a balance between what is possible and the best way to reduce sampling error based on the sampling frame and the sample size.¹⁷³

One must decide who and how many individuals to include in the sample for the qualitative phase. The individuals who participate in the quantitative follow-up for the exploratory design are typically not the same individuals who provided the qualitative data in the initial phase. Because the purpose of the quantitative phase is to generalize results to a population, different participants are used in the quantitative follow-up stage than in the initial, qualitative phase. In addition, the second phase requires a large sample so that the researcher can conduct statistical tests and potentially make claims about the population in question.¹⁷⁴

Purposive sampling schemes are used to strategically select key informants based on a judgment that they will provide a depth of information relevant to the

172 Johnson, R. B. & Christensen, L. *Educational Research: Quantitative, Qualitative, and Mixed Approaches*. (Thousand Oaks, CA: SAGE Publications, Ltd., 3rd Edition, 2008).

173 Alvin C. Burns & Ronald F. Bush *Marketing Research, 6th Edition*. (New York, NY: Prentice Hall, 2010).

174 Tashakkori & Teddlie (2010) op. cit.

topic in question.¹⁷⁵ In the current study I remained purposive in my selection of expert and general consultants to interview during the qualitative phase of the study as I developed a specifications table for selecting test items. Convenience sampling was employed for the quantitative phase while keeping in mind the limitations it imposed.

iii. Relevant data collection tools

Qualitative data collection included handwritten notes of in-depth qualitative interviews with consultants. Data analysis consisted of coding, followed by thematic & template analyses.¹⁷⁶ The newly developed self-administered online surveys were used to collect quantitative data. Quantitative analysis utilized SPSS to describe frequencies, and conduct analyses.¹⁷⁷

VIII. Epistemological Position & Conceptual Framework

The characteristics of mixed methods research (MMR) are crisply outlined by Teddlie & Tashakkori (2011) and summarized as follows:

Methodological eclecticism: Freedom to use a combination of methods, picking the best procedures for solving our research questions.

Paradigm Pluralism: The philosophy behind MMR can draw on a variety of paradigms.

Diversity at all levels of the research enterprise: e.g., mixed methods can simultaneously address a diverse range of exploratory

175 Kathleen M. T. Collins Advanced Sampling Designs in Mixed Research: Current Practices and Emerging Trends in the Social and Behavioral Sciences. In Tashakkori, Abbas & Teddlie, Charles *The SAGE Handbook of Mixed Methods in Social & Behavioral Research*. (London, UK: SAGE Publications, Ltd., 2nd Edition, 2010).

176 Although handwritten notes and analyses are adequate, in the future I would advise digital media recording equipment, such as, the echo pen, and use of a new program for qualitative research called nVivo.

177 Field (2009) op. cit.; Julie Pallant, *SPSS Survival Manual*. (New York, NY: McGraw Hill, 4th Edition, 2010); and Malhotra, Naresh K. *Marketing Research: An Applied Orientation*. (London, UK: Prentice Hall, 3rd Edition, 1999).

& confirmatory issues, while a unitary approach addresses one or the other.

Emphasis on continua, not a set of dichotomies: Replacement of the “either-or” with a range of options.

Cyclical Iterative Approach: A cycle of research including logic of both a deductive & an inductive nature, moving from 1) grounded results (observations, facts) through 2) inductive logic to 3) general inferences (or theory) and through 4) deductive logic to 5) tentative hypothesis or predictions (research can start at any point).

Research question foci: Decide interests of studying, then specify the research questions and make modifications throughout the course of a study.

Set of basic research designs: Various mixed methods designs in which combinations occur in an independent manner.¹⁷⁸

Research has no rudder without philosophy.

“Philosophy asks for public deliberation instead of the usual contest of power. It asks us to choose the view that stands the test of argument, rather than the view that has the most prestigious backers, the view that gets all the details worked out coherently and clearly, rather than the view whose proponents shout the loudest.”¹⁷⁹

My perspective remain consistent with the principles of classic pragmatism summarized as follows:

- 1) Rejecting either-or dichotomies.
- 2) Accepting Dewey’s position that knowledge comes from a person-environment interaction.
- 3) Maintains knowledge is both constructed and develops from empirical understanding.
- 4) Accepts pluralistic ontological (i.e. realities are multiple and complex).
- 5) Epistemologically knowledge can be derived in many ways.
- 6) Theories are instrumental in that they vary in their ability to predict, explain or influence thing.
- 7) Is not value free but incorporates values, such as, equality, freedom and democracy into the process of investigation.¹⁸⁰

178 Charles Teddlie & Abbas Tashakkori (2011). In Norman K. Denzin & Yvonna S. Lincoln *The SAGE Handbook of Qualitative Research*. (London, UK: SAGE Publications, Ltd., 4th Edition, 2011), pp. 287-288.

179 Martha Craven Nussbaum *Women and Human Development: The Capabilities Approach*. (Cambridgeshire County, UK: Cambridge University Press, 1999), p. 300.

180 R. B. Johnson & L. B. Onwuegbuzie (2004). Mixed methods research: A research paradigm whose time has come. *Educational Research*. 33, 14-26; and Burke Johnson &

Chapter #5: Method

I. Participants

a. Expert Consultant

Ivan Kos, with a Ph.D. in psychology and expert in both instrument construction and theories involving the concept of civility, acted as my consultant. He was a fellow graduate student with me in the late 1970s and early 1980s. We studied theories of personality, international psychology, tests & measurements and other related subjects in Melbourne, Florida and Lugano, Switzerland. He lives and works in New York, consults at the U.N., and lectures abroad in Europe and elsewhere.

b. General Consultants

Three friends, from up and down the U.S. Eastern seaboard, acted as general consultants.

c. Respondents

One hundred friends-of-friends or colleagues-of-colleagues (i.e., all having membership in some sort of group/association) were sampled from the United States and European Union.

II. Ethical Considerations

All procedures met with the University of Virginia research review board guidelines, which approved this study (see Appendix # 5). The working principles

Robert Gray A History of Philosophical and Theoretical Issues for Mixed Methods Research. In Abbas Tashakkori & Charles Teddlie *The SAGE Handbook of Mixed Methods in Social & Behavioral Research*. (London, UK: SAGE Publications, Ltd., 2nd Edition, 2010).

considered in designing the procedures involved: a) non-maleficence (not causing harm); b) beneficence (doing good); c) autonomy (treating people with respect and enabling their free choice); and d) justice (risks/benefits; who will be advantaged and/or disadvantaged).

III. Materials

The tests are listed in Appendices 6 & 7 and include:

- 1). A measure of the trait of civility for a group based on true/false statements about the group, in general;
- 2). A measure of the state of civility at a particular point in time based on true/false statements about the group, concerning a moment in time; and
- 3). An internal-external locus-of-control measure for a group based on Rotter's IE-Scale for individuals but adapted to reflect a group as a whole.

Future editions will need to incorporate the reliability and validity data that becomes available from the current project.

IV. Procedures

a. Review Literature

The first step in constructing an instrument involved a review of the literature. My research interests guided this. As I studied the development of science in this particular area, ideas emerged from the readings and contributed to an operational definition of the construct examined. The material was summarized in the previous chapters.

b. Obtain Expert Opinion

I found it useful to consult with Dr. Kos before completing my literature review. His advice helped guide the review, table of specifications development and preliminary survey production.

c. Develop Specifications Table 1

I specified the objectives and dimensions of the civility construct, relating them to the test items proposed. I defined civility operationally while linking the operational definition of the construct to my literature review and it guided test item development. Uncivil behavior is sometimes the precise opposite of civil behavior. Thus, some authors arguing for civility are very good at detailing incivility and *vice versa*. As such, given the nature of true/false questionnaires some citations used for one category may have also played a role in developing items for the opposite category. Additionally, items in the category “Uphold Human Rights” may be seen as a subset of “Play Fairly”, however, its focus remains clear enough to warrant its own category. Not included in Table 1 are the references that were utilized with respect to the process of item development as compared with the specifications, per se. (DeVellis, 2002; Easterby-Smith *et al.*, 2008; Johnson & Gray, 2010; Johnson & Christensen, 2008; Johnson & Onwuegbuzie, 2004; Kerlinger & Lee, 2002; Malhotra, 1999; Spielberger, 1972; Stevens, 1946; Tashakkori & Teddlie, 2010; Teddlie & Tashakkori, 2011).

Additional sources for each item developed included, but were not limited to, the Expert and General Consultants mentioned, herein.

TABLE 1: CONSTRUCT & ITEM SPECIFICATIONS

Research Construct & Related Items	Definition & Item Sources
Right or Wrong, Just Win 1, 2, 3, 5, 8, 9, 10, 11, 12, 15, 17, 24, 27, 30, 33, 38, 39, 40	<p>Andersson & Pearson (1999), Arendt (1976, 1992), Averill (1982), Leligman (1971), Bass (2000), Blau & Andersson (2005), Borradori (2003), Brady (2007), Browning (1992), Bull (2002), Calhoun (1992), Cortina (2008), Cortina & Magley (2009) Cortina <i>et al.</i> (2001), Cortina <i>et al.</i> (2002), Farmer (2003), Gray (2004), Greenberg (2003), Gutmann (1987), Hofstede (2003), Lim & Cortina (2005), Lim <i>et al.</i> (2008), Machiavelli (1992, 1996 2001, 2003), McAdams <i>et al.</i> (2001), Mearsheimer (2001), Miner (2012), Moore (2001), Neiman (2004), Nozick (1974, 2004), Owens (2012), Pearson <i>et al.</i> (2001), Pearson <i>et al.</i> (2005), Phillips & Smith (2006), Rousseau (1999), Said (2000), Sakurai & Jex (2012), Sands (2005), Schelling (1963, 1984), Schmitz (2002), Strauss (1965), Tarrow (2002), Watt (1971).</p>
Play Fairly 4, 7, 14, 16, 20, 21, 22, 23, 25, 28, 31, 32, 34, 35, 36, 37, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50	<p>Abbott (2000), Alschuler (2000), Andersson & Pearson (1999), Anheier <i>et al.</i> (2005), Arendt (2003), Art & Waltz (1999), Bass (2000), Bazelon (1976), Blau & Andersson (2005), Brady (2007), Brierly (1958), Bull (2002), Burton (2000), Buzan (2004), Byers (1999), Cameron & Webster (2011), Cohen & Arato (1999), Cohen & Rogers (1995), Dolinko (1992), Edwards (2004), Ehrenberg (1999), Ellickson (1991), Hathaway (2002), Hirschmann (1970), Hofstede (2003), Hodgkinson & Foley (2003), Holmes (1984), Joseph (2003), Kirgis (1993), Kirgis (1995), Koh (1997), Krieger (1995), Leiter (2011), Mahoney & Sanchirico (2001, 2002), Matsuda (1993), Mattice (2012), Moore (1987), Nozick (1974, 2004), Olson (1971), Osatuke <i>et al.</i> (2009), Oye (1986), Posner (2002), Putnam (1993, 2000), Rhode (1999), Rousseau (1913, 1983, 1999), Sakwa (2005), Schedler <i>et al.</i> (1999), Schudson (1998), Seligman (1992, 1997), Skocpol & Fiorina (2000), Stephan (1996), Wolfe (1989), Wuthnow (1998).</p>
Play Unfairly If Justified 5, 6, 10, 11, 13, 15, 18, 19, 26, 29, 38	<p>Arendt (1999), Aristophanes (1998), Arnella (1992), Axelrod (1984), Bardach (2000), Bazelon (1985), Berger & Luckmann (1967), Cash (2006), Chief Joseph (2001), Cohen (2003), Cohen (1997), David (1984), Dinstein (2001), (1991), Gray (2004), Held (1989), Hirschmann (1970), Kahneman <i>et al.</i> (1982), Rajagopal (2003), Said (2000), Tilly (2004, 2005), Walzer (2004a,b).</p>
Uphold Human Rights 41, 43, 44, 45, 46, 47, 48, 49, 50	<p>Abbott (1989), Alderdice (2002), An-Na'Im (1992), Anheier <i>et al.</i> (2005), Arrow (1972), Barnett & Finnemore (2004), Brown (2000), Bull (2002), Burchill <i>et al.</i> (2005), Buzan (2004), Cassese (1990, 1996), Cohen <i>et al.</i> (1999), Dionne (1998), Dworkin (2000), Evans (1998, 2005), Falk (1998), Farmer (2003), Frank (1930, 1945), Freeman (2002), Gellner (1994), Gill (2000), Glasius (2005), Goldstein <i>et al.</i> (2000), Gutmann (1987), Hall (1995), Hann & Dunn (1996), Hannum (1999), Hathaway (2002), Henkin <i>et al.</i> (1999), Hodgson (2003), Holzgrefe & Keokane (2003), Ishay (1997, 2004), Jackson (2000), Lauren (1988), Locke (1989), Nardin & Mapel (1993), Nussbaum (1997, 1999, 2000, 2004, 2006), Powers (2000), Putnam (1993, 2000), Risse <i>et al.</i> (1999), Roosevelt <i>et al.</i> (2001), Shute & Hurley (1993), Slaughter (2004), Sweet (2003), Tomasevski (1993), Waldron (1984), Wollstonecraft (2003).</p>

d. Create Preliminary Surveys

The development of the half-dozen preliminary surveys evolved over successive email discussions and chats with my general consultants. As such, the various forms are not presented here. Unlike the format of the formally revised editions present in Appendices 6 & 7, the preliminary surveys were simply typed lists of items combined with successive changes.

e. General Consultation

The surveys were individually shared with the consultants with suggestions being discussed as the consultants read and responded to the drafts. I originally started with true/false questions but shifted to a numerical scale for statistical purposes. I added both positive and negative stems to avoid response bias, and finally ended up returning to a true/false forced selection surveys including an optional demographic section that has both multiple choice and short fill in the blank questions. I eventually scrapped the demographics section and opted for one open ended question to see what the participants thought the purpose of the experiment was. Knowing how transparent an experiment is can be useful information. The actual purpose was provided in the debriefing.

f. Obtain Second Expert Opinion

Once the project had taken form, I spoke with Dr. Kos further for what turned out to be a pep talk. All the final survey changes were agreed to.

g. Revise Surveys

I developed items for the State-Trait Civility Survey (STCS), with forms measuring both traits (i.e., Form-T) and states (i.e., Form-S). See Appendices 6 & 7 for STCS-T and STCS-S.¹⁸¹ In order to accomplish this I relied upon Spielberger's approach. His method was well informed, resulting in a State-Trait Anxiety Inventory that was a self-evaluation questionnaire, with forms X-1 and X-2 tapping both states and traits respectively.¹⁸² Note, the test items remain the same for measurement of both the state and the trait measures. Only the instructions on how to answer the test items differ from the trait form to the state form of the survey. The format was well conceived and easily adapted to civility. Specifically, I developed statements about more or less civilized approaches to things and I transformed each statement into both a statement about how the participant thought the group generally felt with respect to the degree of civility (i.e., the trait measure) and a statement about how the participant thought the group would be feeling, in particular, at the time he/she was taking the test, given the test conditions (i.e., the state measure).¹⁸³ The former items were grouped

181 The procedures for developing test items listed in Appendices 6 & 7 were derived from Prof. Robert Covert's course on test construction at the University of Virginia.

182 Spielberger, Charles D. *Anxiety: Current Trends in Theory and Research*. (New York, NY: Academic Press, June, 1972).

183 Note that the state measure can be adapted to accommodate individuals so they can estimate how they think the group will feel in a particular situation (i.e., an estimate of

together to make the trait instrument and the latter items were grouped together to make the state instrument. Both revised forms of the State-Trait Civility Survey were incorporated.

h. Informed Consent

Each prospective participant was contacted by email. The person (i.e., friend or colleague) who originally suggested the name to contact was not mentioned in the email so as not to influence participation based on prior relationships. The prospective email addresses were kept confidential. They were never shared with a third party and they were scrubbed from the computer after the only contact email went out inviting participation.

Each participant developed a "User Identification Code" (i.e., a UIC that only the participant could associate with his or her test scores) as part of the informed consent. Only the participants knew his or her user identification code, thus only he or she was able to subsequently look up his or her scores. The initial contact email explained that this was for a dissertation study, that the results would be made available along with a copy of the final report to all interested participants and that the research may result in a publishable paper in the end. Participation was completely voluntary and anonymous.

I considered a brief demographic questionnaire to help with descriptive statistics describing the participants but the data was not needed for my purposes.

situation specific states), imagining how they will feel, as an alternative to in vivo measurement i.e., measuring them in actual real-life situations rather than test situations. This is accomplished by, first, developing vignettes describing real life social dilemmas, second, having respondents answer survey questions while using the vignettes as their mental frame of reference and third, analyzing the data to assess the variance due to changing situations (i.e., different vignettes).

It was only important that the participants reflect a diversity of groups. As such, the demographics questionnaire was discarded as unnecessarily intrusive. I also considered a \$5.00 US payment (self-funded) but I decided not to offer any monetary payment. I did not want to do anything that would prevent an individual from withdrawing from the study at any point in the process, in the unfortunate event that the participant found the task, too, intrusive or personally undesirable and I was concerned payment would imply a requirement to persist.

Surveys and tests that are anonymously filled out and submitted are less intrusive and less likely to cause harm, especially with ongoing opportunities to drop out of the study at any stage. I left the choice up to the prospective participant, concerning whether or not to complete the questionnaires and to submit them online. By maintaining the anonymous nature of the results, each participant's dignity was maintained.

The online survey included an Informed Consent as the initial step, but because the survey was anonymous a signed copy was not utilized. However, after reading the consent information, participants could print a copy for their files, and would need to click an "accept" button to continue to the surveys. See Appendix # 5 for the Attached Informed Consent Agreement. They were also advised that they could skip any question that made them uncomfortable and they could stop taking the survey at any time and not submit it.

i. Data Collection¹⁸⁴

The participants were instructed to go to the ReissCorp website and follow the instruction on how to proceed.¹⁸⁵ After consenting to participate, they were instructed to: Imagining their group was invited for an interviewed on TV and they were then asked to complete the State measure followed by the Trait measure, given the TV interview invitation situation. They were reminded to keeping in mind the answers regarded how their group (i.e., the group they are a member of) should be rated for the above-mentioned situation. Then they were asked to imagine their group had received a notice from the government to disband and they were asked to complete the State measure followed by the Trait measures, given the government notice to disband situation. This time they were reminded to keeping in mind the answers regarded how their group should be rated in relation to this second situation. Then they were asked to complete the IE-LOC test for their group in general. After filling out the questionnaires they were asked to submit them anonymously online according to the website instructions. They were informed that they could skip any question that made them feel uncomfortable, or for any reason, and they could stop their participation in the study/questionnaires at any time.

184 Some may question whether there was an order effect. If there was it does not matter. The method only required that the tests be administered in two different situations. If the difference included the order that it came in, in addition to whether it facilitated civility or incivility, it would not matter.

185 The website <http://www.reisscorp.org> enabled the participants to consent and submit the questionnaires in a way that sent it by email, but the return email address for the submitted material remained the website and not the participants' address. Although codes existed, I did not have the ability to link the data to the participant's identities.

By posting the test results with the UIC, each participant could access his/her results subsequently. Since the test items were not in the same direction, response sets were avoided, but the directionality of the answers needed to be adjusted for in the scoring process.

V. Hypotheses

A total of four hypotheses were developed, tested and are listed along with the results in the following chapter.

Chapter # 6: Results

The raw data scores for all 100 participants are presented in Appendix # 8. Each participant completed a 20 item I-E LOC questionnaire, a 50 item Civility Trait Survey under specified conditions for situation one and again under specified conditions for situation two, and a 50 item Civility State Survey under specified conditions for situation one and again under specified conditions for situation two. The data created 5 columns (i.e., six with the user identification codes not included, herewith). The first set of statistics is descriptive and is computed for all five columns. These describe the mean, standard error, median, mode, standard deviation, sample variance, kurtosis, skewness, range, minimum, maximum, sum and count.

a. Table 2: Descriptive Statistics

Descriptive Statistics					
Metric	IE - LOC	Trait - 1	Trait - 2	State - 1	State - 2
Mean	10.500	24.810	24.780	22.880	30.500
Standard Error	0.495	1.224	1.169	1.286	1.280
Median	10.500	25.000	25.500	21.000	30.000
Mode	10.000	25.000	27.000	21.000	50.000
Standard Deviation	4.949	12.241	11.691	12.857	12.803
Sample Variance	24.495	149.852	136.678	165.299	163.929
Kurtosis	-1.002	-0.955	-1.042	-0.849	-0.991
Skewness	0.000	0.009	0.065	0.153	-0.133
Range	17	44	40	48	44
Minimum	2	3	6	1	6
Maximum	19	47	46	49	50
Sum	1050	2481	2478	2288	3050
Count	100	100	100	100	100

b. Split-Half Reliability

The results for reliability estimates (i.e., odd-even split-half reliability) based on nonparametric statistical procedures (i.e., Spearman rho, and Kendall's tau b) are presented in Appendix #9 along with the Pearson correlations. The lowest correlation was for LOC with Kendall's tau b = .792 and the highest was for the STCS Form State-2 with Spearman rho = .963. All the split-half reliability estimates for the newly developed state and trait measures were good if not excellent. The adaptation of the LOC for groups did not fair as well but were still highly acceptable.

c. Correlations

The nonparametric statistical procedures for the repeated measures reliability correlation between Trait 1 & 2, and also between State 1 & 2 (i.e., Spearman rho, and Kendall's tau b) are presented in Appendix #9 along with the Pearson correlations. The lowest correlation was between State 1 & 2 with Kendall's tau b = .863 and the highest was between Trait 1 & 2 with Spearman rho = .972. All the correlations were good if not excellent.¹⁸⁶

186 Usually repeated measures reliability utilizes similar testing situations with a reasonable time lapse between administrations. In the current study, there were very short periods of time between administrations and the situation was significantly altered from Situation 1 to Situation 2. Given the good correlations, even in different situations, it provides evidence of good reliability.

d. Hypothesis 1: Statistical Tests and Results

The first step is to establish that the measure of “Trait” is robust. That is, regardless of the situation (“1” or “2”), the measure of “Trait” should be *stable*. This can be measured as a difference of means between the two groups.¹⁸⁷

i. Two-Tailed Test Specified

A two-tailed test of the means of the two groups uses a Student’s T distribution where the test statistic is:¹⁸⁸

$$|\bar{x}_1 - \bar{x}_2| / S_W \sqrt{1/n_1 + 1/n_2} > t_{n_1+n_2-2; 1-\alpha/2}$$

where,

$$S_W^2 = ((n_1 - 1)S_1^2 + (n_2 - 1)S_2^2) / (n_1 + n_2 - 2).$$

The T-Statistic is 0.018. The T-Statistic is *negligible* implying that there is **no significant difference** in the “Trait” measure for different situations, or that the Trait measure is stable across situations.

e. Hypothesis 2: Statistical Model and Results

The second step is to establish that the measure of “State” is able to differentiate amongst situations. That is, across different situations, the “State” measure should be different.¹⁸⁹

187 I. Guttman, S. S. Wilks & J. S. Hunter *Introductory Engineering Statistics*. Wiley Series in Probability and Mathematical Statistics-Applied. (New York, NY: John Wiley & Sons, 3rd Edition, 1983).

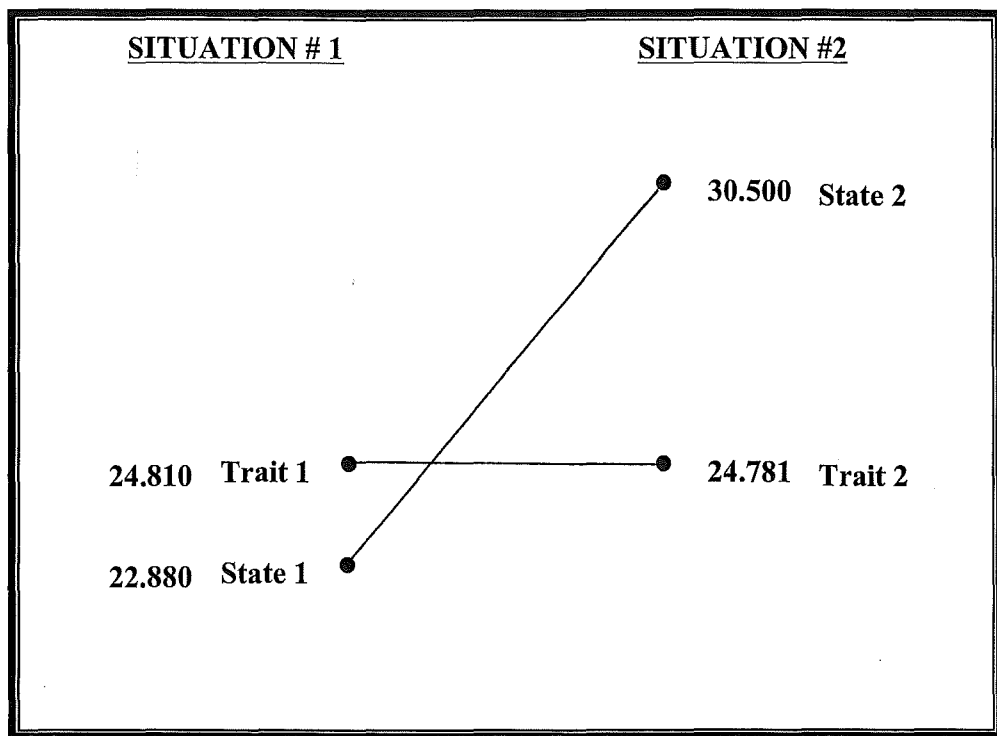
188 Ibid.

189 Ibid.

i. T-Statistic

The T-Statistic in this case is 4.200 so that we reject the null hypothesis at the $\alpha = .005$ level of significance for a two-tailed test. Intuitively, the “State” measure shows significant differences in responses according to the situation, as expected.

f. Diagram 1: Trait and State Mean Measures Across Situations



The results indicate that the *Trait* measure did not significantly change across situations, but the *State* measure did.

g. Hypothesis 3: Statistical Model and Results

The third hypothesis is that locus-of-control (I-E LOC) is a significant factor in predicting the response to a situation. An analysis of covariance was considered, but it is identical to the regression model. Thus, the following was utilized.

i. Regression Model Specified¹⁹⁰

$$Response_i = \beta_0 + \beta_1 \times LOC_i + \varepsilon_i$$

ii. Table 3: Trait Measures

The following table describes the results for "Trait". Three asterisks [***] indicate significance at the 0.01 level. One asterisk [*] indicates significance at the 0.1 level.

Trait Measures			
Coefficients	β_0	β_1	R^2
Trait "1"	19.465*** (6.864)	0.509*** (2.082)	0.206
Trait "2"	20.727*** (7.592)	0.386* (1.640)	0.163

The results indicate that the *Trait* measure is explained by the locus-of-control.

¹⁹⁰ Ibid.

iii. Table 4: State Measures

The following table describes the results for “State”. Three asterisks [***] indicate significance at the 0.01 level. One asterisk [*] indicates significance at the 0.1 level.

State Measures			
Coefficients	β_0	β_1	R^2
State “1”	23.348*** (7.673)	-0.045 (-0.170)	0.017
State “2”	27.356*** (9.088)	0.299 (1.153)	0.116

The results indicate that the *State* measure is not explained by the locus-of-control.

h. Hypothesis 4: Statistical Model and Results

Changes in a “State” response can be explained by “Trait,” “Situation” and a combined effect.

i. Model for Partitioning the Variance Specified

The following model is specified: ¹⁹¹

$$Response|Situation_i = \beta_0 + \beta_1 \times Trait_i + \beta_2 \times Situation_i + \beta_3 (Trait \times Situation)_i + \varepsilon_i$$

ii. Table 5: Regression Results

The following Table presents the regression results. Situation “1” is represented by +1 and situation “2” is represented by “-1” in the regression

¹⁹¹ Ibid.

analysis. Three asterisks [***] indicate significance at the 0.01 level. One asterisk [*] indicates significance at the 0.1 level.

Regression Results					
Coefficients	β_0	β_1	β_2	β_3	R^2
Whole Sample (N = 200)	19.380*** (9.505)	0.295*** (3.971)	-3.577* (-1.754)	-0.009 (-0.126)	0.150
Bottom Quintile IE (N= 40)	28.838*** (6.311)	-0.079 (-0.419)	-2.331 (-0.510)	-0.016 (-0.087)	0.042
Top Quintile IE (N=39)	1.364 (0.977)	0.989*** (21.494)	-5.025*** (-3.599)	0.000 (0.004)	0.925

For the Low IE group (very external), the model explains nothing. For the High IE group (very internal), the model suggests that Trait and Situation are significant predictors. The High IE group drives the “Whole Sample” results.

Chapter # 7: Conclusion

Split-half reliability, a creative form of repeated measures reliability, and construct validity have been demonstrated for both the trait and the state measures, respectively. As mentioned above, a trait measure is expected to remain relatively stable and unchanged across situations for each individual, although individual difference on the trait measure are to be expected when comparing participants with each other. Indeed, the descriptive statistics reveal a diversity of individual difference between participants, however, each participant's trait level remained mostly unchanged in spite of changes in the situation. The mean trait measure in situation one is almost identical to the measure in situation two. The line between Trait 1 and Trait 2 is horizontal in diagram # 1 plotting trait measurements in situation one and two.

In contrast, state measures are expected to fluctuate over time and/or across situations. The present experiment provides construct validity that the state measures is actually measuring a state. There is a highly significant difference in the mean measure of the participants' state level of civility, with greater civility in response to the situation designed to facilitate civility, and greater incivility in response to the situation designed to facilitate civil disobedience. The line between State 1 and State 2 is significantly sloped in diagram # 1 plotting state measurements in situation one and two.

Based on prior research, it was thought that an interaction effect may emerge but it did not. It also seemed prudent to look at, and control for, any effect due to differences in locus-of-control. Only the trait measure was explained

by LOC; the state measure was not. Those participants who believed their group could increase the probability of a desired outcome had the variance in their group's "civility" behavior related to both the change in the situation and the internal characteristics of the group (i.e., the enduring trait of civility). In contrast, those participants who believed their group was damned if it did and damned if it didn't (i.e., their group was perceived as unable to increase the probability of desired outcomes) had the variance in their group's "civility" behavior unrelated to internal characteristics of the group or changes in the situation. The variance was unexplained, or due to error.

I. Discussion

At the outset, several goals were detailed and it is appropriate to review how, if at all, they were met. The first goal was achieved by outlining the evolution of civil society as a concept, as conceived by various theorists from Ancient Greece and Rome through the post-modern global world. Its uses as a construct in contemporary research, across diverse fields of inquiry were explored and how it might be useful in social foundations and policy research was detailed.

The second goal was achieved by identifying different methods for studying politics, while comparing and contrasting positivist and anti-positivist views across ontological and epistemological concerns. In light of that, a review of research differentiating the determinants of behavior was presented. The research looked at internal characteristics, situational characteristics and/or their interaction as outcome determinants.

The third goal, which proposed an interaction model that incorporated both quantitative and qualitative assessment techniques, measuring external factors effecting society, and society's internal characteristics/processes (albeit temporary, transitory or enduring generalities over time), was not fully realized. The proposed model was mathematically presented as:

$$Of [C, R, (C \times R), E]$$

In other words, political output behavior (i.e., O) was hypothesized to be a function (i.e., f) of a main effect due to the characteristics of a particular civil society or association (i.e., C), in addition to a separate main effect due to the broader context that the civil association is in (i.e., R), an interaction effect between the two (i.e., $C \times R$), and an error term (i.e., E). However, the results were not as expected and the variance explained by an interaction was not significant. By analogy from the individual level to the organizational level, it was reasoned that a significant interaction would be found and theoretically represented an assimilation-accommodation, or a social construction of reality process. Clearly, at the organizational level, we risk anthropomorphism and we cannot make such theoretical leaps.

The fourth goal was arguably the greatest achievement. By developing reliable and valid tests that measure an association's general tendency towards civility (i.e., the general "trait" level) and, alternatively, measure changing levels of civility across different situations (i.e., the specific "state" level), this study starts to fill the gap in the literature on test construction for assessing organizational incivility. Prior attempts, such as analysis based on percentage of

articles published in the *Washington Post* and the *New York Times*, may work for measuring Congressional polarities, but cannot be generalized to other organizations that call for less scrutiny in the press.

The fifth goal of the study was achieved by overcoming methodological concerns and demonstrating construct validity. Specifically, the results confirmed the original hypotheses for this study that individual differences in trait measures of civility, would tend to remain constant for a particular association across different situations, while state levels would differ across different situations (i.e., showing little individual differentiation).

The sixth goal was achieved by developing an alternate test in order to assess the degree to which an association takes action to increase the probability of a desired outcome, or the degree to which it fails to have any effect on political outcomes, leaving it up to chance external factors. Based on research on the level of people instead of groups, I expected to find an interaction effect for internals. People, who believe they can positively impact the outcome of a situation, take steps to try and do so. Because they are human, an ongoing process of adaptation and assimilation takes place resulting in main effects and interaction effects, explaining the variance. People, who no longer believe they can impact change, give up and when they stop making attempts, they leave the outcome up to external factors, such as, the situation. The evidence did not completely support this. For the groups described as having high internal LOC, the model demonstrated that Trait and Situation were both significant predictors. But, the groups described as having external LOC, did not have their behavior explained

by the model. The variance for external LOC groups was due to error, which may partially explain why they were described in external terms. It appears to be more problematic to explain the variance in a group's behavior when that group is not the master of its own fate. For such groups, outcome behavior may be left up to chance. Likewise, when a group's behavior is unpredictable, individuals may be more inclined to rate them as having low internal LOC. The process of interaction is oftentimes a cognitive one. Maybe it does not apply when conducting an organizational analysis, even when it involves human judgments about the group functioning. We started the experiment, concerned about anthropomorphism. Maybe that is why no interactions emerged.

It is hoped that this study will lead to a new approach in social foundations and policy research that can be applied to other concepts separate from civil society, civility, lack thereof and/or the effectiveness of associations in bringing about policy outcomes and change. Beyond these concrete advances, it is also hoped that this research can bridge the divide between quantitative, qualitative positivist and anti-positivist theories. Above all other aims, this study seeks to provide new knowledge in an area of investigation that was lacking. Although some advances have recently been made in the area of incivility measurement at the individual behavioral level, this research fills the void that existed with respect to measurement at the organizational level.

II. Future Considerations

There are several directions that can be taken now that the assessment procedures have been validated. When reviewing the participants'

qualitative descriptions of what they thought the experiment was about, few saw through it. Thus, there should be no need for adding measures to catch people trying to fake civility or incivility. The participants came from all walks of life and were members of very diverse civil groups. It might be useful to look at groups in greater detail. Care must be exercised. Tests scores of this nature can easily be abused. Consider the new psychopathy scales based on the current edition of the Diagnostic Statistical Manual. With the move away from dynamic distinctions and toward behavioral descriptions, the manual can no longer distinguish sociopaths from psychopaths. The latter have no sense of guilt or remorse or empathy for their victims when they engage in criminal behavior. Sociopaths engage in similar behaviors, but the underlying psychodynamics are different. Psychopaths tend not to benefit from treatment. Though they have a pleasant demeanor, early parole is discouraged. Unfortunately some states in the US are using the test to deny parole and with the test's inability to distinguish sociopaths from psychopaths, most inmates are being turned down for early release when in fact, based on dynamic assessments, only a very small percentage should truly fall into this category.

During periods of civil insecurity, motivation to use measures of incivility may be high. My point is simple, we must be very careful about ethical use of this new instrument. In the wrong hands, measures of organizational incivility can be misused as a rationale for shutting down minority positions. In a diverse democracy, a certain optimal level of conflict from apposing views is necessary for growth and development. Too much conflict can destroy an

organization, and not enough can leave it out-of-date and unable to cope with new challenges. This is likely to be true at the international level (e.g., the United Nations), at the national level (e.g., Party Politics), and at other institutional levels (e.g., competition between businesses in various sectors, including but not limited to, the educational sector).

Another more practical task ahead is to correlate all the test items with each other to see if I can reduce the number of test items needed without reducing the reliability of the instruments. If several questions all tap the same construct, the test can be streamlined.

I started this dissertation by liberally utilizing the Socratic method in the introduction, asking numerous questions that I never attempted to answer. Hopefully, I generated much thought as a result. Measuring civility carries with it a moral position. Though the test instruments can reliably distinguish different group qualities, we cannot be too quick to point the finger of righteous indignation. Civil disobedience can be central to the highest levels of civil society. Questioning authority, especially when it may be corrupt or unjust, is the ethically correct thing to do. Civil society helps guide government even though the path may not always be direct.

APPENDIX: 1–Central Human Functional Capabilities¹⁹²

1. **Life:** Being able to live to the end of a human life of normal length; not dying prematurely, or before one's life is so reduced as to be not worth living.
2. **Bodily Health:** Being able to have good health, including reproductive health (i.e., complete physical, mental and social wellbeing and not merely absence of disease or infirm related to matters of reproduction according to the International Conference on Population and Development 1994); to be adequately nourished; to have adequate shelter.
3. **Bodily Integrity:** Being able to move freely from place to place; having one's bodily boundaries treated as sovereign, i.e., being able to secure against assault, including sexual assault, child sexual abuse, and domestic violence; having opportunities for sexual satisfaction and for choice in matters of reproduction.
4. **Senses, Imagination, and Thought:** Being able to use the senses, the imagination, think, and reason – and to do these things in a truly “human way”, a way informed and cultivated by an adequate education, including, but by no means limited to, literacy and basic mathematical and scientific training. Being able to use imagination and thought in connection with experiencing and producing self-expressive works and events of one's own choice, religious, literary, musical, and so forth. Being able to use one's mind in ways protected by guarantees of freedom of expression with respect to both political and artistic speech, and freedom of religious exercise. Being able to search for the ultimate meaning of life in one's own way. Being able to have pleasureable experiences, and to avoid non-necessary pain.
5. **Emotions:** Being able to have attachments to things and people outside ourselves; to love those who love and care for us; to grieve at their absence; in general, to love, to grieve, to experience longing, gratitude, and justified anger. Not having one's emotional development blighted by overwhelming fear and anxiety, or by traumatic events of abuse or neglect. (Supporting this capability means supporting forms of human association that can be shown to be crucial in their development).
6. **Practical Reason:** Being able to form a conception of the good and to engage in critical reflection about the planning of one's life. (This entails protection of the liberty of conscience.)
7. **Affiliation:**
 - a. Being able to live with and toward others, to recognize and show concern for other human beings, to engage in various forms of social interaction, to be able to imagine the situation of another and to have compassion for that situation; to have the capability for both justice and friendship. (Protecting this capability means protecting institutions that constitute and nourish such forms

¹⁹² Developed by Martha Craven Nussbaum (1991, 1997, 1999, 2000, 2004, and 2006) op. cit.

of affiliation, and also protecting the freedom of assembly and political speech.)

- b. Having the social bases of self-respect and non-humiliation; being able to be treated as a dignified human being whose worth is equal to that of others. This entails, at a minimum, protections against discrimination on the basis of race, sex, sexual orientation, religion, caste, ethnicity or national origin. (Including the Indian Constitution Article 15 that this should not be taken to prevent the governments from enacting measures to correct the history of discrimination.) In work, being able to work as a human being, exercising practical reason and entering into meaningful relationships of mutual recognition with other workers.
- 8. **Other Species:** Being able to live with concern for in relation to animals, plants, and the world of nature.
- 9. **Play:** Being able to laugh, to play, to enjoy recreational activities.
- 10. **Control over One's Environment:**
 - a. Political: Being able to participate effectively in political choices that govern one's life; having the right of political participation; protections of free speech and association.
 - b. Material: able to hold property (both land and movable goods), not just formally but in terms of real opportunity; and having property rights on an equal basis with others; having the right to seek employment on an equal basis with others; having the freedom from unwarranted search and seizure.

APPENDIX: 2-Game Theory

Different Types of Games ¹⁹³

The essence of a game is interdependence among 'players'. Any situation where a person or organization takes actions that affect others, where the others are aware of that effect, and where the others may act and have an effect on the original person or organization, may be described as a game. Within this very broad class of situations, games may be categorized in a number of ways. A first distinction can be made between cooperative games and non-cooperative games. Unfortunately for the use of the English language a non-cooperative game is not one in which there is never any cooperation. A non-cooperative game is simply one in which the players follow their own self-interest, and choose their strategies separately, within a set of rules. In that context they may choose to cooperate, but they do so because they have each decided independently that it is in their own interest. Clearly, this type could have many applications in international law and international relations.

A second distinction is that between a zero-sum game (also known as a constant-sum game) and a non-zero-sum game (also known as a variable-sum game). In a zero-sum game the interests of the players are diametrically opposed to each other. If one player wins amount A, the other loses exactly the same amount. In a non-zero-sum game the gains and losses are not equal. Both players may gain, both may lose and the gains and losses need not sum to zero. This very basic distinction is important and often overlooked, leading to confusion in the public debate over economic issues. For instance, when politicians become concerned about the 'competitiveness' of their nation's trade, they often express the debate in terms of a zero-sum game in which one country wins and another loses in diametric opposition. That is appropriate for the nations involved as they battle over trade balances. However, the economics of international trade makes it clear that trade between nations is not a zero-sum game. If it is properly understood that two nations trading with each other both gain, then many of the concerns over a country's 'competitiveness' are seen to be spurious. Current treaty proposals to wipe out the debt of developing nations, eradication AIDS and other diseases, nuclear non-proliferation, and contributions to peace-keeping security measures, all fall outside the zero-sum game, but when inaccurately characterized as such, politicians draw lines in the sand that hinder cooperation.

A third distinction is between games that are sequential and those that are simultaneous. When a game is sequential, each player moves in turn and each player is aware of the moves that have been taken previously. The question each player is trying to answer is 'what should I do, given what my opponent has done and given what my opponent will do when they know how I have moved?' When a game is simultaneous, each player may be thought of as moving at the same time. However, timing itself is not the key feature of simultaneous games and the

193 Gavridis, Michael *Game Theory Lecture Notes: C. W. Post International MBA Program at The European Business School-London*. (London, UK: EBS-London, Spring, 2005).

moves need not take place at the same moment. What really defines a simultaneous game is the fact that each player moves without knowing what the other has done. In that case the question asked is 'what should I do, given that I do not know what my opponent will do and my opponent does not know what I will do?'

A fourth important distinction is between games that are repeated (i.e., iterated) and those that are one-off. Iterated games may be repeated an infinite number of times, a finite but known number of times, or an unknown number of times. In a one-off game the players need only concern themselves about the gains and losses arising from a single round. If games are repeated then each player needs to consider the impact of their actions in each round on the future. This can make a very important difference to the way in which a game is played, as is shown below.

A fifth distinction is between games where the pay-offs to the players are discrete and those where the pay-offs are continuous, and a sixth is between games of complete information, where all players are aware of all circumstances, and games of incomplete information, or information asymmetry, where players have different information available to them. In addition to these distinctions there are a number of broad classes of game, which share common features. These include prisoner's dilemma games, assurance games and chicken games, games involving strategic moves, evolutionary games and a host of others.

APPENDIX: 3-Free Will & Fatalism

Free Will

"Free Will" is largely a philosophical term of art for a particular sort of capacity of rational agents to choose a course of action from among various alternatives. Which sort is the free will sort is what all the fuss is about. (And what a fuss it has been: philosophers have debated this question for over two millenia, and just about every major philosopher has had something to say about it.) Most philosophers suppose that the concept of free will is very closely connected to the concept of moral responsibility. Acting with free will, on such views, is just to satisfy the metaphysical requirement on being responsible for one's action. (Clearly, there will also be epistemic conditions on responsibility as well, such as being aware -- or failing that, being culpably unaware -- of relevant alternatives to one's action and of the alternatives' moral significance.) But the significance of free will is not exhausted by its connection to moral responsibility. Free will also appears to be a condition on desert for one's accomplishments (why sustained effort and creative work are praiseworthy); on the autonomy and dignity of persons; and on the value we accord to love and friendship. (See Kane, 1996, 81ff.)

Philosophers who distinguish freedom of action and freedom of will do so because our success in carrying out our ends depends in part on factors wholly beyond our control. Furthermore, there are always external constraints on the range of options we can meaningfully try to undertake. As the presence or absence of these conditions and constraints are not (usually) our responsibility, it is plausible that the central loci of our responsibility are our choices, or "willings."

I have implied that free willings are but a subset of willings, at least as a conceptual matter. But not every philosopher accepts this. René Descartes, for example, identifies the faculty of will with freedom of choice, "the ability to do or not do something" (Meditation IV), and even goes so far as to declare that "the will is by its nature so free that it can never be constrained" (Passions of the Soul, I, art.41). In taking this strong polar position on the nature of will, Descartes is reflecting a tradition running through certain late Scholastics (most prominently, Suarez) back to John Duns Scotus.

The majority view, however, is that we can readily conceive willings that are not free. Indeed, much of the debate about free will centers around whether we human beings *have* it, yet virtually no one doubts that we will to do this and that. The main perceived threats to our freedom of will are various alleged determinisms: physical/causal; psychological; biological; theological. For each such variety of determinism, there are philosophers who (i) deny its reality, either because of the existence of free will or on independent grounds; (ii) accept its reality but argue for its compatibility with free will; (iii) accept its reality and deny its compatibility with free will. (See the entries on compatibilism; causal determinism; fatalism; and arguments for incompatibility.) There are also a few who say the truth of any variety of determinism is irrelevant because free will is simply impossible.

If there is such a thing as free will, it has many dimensions. In what follows, I will sketch the freedom-conferring characteristics that have attracted most of the attention. The reader is warned, however, that while many philosophers emphasize a single such characteristic, perhaps in response to the views of their immediate audience, it is probable that most would recognize the significance of many of the other features discussed here.

1. Rational Deliberation
2. Ownership
3. Causation and Control
4. Theological Wrinkles

Fatalism

Fatalism is the view that we are powerless to do anything other than what we actually do. It may be argued for in various ways: by appeal to logical laws and metaphysical necessities; by appeal to the existence and nature of God; by appeal to causal determinism. When argued for in the first way, it is commonly called "Logical fatalism" (or, in some cases, "Metaphysical fatalism"); when argued for in the second way, it is commonly called "Theological fatalism". When argued for in the third way it is not now commonly referred to as "fatalism" at all, and such arguments will not be discussed here.

The interest in arguments for fatalism lie at least as much in the question of how the conclusion may be avoided as in the question of whether it is true.

- I. Logical Fatalism: Aristotle's argument and the nature of truth
 - a. Aristotle's solution
 - b. Related solutions
 - c. Rejection of the theory of truth
- II. Logical fatalism: Diodorus Cronus and the necessity of the past
 - a. An Aristotelian solution
 - b. An Ockhamist solution
- III. Logical fatalism: Richard Taylor's argument and the conditions of power
 - a. An Aristotelian solution
 - b. The conditions of power
- IV. The necessity of the past and Aristotelian solutions
- V. Theological Fatalism: Pike's argument and God's omniscience
 - a. An Aristotelian solution
 - b. An Ockhamist solution
 - c. Affecting the past
 - d. A Boethian solution
 - e. The nature of God's knowledge
 - f. Must God be omniscient?
- VI. Theological Fatalism: Molina, Plantinga and middle knowledge
- VII. The Idle Argument.¹⁹⁴

194 Adapted from *Stanford Encyclopedia of Philosophy*. See <http://plato.stanford.edu/>
Last accessed August 13, 2013.

APPENDIX: 4–Internal & External Locus-of-Control

User Identification Code:

Internal External : Locus-Of-Control [IE : LOC]

DIRECTIONS: Read each item carefully and answer T for true or F for false after each sentence.

1. Our group usually gets what it wants in life.
2. The group needs to be kept informed about news events.
3. The group never knows where we stand with other groups.
4. We do not really believe in luck or chance.
5. We think that we could easily win a lottery.
6. If the group does not succeed on a task, we tend to give up.
7. We usually convince others to do things our way.
8. Group organizations make a difference in controlling crime.
9. The success our group has is largely a matter of chance.
10. Contract agreements are largely a gamble between organizations.
11. Each group has to be the master of its own fate.
12. It is not important for the group membership to vote.
13. The group's existence seems like a series of random events.
14. We never try anything that we are not sure of.
15. Our group earns the respect and honors it receives.
16. Groups can get rich by taking risks.
17. Organisations are successful when its members work hard.
18. Persistence and hard work usually lead to success.
19. It is difficult to know who our real friends are.
20. Other people usually control our life.

APPENDIX: 5–Ethical Considerations

Page 1

Informed Consent Agreement

Please read this consent agreement carefully before you decide to participate in the study.

Purpose of the research study: The purpose of the study (i.e., a doctoral dissertation) is to develop new test that measures transitory states and more enduring traits of group civility and look at the locus-of-control (loc) test to see if it is related. The research may result in a publishable paper.

What you will do in the study: You are asked to first develop a User Identification Code (UIC) that only you know is yours and use it instead of your name for all submissions. This survey is voluntary and the data gathered will be anonymous. You can skip any question that makes them uncomfortable and you may stop taking the survey at any time and not submit it. Completion and submission of the survey constitutes consent, but you can still withdraw from the study (see below). Please go to the following website (<http://www.reisscorp.org>). After reading the consent information, you will see that you can print a copy for your files, and then click the “accept” button to continue.¹ Next, read the online instructions on how to proceed. They will instruct you to: Imagining your group has been invited to be interviewed on TV and complete the State measure followed by the Trait measure. You are reminded to keeping in mind the answers regard how your group (i.e., the group you are a member of) should be rated in this particular situation. Then you are asked to imagine your group has received a notice from the government to disband and complete the State measure followed by the Trait measures again. This time you are reminded to keeping in mind the answers regard how your group should be rated in relation to this second situation. Then you are asked to complete the IE-LOC test for your group in general. After filling out the questionnaires you are asked to submit them anonymously online according to the website instruction. You may skip any question that makes you feel uncomfortable, or for any reason, and you can stop your participation in the study/questionnaires at any time.

Time required: The study will require less than an hour of your time.

Risks: There are no anticipated risks in this study.

¹ The website enables each participant to submit the consent form, and questionnaires in a way that sends it to me by email but the return email address remains the website and not the participant. Although codes will exist, I do not have the ability to link the data to each participant's identity.

Benefits: There are no direct benefits to you for participating in this research study.

Confidentiality: The information that you give in the study will be anonymous. Your name will not be collected or linked to the data in any way that is known to anyone but you. You will assign your information a code number and only you will know it. There will be no way for anyone but you to connect your name to this code. The information you submit, if you choose to participate, will have only your code number connected to it. In this way, when the study is completed and the data have been analyzed, you can anonymously look up your results online. The results will be posted with the code numbers attached. Only you will know which score is yours. Your name will not be known, nor used in any report.

Voluntary participation: Your participation in the study is completely voluntary.

Right to withdraw from the study: You have the right to withdraw from the study at any time without penalty.

How to withdraw from the study: If you want to withdraw from the study, simply stop completing the online questionnaires before submitting them and close your browser. No record will be retained of your participation. If you decide to withdraw after submitting your responses, just return to the website but rather than filling out more questionnaires, simply type your code number followed by "Withdrawn" and I assure you your data will be deleted. This will be accomplished anonymously using the code number only. There is no penalty for withdrawing. You can still return to the website to see the results of the study even though your data will not be included and your code number will not be listed.

Payment: You will receive no payment for participating in the study.

If you have questions about the study, contact:

Christopher J. Reiss

Department, Address

University of Virginia, Charlottesville, VA 22903.

Telephone: (212) 517-7755 or 011-49-611-3354567 (Germany)

Mail address: CMR 467, Box 4795, APO, Armed Forces Europe, 09096 USA

Email address: cjr5r@virginia.edu

And/or contact:

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Robert Covert
PO Box 400265
Curry School of Education, Leadership, Foundations & Policy
University of Virginia, Charlottesville, VA 22903.
Telephone: (434) 924-0833
Email address rwc3q@virginia.edu

If you have questions about your rights in the study, contact:
Tonya R. Moon, Ph.D.,
Chair, Institutional Review Board for the Social and Behavioral Sciences
One Morton Dr Suite 500
University of Virginia, P.O. Box 800392
Charlottesville, VA 22908-0392
Telephone: (434) 924-5999
Email: irbsbshelp@virginia.edu
Website: www.virginia.edu/vpr/irb

Agreement:
I agree to participate in the research study described above.

UIC Number only: _____ **Date:** _____
Do not give your name or attach any identifying information.
Please retain a copy of this form for your records.



APPENDIX 6: STCS-Form Traits


By creating a "User Identification Code" [UIC] you acknowledge that you understand participation in this study is completely voluntary and that you can change your mind and withdraw from the study at any point. You also acknowledge that by creating "User Identification Code", you are picking one that you, and only you, will know and remember. Please make certain you are able to recall your UIC because you will need it if you are interested in obtaining your results for this study. No one else will be able to match your test results with your UIC except you. Furthermore, you acknowledge that in exchange for your cooperation in this study your scores will be made available to you on a list next to your UCI. An explanation of the purpose of the study will be part of the debriefing process, which of course, is also voluntary. Dr. Reiss will make himself available to answer any additional questions about the study that may arise. Finally, a copy of the dissertation will be made available for all the interested participants who want a copy. Preliminary results can be made available first, and then access to the complete and final dissertation can be made available upon completion.


User Identification Code: _____


STCS Form # T


DIRECTIONS: A number of statements, which people have used to describe the group or association that they belong to, are given on the following pages. For each statement below, circle the response to the right of the statement to indicate how your group generally feels. Circle "T" if the statement is True or Generally True about your group's feelings, and circle "F" if the statement is False or Generally False about your group's feelings. There are no right or wrong answers. Do not spend too much time on any one statement but give the answer that seems to best describe how your group usually feels. Use the scale below to guide you as you consider how to accurately describe your group's general feelings.

T	True/G
F	False/G

<div style="border: 1px solid black; padding: 5px; text-align: center;">  </div> Questions	T=True/Generally True F=False/Generally False	
1. The group often does things to advance its goals in opposition to others.	T	F
2. We antagonize others with each advance in our agenda.	T	F
3. We never worry about the possibility of infringing on the rights of those who oppose us.	T	F
4. The group sometimes decides not to act on an opportunity if outsiders might consider taking action politically incorrect.	T	F
5. We believe the end justifies the means so we do whatever is needed to win.	T	F
6. The group maintains it is ok to break the rules when dealing with an opposing group that plays dirty.	T	F
7. We prefer to turn the other cheek and stick to principles even if it means we will be subjected to continued abuse.	T	F
8. Spinning the facts and sometimes making them up is all fair and good in the game of politics. If we can advance by slandering the name of our opposition, we will.	T	F
9. We believe you are either with us or against us. Any attempt to take a neutral position means you are against us.	T	F
10. The group understands that fear is a force for change and that stimulating political unrest, if done effectively, can help advance our cause.	T	F
11. We believe our right to protest is absolute and any concerns that our expression of protest may infringe on the rights of others, is illegitimate, especially when voiced by our opposition.	T	F
12. The group maintains laws are relative and there is no reason to follow the rule of law if it was developed by a politically connected lobbying group, who's chief goal is in direct contrast to our mission.	T	F

 Questions	T = True Generally True F = False Generally True	
13. When entering into agreements, we are concerned with what we will get for making the agreement, what we will get for appearing to keep the agreement, to what degree will we be forced to comply with the agreement and will anyone find out if we fail to comply.	T	F
14. Our group will not enter into any agreements that we know are too hard to comply with, even if we are the only ones who know about our failure.	T	F
15. The group never hesitates to compete with others, even if it is probable that hard feelings will develop.	T	F
16. We believe that mutual respect and trust is more important in the long run so we avoid fighting for short-term goals if it will increase the probability of the process becoming adversarial.	T	F
17. The group feels it is important to be well informed about what our enemies are up to. Spying and other less reputable methods for discovering their secrets can be very useful.	T	F
18. Using ideas from the opposition and turning them against the opposition, even if it breaks agreements we have with them and/or others, is alright, given our enemies were going to do it in the first place.	T	F
19. We believe it is sometimes important to take steps of our own to insure safety in this new world, regardless of whether others consider it vigilante.	T	F
20. The group maintains that it is best for unifying arrangements to be disseminated from a strong government above and for the purposes of diversity, fairness and justice, we sometimes have to follow rules we don't really believe in.	T	F
21. We happily forfeit our ability to use force to acquire our goals, hoping others will, too, in exchange for the more peaceful way governments settle political disputes, accepting the fact that only the state has the legitimate right to use force.	T	F
22. The group operates on the categorical imperative, that is, based on the golden rule, do unto others as you would have others do unto you	T	F

		T=True/Generally True F=False/Generally True	
Questions			
23. We generally find the political environment to have balanced institutions and consistently fair procedures; as such, we have no problem obeying laws, even when they are not in our best interest.		T	F
24. We are good at remaining focused, that is, we are able to distinguish our goals from the political objectives of the groups surrounding us and we do things in a manner that advances our goals without becoming overly diverted by everyone else's concerns.		T	F
25. The group tends to find ways to sublimate its desires, that is, we adapt our goals to the political environment and do things in a manner that benefits others and not just our own objectives.		T	F
26. We believe that society has broken its social contract with us and we are the victims in this arrangement.		T	F
27. Our experience shows us that the fittest survive; we do not anticipate other will politely give in to our demands. We need to rely on our brute force and other abilities.		T	F
28. Economic markets offer legitimate opportunities for any organization that wants to work hard and we strive to advance our goals within society.		T	F
29. The structure of society tend to be unfair, thus we do not feel obliged to follow its rules when trying to accomplish our goals.		T	F
30. The members of our group are dedicated to the group and its objectives.		T	F
31. Most of the members also belong to other groups and sometimes the goals of the different groups conflict.		T	F
32. Everyone in our group is free to express his or her opinion in a manner respected by others.		T	F
33. Our group tends to follow a simple formula; if it is good for us and we can get away with it, we do it.		T	F
34. We avoid breaking any laws or general norms of civility, even when the general good of society weighs in the balance; bending the rules, even to try and uphold hirer principles, is a slippery slope and is the wrong thing to do.		T	F
35. The group remains flexible when it comes to issues of civil disobedience and we try to come to some agreement depending on the pros and cons of each decision; it's not based on what we can get away with, but the greater good.		T	F

 Questions	T= True/Generally True F= False/Generally False	
36. Our group is very clear about its mission; we try to work within the system to achieve positive changes, but if the rare situation arose in which following an uninformed law would cause greater societal damage because of a higher principle in conflict with that law, we would be prepared to be civilly disobedient and face the consequences of our actions.	T	F
37. The members of our group feel an intrinsic motivation to pursue what is best for society as a whole, even when it is in conflict with our immediate objectives.	T	F
38. We have to put the groups' interests first, above all else, no matter what.	T	F
39. We understand it may be necessary to deal in the black market in order to obtain the resources needed for goal attainment.	T	F
40. When outsiders threaten our mission, we become as assertive as is necessary, even if it strips the outsiders of their remaining human dignity.	T	F
41. More often than not, our group moves human rights forward by little steps	T	F
42. We are a peaceful group governed by internal norms and rules of conduct.	T	F
43. We foster each person's basic human capabilities as an end in itself rather than as a means to an end, and we are opposed to the exploitation of people for what they can do for the group.	T	F
44. Our group fills in some of the gaps in society, providing some of the services that are not readily available from government or the market place even though they are important to society.	T	F
45. We provide a service that society needs and has trouble getting because of problems with access, cost or quality.	T	F
46. Our group functions without repressive or discriminatory mechanisms and we offer a voice to all who want to engage in a dialogue.	T	F
47. If members decide they no longer agree with our goals, they are always free to resign without any undue penalties.	T	F
48. Our group functions to facilitate civil behavior and the social capital needed for our society to advance.	T	F
49. Irrespective of race, sex, nationality or economic background, we consider human dignity, liberty, equality and brotherhood central principles within our group.	T	F
50. Our group fosters meaningful relationships based on mutual respect.	T	F



APPENDIX 7: STCS-Form States

By creating a "User Identification Code" [UIC] you acknowledge that you understand participation in this study is completely voluntary and that you can change your mind and withdraw from the study at any point. You also acknowledge that by creating "User Identification Code", you are picking one that you, and only you, will know and remember. Please make certain you are able to recall your UIC because you will need it if you are interested in obtaining your results for this study. No one else will be able to match your test results with your UIC except you. Furthermore, you acknowledge that in exchange for your cooperation in this study your scores will be made available to you on a list next to your UIC. An explanation of the purpose of the study will be part of the debriefing process, which of course, is also voluntary. Dr. Reiss will make himself available to answer any additional questions about the study that may arise. Finally, a copy of the dissertation will be made available for all the interested participants who want a copy. Preliminary results can be made available first, and then access to the complete and final dissertation can be made available upon completion.

User Identification Code: _____

STCS Form # S

DIRECTIONS: A number of statements, which people have used to describe the group or association that they belong to, are given on the following pages. For each statement below, circle the response to the right of the statement to indicate how your group feels right now, that is, at this moment. Circle "T" if the statement is True or Generally True about your groups' feelings right now, and circle "F" if the statement is False or Generally False about your group's feelings right now. There are no right or wrong answers. Do not spend too much time on any one statement but give the answer that seems to best describe how your group feels at this moment. Use the scale below to guide you as you consider how to accurately describe your group's feelings right now.

Please note that the statements in Form-S are the same 50 items used in the Form-T, but the instructions are different with respect to how one should answer the items. The essential differences in the directions are underlined for easy identification.

APPENDIX: 8–Raw Data Set for 100 Participants

LOC	T1	S1	T2	S2
13.00	23.00	21.00	27.00	31.00
7.00	32.00	43.00	36.00	50.00
15.00	3.00	1.00	7.00	6.00
9.00	25.00	16.00	29.00	22.00
16.00	45.00	39.00	41.00	49.00
3.00	20.00	47.00	23.00	50.00
5.00	5.00	24.00	9.00	29.00
17.00	47.00	41.00	43.00	50.00
10.00	35.00	18.00	32.00	25.00
11.00	43.00	16.00	46.00	22.00
2.00	12.00	1.00	15.00	6.00
13.00	4.00	1.00	6.00	11.00
6.00	4.00	9.00	7.00	16.00
11.00	33.00	49.00	30.00	50.00
10.00	17.00	14.00	19.00	29.00
14.00	25.00	21.00	26.00	31.00
6.00	24.00	21.00	27.00	27.00
4.00	7.00	17.00	8.00	22.00
17.00	46.00	42.00	46.00	47.00
9.00	22.00	26.00	24.00	33.00
10.00	36.00	22.00	34.00	28.00
5.00	34.00	18.00	34.00	23.00
19.00	27.00	24.00	28.00	39.00
5.00	13.00	49.00	14.00	50.00
9.00	10.00	42.00	9.00	49.00
2.00	27.00	23.00	41.00	29.00
12.00	9.00	6.00	11.00	11.00
8.00	6.00	31.00	10.00	36.00
10.00	34.00	40.00	34.00	47.00
11.00	16.00	22.00	15.00	28.00
7.00	43.00	6.00	43.00	11.00
10.00	19.00	15.00	20.00	30.00
4.00	24.00	31.00	20.00	38.00
18.00	21.00	17.00	21.00	22.00
17.00	22.00	20.00	25.00	30.00
3.00	44.00	4.00	45.00	10.00
8.00	26.00	42.00	26.00	49.00
16.00	8.00	3.00	6.00	8.00
10.00	17.00	12.00	14.00	17.00
14.00	26.00	20.00	23.00	30.00
9.00	23.00	38.00	22.00	43.00
8.00	42.00	4.00	38.00	11.00
19.00	35.00	31.00	34.00	41.00
15.00	33.00	28.00	32.00	50.00
12.00	8.00	4.00	7.00	9.00
19.00	25.00	20.00	23.00	35.00
7.00	32.00	21.00	32.00	27.00
5.00	24.00	32.00	23.00	37.00
18.00	18.00	14.00	18.00	24.00
2.00	39.00	30.00	35.00	37.00

APPENDIX: 8 (Continued)–Raw Data Set for 100 Participants

LOC	T1	S1	T2	S2
11.00	30.00	25.00	30.00	30.00
16.00	28.00	23.00	26.00	38.00
12.00	45.00	41.00	45.00	46.00
11.00	31.00	26.00	29.00	36.00
14.00	47.00	41.00	44.00	50.00
15.00	37.00	33.00	37.00	38.00
16.00	26.00	21.00	23.00	36.00
18.00	46.00	41.00	45.00	46.00
14.00	16.00	10.00	12.00	25.00
19.00	27.00	22.00	24.00	27.00
2.00	36.00	45.00	39.00	50.00
16.00	21.00	17.00	20.00	27.00
11.00	41.00	35.00	37.00	45.00
6.00	29.00	10.00	27.00	16.00
6.00	25.00	36.00	27.00	43.00
4.00	15.00	9.00	16.00	15.00
12.00	20.00	15.00	18.00	20.00
4.00	14.00	41.00	10.00	46.00
9.00	28.00	6.00	28.00	13.00
13.00	23.00	18.00	20.00	28.00
7.00	31.00	13.00	28.00	19.00
15.00	38.00	29.00	29.00	44.00
8.00	26.00	15.00	26.00	20.00
11.00	41.00	35.00	37.00	40.00
17.00	15.00	13.00	19.00	23.00
15.00	40.00	35.00	40.00	40.00
3.00	14.00	20.00	10.00	27.00
10.00	39.00	2.00	41.00	8.00
18.00	29.00	27.00	33.00	42.00
19.00	30.00	27.00	32.00	32.00
13.00	25.00	21.00	25.00	31.00
10.00	12.00	37.00	11.00	42.00
8.00	42.00	24.00	43.00	32.00
11.00	38.00	3.00	36.00	9.00
2.00	6.00	18.00	8.00	23.00
10.00	10.00	5.00	8.00	15.00
6.00	5.00	46.00	8.00	50.00
11.00	13.00	33.00	10.00	40.00
11.00	37.00	31.00	33.00	41.00
4.00	11.00	29.00	11.00	35.00
17.00	27.00	23.00	27.00	38.00
10.00	7.00	4.00	8.00	14.00
7.00	3.00	31.00	7.00	36.00
14.00	19.00	16.00	20.00	26.00
5.00	40.00	6.00	42.00	13.00
3.00	11.00	12.00	11.00	18.00
18.00	24.00	20.00	24.00	30.00
12.00	9.00	7.00	13.00	17.00
13.00	23.00	21.00	26.00	26.00
3.00	18.00	34.00	17.00	39.00

APPENDIX: 9–Reliability & Correlation Coefficients

TRAIT 1 & 2 Correlations (parametric)		Trait1	Trait2
Trait1	Pearson Correlation	1	.970**
Trait2	Pearson Correlation	.970**	1

** . Correlation is significant at the 0.01 level (2-tailed; N = 100).

TRAIT 1 & 2 Correlations (nonparametric)			Trait1	Trait2
Kendall's tau_b	Trait1	Correlation Coefficient	1.000	.873**
	Trait2	Correlation Coefficient	.873**	1.000
Spearman's rho	Trait1	Correlation Coefficient	1.000	.972**
	Trait2	Correlation Coefficient	.972**	1.000

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

STATE 1 & 2 Correlations (parametric)		State1	State2
State1	Pearson Correlation	1	.961**
State2	Pearson Correlation	.961**	1

** . Correlation is significant at the 0.01 level (2-tailed; N = 100).

STATE 1 & 2 Correlations (nonparametric)			State1	State2
Kendall's tau_b	State1	Correlation Coefficient	1.000	.863**
	State2	Correlation Coefficient	.863**	1.000
Spearman's rho	State1	Correlation Coefficient	1.000	.961**
	State2	Correlation Coefficient	.961**	1.000

** . Correlation is significant at the 0.01 level (2-tailed; N = 100).

T1 odd & even Correlations (parametric)		T1odd	T1even
T1odd	Pearson Correlation	1	.945**
T1even	Pearson Correlation	.945**	1

** . Correlation is significant at the 0.01 level (2-tailed; N = 100).

T1 odd & even Correlations (nonparametric)			T1odd	T1even
Kendall's tau_b	T1odd	Correlation Coefficient	1.000	.835**
	T1even	Correlation Coefficient	.835**	1.000
Spearman's rho	T1odd	Correlation Coefficient	1.000	.943**
	T1even	Correlation Coefficient	.943**	1.000

** . Correlation is significant at the 0.01 level (2-tailed; N = 100).

T2 odd & even Correlations (parametric)		T2odd	T2even
T2odd	Pearson Correlation	1	.954**
T2even	Pearson Correlation	.954**	1

** . Correlation is significant at the 0.01 level (2-tailed; N = 100).

APPENDIX: 9 (continued)–Reliability & Correlation Coefficients

T2 odd & even Correlations (nonparametric)			T2odd	T2even
Kendall's tau_b	T2odd	Correlation Coefficient	1.000	.852**
	T2even	Correlation Coefficient	.852**	1.000
Spearman's rho	T2odd	Correlation Coefficient	1.000	.954**
	T2even	Correlation Coefficient	.954**	1.000

** . Correlation is significant at the 0.01 level (2-tailed; N = 100).

S1 odd & even Correlations (parametric)		S1odd	S1even
S1odd	Pearson Correlation	1	.946**
S1even	Pearson Correlation	.946**	1

** . Correlation is significant at the 0.01 level (2-tailed; N = 100).

S1 odd & even Correlations (nonparametric)			S1odd	S1even
Kendall's tau_b	S1odd	Correlation Coefficient	1.000	.843**
	S1even	Correlation Coefficient	.843**	1.000
Spearman's rho	S1odd	Correlation Coefficient	1.000	.953**
	S1even	Correlation Coefficient	.953**	1.000

** . Correlation is significant at the 0.01 level (2-tailed; N = 100).

S2 odd & even Correlations (parametric)		S2odd	S2even
S2odd	Pearson Correlation	1	.954**
S2even	Pearson Correlation	.954**	1

** . Correlation is significant at the 0.01 level (2-tailed; N = 100).

S2 odd & even Correlations (nonparametric)			S2odd	S2even
Kendall's tau_b	S2odd	Correlation Coefficient	1.000	.858**
	S2even	Correlation Coefficient	.858**	1.000
Spearman's rho	S2odd	Correlation Coefficient	1.000	.963**
	S2even	Correlation Coefficient	.963**	1.000

** . Correlation is significant at the 0.01 level (2-tailed; N = 100).

LOC odd & even Correlations (parametric)		LOCodd	LOCeven
LOCodd	Pearson Correlation	1	.881**
LOCeven	Pearson Correlation	.881**	1

** . Correlation is significant at the 0.01 level (2-tailed; N = 100).

LOC odd & even Correlations (nonparametric)			LOCodd	LOCeven
Kendall's tau_b	LOCodd	Correlation Coefficient	1.000	.792**
	LOCeven	Correlation Coefficient	.792**	1.000
Spearman's rho	LOCodd	Correlation Coefficient	1.000	.902**
	LOCeven	Correlation Coefficient	.902**	1.000

** . Correlation is significant at the 0.01 level (2-tailed; N = 100).

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The End.