

Perpetrators' intention to engage in mediated contact:

The influence of crime seriousness, fear of social exclusion and expectation of reparation of reputation.

Bachelorthesis Psychology

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Preface

Three years ago, this adventure called ‘studying Psychology at the University of Twente’ started. Whilst living this adventure in full speed for the past three years, I learned that there is one department of Psychology in which I want to develop myself: the forensic Psychology. Watching shows like ‘Locked Up Abroad’ or ‘Who on Earth did I Marry?’ made me so curious. I was (and am) intrigued by the reasoning of perpetrators to commit a crime. Last year, I examined the role of imagined contact on the perspective taking of perpetrators. From November 2015 till January 2016, I conducted a study on domestic violence on Bonaire.

By volunteering for an organization on Bonaire and for Humanitas in the Netherlands, I gained more experience with the forensic population. All of this experiences triggered my interest in the forensic Psychology even more. How motivating is it that – in the future - I might be able to help perpetrators, and therefore also the victims and the society!?

By conducting this experiment in the department Psychology of Conflict, Risk and Safety, I was able to gain more knowledge about certain subjects concerning the forensic field of Psychology. I want to thank Dr. S. Zebel for giving me the opportunity to conduct my bachelorthesis in this department of Psychology. The cooperation with Dr. S. Zebel and Dr. E. G. Ufkes kept me enthusiastic and focused. I want to thank both of my tutors for their time, effort and open-mindedness.

Abstract

This study used an online experiment in order to see if the wrongfulness of crime would positively influence the perpetrators' intention to engage in three forms of mediated contact: general preference for mediated contact, one-on-one mediated contact and conference mediated contact. The results of this study can contribute in further research about restorative justice: this study contributes to a broadened view about the reasoning of perpetrators to engage – or not to engage – in mediated contact. This is important, because recent participation rates of mediated contact show that not all victims and/or perpetrators do want to engage in mediated contact.

In the research model of this study, the fear of social exclusion and the expectation of reparation of reputation were expected to mediate the effect of wrongfulness of crime on the intention to mediated contact. This was tested by conducting three mediation analyses on the data of 121 participants, each mediation analysis with a different form of mediated contact as the dependent variable. One mediation analyses consisted of four different regression analyses. It was expected that the effect of wrongfulness of crime on the intention to mediated contact would be explained through de fear of social exclusion and the expectation of reparation of reputation. Unexpectedly, those effects were not found for all three forms of mediated contact. Another expectation of this study was a preference of the perpetrator for conference mediated contact over one-on-one mediated contact. The findings go against this expectation: the perpetrators did not feel like engaging in conference mediated contact would be the best opportunity to repair their reputation.

It might be possible that – instead of mediating –, the fear of social exclusion moderates the effect of wrongfulness of crime on the intention to mediated contact, which is debated in more detail in the discussion of this research report.

Introduction

In 2014 in the Netherlands, 1.006.770 registered crimes were committed (CBS, 2015). In the aftermath of such offenses, victims and perpetrators are trying to find their own way to cope with their role in the criminal acts. According to van Burik et. al. (2010), a growing number of victims are indicating that they are in need of help to cope with the emotional- and material damage that was done to them. This also applies to the number of perpetrators who are indicating that they need help to cope with the damage he or she has inflicted upon the victims (Slachtofferhulp Nederland, 2014).

Restorative justice can be the solution for those victims and the perpetrators. According to Sherman (2003, in: Sherman & Strang, 2007), restorative justice is ‘an example of the recent trend towards a more “emotionally intelligent” approach of criminal justice.’ One of the most prominent definitions of restorative justice is as follows:

“A restorative process is any process in which the victim and offender and, where appropriate, any other individuals or community members affected by a crime participate together actively in the resolution of matters arising from the crime, generally with the help of a facilitator”. (The United Nations Handbook of Restorative Justice, in: van Hoek, Slump, Ochtman & Leijten, 2011).

According to Menkel-Meadow (2007), restorative justice is the name given to a variety of different practices. These practices can include perpetrators making apologies or for example acknowledgements of harm and injury. It empowers the victims in the debate of obligations, and the perpetrators get the opportunity to take responsibility for their behavior (Zehr and Mika, 2003). Restorative justice also entails efforts to provide healing and reintegration of perpetrators into their communities. It mostly includes direct communication between the two parties with the presence of a mediator: Victim-Offender Mediation (VOM). Practicing restorative justice in her most ideal way would include the four R’s: perpetrators and victims of a crime repair, restore, reconcile and reintegrate to each other and their (shared) society (Menkel-Meadow, 2007).

Previous research regarding the effects of restorative justice did show positive effects for both victim and perpetrator. Earlier studies regarding this subject were for example focused on the

effects of mediated contact on perpetrators (e.g. Sherman & Strang, 2007), or focused on reasoning for victims and perpetrators to engage in mediated contact (e.g. Pemberton, 2012; Daly, 2014; Zebel, Schreurs & Ufkes, 2016). Nevertheless, there are slightly lesser studies conducted to examine different reasons for *perpetrators* to engage or not to engage in mediated contact. Further research is needed in order to gain more information about determinants that influence perpetrators' intention to engage in mediated contact.

When looking at participation rates of mediated contact, not all victims and/or perpetrators do want to engage in mediated contact. The participation rates provided by Slachtoffer in Beeld (2015) show that in only 31 percent of cases, mediated contact was established. Does this mean that previous research had to cope with a selection bias? The (positive) effects of restorative justice found in previous research might be brought back to the fact that (most) research was conducted with people who did want to participate, and therefore already had a positive mindset about restorative justice.

Thus, one prominent question is: when do people want to engage in mediated contact, and when do people *not* want to engage in mediated contact? It is important to strive for such full knowledge about mediated contact in order to see an upward trend in the participation rates of mediated contact. This study aims to gain more insight in determinants that might influence the intention of the *perpetrator* to participate in restorative justice in the form of mediated contact. This is done by answering the question whether the wrongfulness of crime and the fear of social exclusion affects the intention of the perpetrator to participate in mediated contact.

Restorative justice in the form of VOM can have multiple positive outcomes for perpetrator, victim and society. As stated by Sharmen and Strang (2007), recidivism reduces substantial after mediated contact. Shnabel and Nadler (2015) state that perpetrators can feel the need to repair their reputation in order to feel accepted again. Zebel (2012) found that victims appreciate their perpetrators more after mediated contact. Some victims were also less afraid and/or angry towards their perpetrator. This means that those needs of the perpetrator can be addressed by mediated contact, which can prevent perpetrators from committing future offences (McConnell, 2000).

Restorative justice is a practice growing (Umbreit, Coates & Vos, 2004), and the implementation of restorative justice becomes more international in recent decades: more and more countries are making use of restorative justice, which is also the case in the Netherlands (van Burik et. al., 2010): the organization called ‘Slachtoffer in Beeld’ is one of the institutions that provides restorative justice for perpetrators and victims of registered crimes in the Netherlands. Since 2007, Slachtoffer in Beeld focuses on restorative justice in the form of (restorative) mediation between victims and perpetrators of registered crimes by guiding victim-perpetrator meetings and/or organizing awareness meetings with perpetrators and victims. Slachtoffer in Beeld provides training for professionals that work with victims and perpetrators of several crimes¹.

Slachtoffer in Beeld found an increase of eleven percent in the registrations from the year 2013 to 2014 (Slachtoffer in Beeld, 2015). In 71 percent of the cases, the perpetrator took initiative in registration, 23 percent of victims took initiative. In the remaining six percent, the perpetrator nor the victim took initiative in registration (Slachtoffer in Beeld, 2015).

Shnabel and Nadler (2015) emphasize that the threat of the identities of victim and perpetrator after a crime is asymmetrical: the *agency* of the victim is threatened, whilst the *moral-social image* of the perpetrator is threatened. This means that victims may feel weak, humiliated and/or powerless. He or she often wants to repair his or her agency, to feel secure and empowered again. The perpetrators on the other hand, might feel the urge to restore their moral image of themselves and they often want to gain (re)acceptance of the society. Perpetrators often fear that they may (potentially) be excluded from the society.

This model stated by Shnabel and Nadler (2015) might not be generalizable for all perpetrators and victims: according to Hirschfield and Piquero (2010), perpetrators of several crimes have to deal with stigma’s from both in- and outgroup. A stigma is usually put on a target person who is viewed as morally flawed and arouses revulsion (Jones e.a. (1984), in: Stafford & Scott, 1986). Hirschfield and Piquero (2010) suggest that such (negative) attitudes depend on the levels of familiarity with the stigmatized person and/or group. Ryan and Ruddy (2015) state that when there is friction and/or some conflict within the community², a restorative approach like restorative justice uses this friction and/or conflict as a learning and healing

¹ Retrieved 17-02-2016 from: <https://www.slachtofferinbeeld.nl/en/Meta-Navigatie/Over-ons/>

² The definition of community used in this study is as follows: “Community is not a place. Rather, it is a feeling, a perception. When people see themselves as belonging to a community, they feel connected. They have a sense of ownership and responsibility.” (Wachtel, 1997, in: Ryan & Ruddy, 2015).

experience. However, there might be a chance that the perpetrator lives within a community where people would commit the same offense. In that case, the community will not deprecate the offence and the perpetrator of the offense. So, the perpetrator will not experience the stigmatization, negative attitudes and social exclusion. The perpetrator will therefore not experience threat to the moral-social image and the perpetrator will probably not experience fear of social exclusion.

But, what is it that makes restorative justice in the form of mediated contact an effective mechanism for reconciliation between victim and perpetrator? How come this information is important for this study? Mediated contact between victim and perpetrators gives both parties the opportunity to fulfill their needs in order to repair their damaged *moral-social* image (in case of the perpetrator) and their *agency* (in case of the victim) (Shnabel & Nadler, 2015; Menkel-Meadow, 2007). When engaging in mediated contact, perpetrators might feel like their reputation is repaired and they might experience a decrease in their fear of social exclusion.

Social exclusion

Social exclusion is defined as the exclusion of a person in their society, because of several reasons (Sen, 2000). People who are socially excluded are for example the mentally and physically handicapped, suicidal people, substance abusers and also delinquents. According to Sen (2000), the social excluded people are mostly called 'social misfits'. Perpetrators of a crime often feel like they are those 'social misfits'. This is the threat of their *moral-social image*, as stated by Shnabel and Nadler (2015). This threat of the *moral-social image* perpetrators cope with after committing a crime, is sometimes linked to feelings of guilt. But, Baumeister (1997, in: Shnabel & Nadler, 2015) states that many perpetrators do see their criminal behavior as legitimate. According to Noor, Shnabel, Halabi and Nadler (2012), people always see perpetrators as their 'outgroup', which can lead to anxiety of the perpetrator over social exclusion: "The sanction imposed upon those who violate their community's moral standards." (Shnabel & Nadler, 2015).

The victim and the perpetrator of a crime have different needs, as defined above. In order to achieve reconciliation between victim and perpetrator, the needs of both parties have to be satisfied. This is what Shnabel and Nadler (2015) call: 'The Needs-Based Model'.

Assets of VOM for the perpetrators

The apology of the perpetrator constitutes as an admission of owing victims a moral debt (Shnabel & Nadler, 2015). Restorative justice can therefore be explained as a mechanism that works best when both needs of the victims and needs of the perpetrators are being satisfied. The victim wants to feel empowered again, the perpetrator wants to feel accepted again (Shnabel and Nadler, 2015; Shnabel, Nadler and Dovidio, 2014; Menkel-Meadow, 2007; Hoek, Slump, Ochtman & Leijten, 2011).

The participation-rates for restorative justice vary between 40 – 60 percent of victims who participate (Umbreit, Coates & Vos, 2004). Less is known about participation-rates of perpetrators, and less is known about reasons for non-participation. Schneider (1986, in: Umbreit, Coates & Vos, 2004) found that perpetrators are advised by their lawyers not to participate. According to Coates and Gehm (1985, in: Umbreit, Coates & Vos, 2004), some perpetrators did not want to be bothered. But, according to Menkel-Meadow (2007), many studies have demonstrated that both the perpetrator and the victim who participated in restorative justice felt like they were treated better in restorative justice processes than in the general justice system. This means that perpetrators feel like they are treated better, and most importantly more ‘human’ than in the general justice system (Poulson, 2003, in: Menkel-Meadow, 2007).

Zebel (2012) states that perpetrators of offenses feel like restorative justice in the form of mediated contact with their victim has helped them to process the crime. McConnell (2000) underlines this fact by stating that the mediation separates the individual from the group context of their offense. The perpetrator often recognizes his or her own role in the crime by telling their story to the victim and the mediator. As stated earlier, the group context of the offense is important to take into account (Shnabel, Nadler & Dovidio, 2014; Hirschfield & Piquero, 2010). After the perpetrator separates the individual from the group context of their crime (McConnell, 2000), the perpetrator often feels a positive change in his or her attitude towards the victim (Umbreit, 1994, in: McConnell, 2000).

Another important asset for perpetrators to participate in restorative justice is the possibility to repair their moral-social image. According to Shnabel and Nadler (2015), the moral-social image of perpetrators can be restored after acceptance of the victim. When the perpetrator explains him- or herself during the mediated contact, the victim is able to look at the crime in the perpetrator’s perspective. This can help the perpetrator to restore the moral-social image.

It is clear that in order to achieve reconciliation between victim and perpetrator, there has to be a successful exchange of empowerment and acceptance (Shnabel, Nadler & Dovidio, 2014). This successful exchange of empowerment and acceptance starts by symbolically erasing the roles of ‘powerless victim’ and ‘immoral perpetrator’. This way, the process of reconciliation will be helped in a positive way (Shnabel, Nadler and Dovidio, 2014).

Forms of restorative justice

Victim-offender mediation (VOM) comes in two forms: (1) one-on-one contact between victim and perpetrator and (2) mediation in the conference form³ (Walgrave, 2009; Menkel-Meadow, 2007). The one-on-one form of restorative justice has strong empirical grounding (Umbreit, Coates & Vos, 2004). This form focusses on offender accountability, the assistance of victims and it focusses on indemnity from perpetrator to victim. This has positive effects on the needs of the (family of the) victim and the society affected by the criminal act (Umbreit, Coates & Vos, 2004). The society, however, is not present and is therefore not actively involved in the process (Menkel-Meadow, 2007).

In the Victim Offender Conference form (VOC), the victims, perpetrators and the society (supporters of both parties) come together to communicate with the help of a trained mediator (Paul, 2015). Participants of this form of mediated contact are preparing for several months before gathering. During the gathering, the focus is on subjects as the experience of the criminal act, the desired reparation (Umbreit, Coates & Vos, 2004) and ways to move forward (Paul, 2015).

In both ways, the victim is given the opportunity to share and discuss the damage in his or her experience with the offence. After this, the perpetrator gets the opportunity to come up with forms of conceivable and desirable restorative activities to repair the damage as much as possible. The perpetrator and the victim of the crime can therefore be sure that the conflict between them will not be alienated because of the interference of court, but the conflict stays their conflict and will be resolved on the basis of the desires of the two parties (Hulsman, 1979).

The presence of the support (or: society) of both perpetrator and victim is the biggest difference between the two forms of mediated contact. As stated by Shnabel and Nadler (2015), perpetrators feel the need to restore their moral-social image. The most important part of restoring this moral-social image is to repent. When the perpetrator feels acceptance by the victim, the community of the victim and his or her own community after expressing regret, the

³ Retrieved 22-01-2016 from: <https://www.fiatjustitia.nl/artikel/mediation-in-het-strafrecht-de-opkomst-van-herstelrecht/>

rejection threat and moral inferiority are removed (Shnabel & Nadler, 2015; SimanTov-Nachlieli, Shnabel & Nadler, 2013).

As stated earlier, perpetrators do feel more socially excluded when they experience stigmatization of their own community and the victim and his or her community. When engaging in conference mediated contact, the exchange of empowerment and acceptance will start: the roles of ‘powerless victim’ and ‘immoral perpetrator’ will symbolically be erased (Shnabel, Nadler & Dovidio, 2014) and the perpetrator gets the opportunity to repent for his or her own community, the victim and the community of the victim, which is not the case with one-on-one mediated contact. The perpetrators will therefore feel less socially excluded, and the *moral-social image* of the perpetrator will be (partly) restored (Shnabel & Nadler, 2015). In this study, the hypothesis: Perpetrators will prefer conference meeting over one-on-one mediation is tested.

Crime seriousness

Perpetrators feel threat of their *moral-social image* after committing a crime; they feel anxiety for social exclusion (especially of their in-group) (Shnabel & Nadler, 2015; Noor, Shnabel, Halabi & Nadler, 2012). SimanTov-Nachlieli, Shnabel, and Nadler (2013) used the ‘Needs-Based Model’ to argue that perpetrators of crimes experience threats to their *moral-social image*. According to these authors, this experience of threat for the perpetrator of the crime leads to increased motivation of the perpetrator to restore this damaged identity dimension. But, is the experienced threat for the moral-social image of the perpetrator larger when committing a more serious crime? Will the in-group (and outgroup) of the perpetrator exclude the perpetrator more extensively after a more serious crime? In order to answer these sort of questions, it is important to zoom in into the seriousness of the offence.

One predictor of participation rates for restorative justice is the seriousness of crime (Umbreit, Coates & Vos, 2004). According to these authors, seriousness of crime has a great impact on program type and focus. Victims are more willing to participate when they are perpetrator or victim of an offence than when they are perpetrator or victim of a felony (Gehm, 1990, in: Umbreit, Coates & Vos, 2004). Another differentiation was found whilst looking at personal- and property offence cases: property offence cases are more likely to be mediated than personal offense cases (Wyrick & Constanzo, 1999, in: Umbreit, Coates & Vos, 2004).

What is crime seriousness exactly? According to Warr (1989) the ‘seriousness’ of a crime is a complex variable. He states that there are two dimensions: (1) wrongfulness and (2)

harmfulness, whereas wrongfulness is on a normative level and harmfulness is on a factual level (the impact the crime has on the victim(s)). These dimensions are not mutually exclusive. Warr (1989) states that most people rate a crime with reference to whichever quality dominates. According to Warr (1989), the judgement of the seriousness of crimes comes forward from the social norms, the ‘fundamental aspect of human cultures’. Warr and Stafford (1983, in: Warr, 1989) plead that judgements about the seriousness of a crime affect the degree to which different crimes are feared. It also affects the beliefs about appropriate penalties for the perpetrators of the crime. In this study, the seriousness of a crime is focused on the wrongfulness of crime. In other words: the seriousness of crime is measured by the degree of perceived wrongfulness by the participants of the study.

This study contains of four different variables: the wrongfulness of crime (0 = low, 1 = high), the intention of the perpetrator to engage in mediated contact, the fear of social exclusion and the expectation of reparation of reputation. Figure 1 displays the research model of this study in which the fear of social exclusion and the expectation of reparation of reputation mediate the effect of wrongfulness of crime on the intention to mediated contact (van den Berg, 2015).

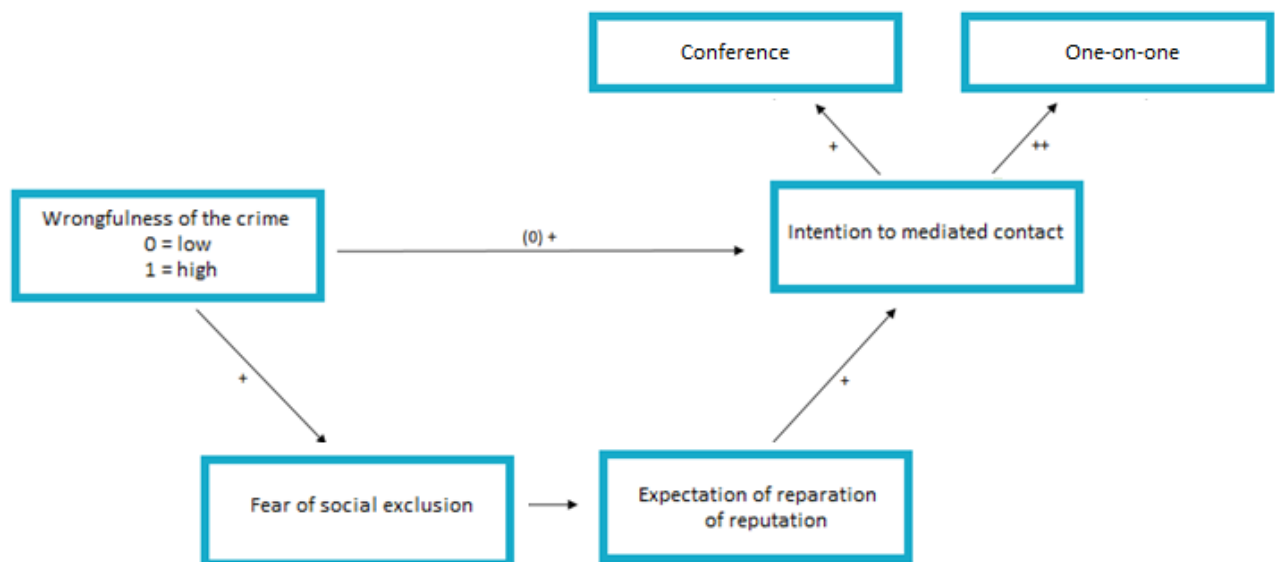


Figure 1. *The Design of the Study, with the Mediators ‘fear of social exclusion’ and ‘expectation of reparation of reputation’.*

Crime seriousness has proven to be a predictor for the intention to mediated contact for both perpetrators and victims of crimes (Umbreit, Coates & Vos, 2004). The expected effect of

wrongfulness of crime on the intention to mediated contact is as follows: the higher the wrongfulness of crime, the more fear of social exclusion the perpetrator experiences. The more fear of social exclusion the perpetrator experiences, the higher the expectation of reparation of reputation when engaging in mediated contact. Therefore, the perpetrator has greater intention to engage in mediated contact after committing a more moral reprehensible crime.

Method

Design

This study consisted of an experiment in which the variable ‘wrongfulness of crime’ was manipulated. The participants were randomly divided in one of the two conditions (low wrongfulness condition versus high wrongfulness condition). The other variables tested were: ‘self-monitoring’, ‘perspective taking’, ‘perpetrator’s fear of social exclusion’, ‘expectation of reparation of reputation’ and ‘intention to mediated contact’. The variables ‘perpetrator’s fear of social exclusion’ and ‘expectation of reparation of reputation’ were the independent, mediating variables. These variables (possibly) explain the effect of the manipulated variable ‘wrongfulness of crime’ on the dependent variable ‘intention to mediated contact’. Thus: the effect of wrongfulness of crime on the intention to mediated contact can be explained through the fear of social exclusion and the expectation of reparation of reputation.

Participants

This study was based on the data from randomly selected participants which were recruited by social media, e-mail or mouth-to-mouth communication. Specific criteria for participation were not maintained. In total, 194 participants started the survey, of which 121 participants completed the survey. The other 73 participants did not answer any questions about the independent variables, which made them unusable for the analysis of the data. The final sample thus consisted of 121 cases selected in the period April – May 2016.

Table 1. *Frequencies (N) and Percentages of Characteristics of Participants in the Low Wrongfulness- and High Wrongfulness Condition and the Sample In General.*

Condition	Low		High		All	
N	62		59		121	
Female	53	85,5%	39	66,1%	92	76%
Male	9	14,5%	20	33,9%	29	24%
College education	22	35,5%	26	44,1%	48	39,7%
University education	23	37,1%	21	35,6%	44	36,4%
Secondary education	5	8,1%	5	8,5%	10	8,3%
Lower education	12	19,4%	7	11,9%	19	15,7%
Personally victimized	5	8,1%	5	8,5%	10	8,3%
Someone in the personal environment victimized	20	32,3%	11	18,6%	31	25,6%
Perpetrator of a crime	2	3,2%	2	3,4%	4	3,3%
Someone in the personal environment perpetrator of a crime	5	8,1%	7	11,9%	12	9,9%

The low wrongfulness condition consisted of 62 participants, the high wrongfulness condition consisted of 59 participants. In Table 1, the frequencies and percentages of several characteristics of the participants are presented. The majority, namely 76 percent of the participants was female ($n=92$), the other 29 participants were male (24%). Participants were on average 27 years of age ($M= 26,7$, $SD= 10,28$). 52,1 percent of the participants ($n= 63$) had heard of mediated contact before completing this survey. The distribution regarding the victimization of someone in the personal environment is not equal: 32,3 percent ($n=20$) in the low wrongfulness condition, pertaining to 18,6 percent ($n=11$) in the high wrongfulness condition. The 121 participants were asked how serious they were whilst completing the survey. The participants were able to rate their seriousness on a scale of 0 to 4, in which 0 stood for: ‘not serious at all’ and 4 stood for ‘very serious’. The participants were serious while completing the survey ($M= 3,45$, $SD= 0,53$).

Independent variables

The first independent variable is the variable ‘wrongfulness of crime’. This variable is also the manipulated variable. The participants in the low wrongfulness condition were asked to read a case about a young employee of a jeweler, who saw that the new supply of wares worth about 100.000 euros was delivered. The mother of the young employee is very sick, and treatment is very expensive. The young employee decides to steal some of the new wares in order to finance

a life-saving surgery for his mother. The guard caught him, but the employee knocked the guard out and escaped. The employee is currently awaiting his sentence.

The participants in the high wrongfulness condition were asked to read a case about a young employee of a jeweler who saw that the new supply of wares worth about 100.000 was delivered. The girlfriend of this young employee likes expensive gifts and luxury, and the young employee decides to steal some of the new ware in order to finance some expensive gifts to impress his girlfriend. The guard caught him, but the employee knocked the guard out and escaped. The employee is currently awaiting his sentence.

The cases were identical, except for one aspect: the intention of the perpetrator varied, and therefore the moral reprehensibility (or: wrongfulness) was different. These cases are based on the theory of Bucciarelli, Khemlani and Johnson-Liard (2008).

Pilot study

Before this manipulation was used in the online survey, a pilot study was conducted. The cases were read by eight participants in total, four participants read the low wrongfulness case and four other participants read the high wrongfulness case. Four questions were asked about the moral reprehensibility of the case the participants had just read. For example: “How serious did you think the case was?” and: “How moral reprehensible⁴ did you think the case was?”. The participants could rate their answer on a scale of ‘0’ to ‘4’, in which ‘0’ stood for ‘not serious/moral reprehensible’ and ‘4’ stood for ‘very serious/moral reprehensible’. The four questions used in the pilot study were based on the study of Reuband (1992).

To conclude whether or not the manipulation of the variable ‘wrongfulness of the crime’ was correct, the means for the both conditions were compared. Because of the small sample for this pilot study ($n=8$), no statistical tests were executed. After comparing the means of the four questions about the perceived moral reprehensibility, it was clear that the manipulation had succeeded: in the low wrongfulness condition, the participants stated that they thought the case was serious/moral reprehensible ($M= 3,70$, $SD= 0,96$). In the high wrongfulness condition, the participants rated the case as very serious/very moral reprehensible ($M= 4,00$, $SD= 0,54$).

The pilot study did not only look at the perceived moral reprehensibility of the eight participants. The fear of social exclusion was also taken into account. In order to measure the fear of social exclusion, the participants were asked to answer twelve questions about their

⁴ In order to define ‘moral reprehensibility’, the following explanation was given: “When answering this question, you can determine how ‘wrong’ this case feels for you. Does this case clashes with your moral values? Then the moral reprehensibility is high.”

perceived fear of social exclusion. One question asked was: “I believe the community will reject my acting as a perpetrator of this crime.” Another question was: “Are you, as a perpetrator, scared that your family and friends will socially exclude you after the crime you committed?” Participants were able to rate their answers from ‘0’ to ‘4’. ‘0’ meant ‘no/not scared’ and ‘4’ meant ‘yes/very scared’. After comparing the means regarding the questions about the fear of social exclusion, it was clear that the manipulation was meeting the expectations: participants in the low wrongfulness condition were less scared of social exclusion ($M= 3,23$, $SD= 0,65$) than the participants in the high wrongfulness condition ($M= 3,89$, $SD= 0,21$).

When the participants were asked about their perspective taking of the perpetrator, the participants in the low wrongfulness condition were scaling their amount of perspective taking lower ($M= 1,80$, $SD= 0,28$) than the participants in the high wrongfulness condition ($M= 2,65$, $SD= 1,42$). This goes against the expectations. The perspective taking was measured using five questions/statements. These questions were scaled on a scale of ‘0’ to ‘4’. ‘0’ meant ‘not true’ and ‘4’ meant ‘totally true’. One of the statements asked was for example: “I found it difficult to empathize with the young employee.”

The final variable included in the pilot study is self-monitoring. To measure this variable, twelve statements were used. These statements were rated on a scale of ‘0’ to ‘4’. ‘0’ meant ‘not true’ and ‘4’ meant ‘totally true’. An example of one of the statements is: “I am scared about other people’s opinions about myself.” The means regarding the self-monitoring were compared between the two conditions, and participants in the low wrongfulness condition were more self-monitored ($M= 2,65$, $SD= 0,77$) than the participants in the high wrongfulness condition ($M= 1,91$, $SD= 0,57$). After the confirmation that the manipulation of the variable ‘wrongfulness of crime’ had succeeded, the items used in the pilot study were also used in the survey.

All the items regarding the independent variables were subjected to a factor analysis and a Gutmann’s Lambda analysis⁵ for reliability. A factor analysis on the four items concerning the ‘wrongfulness of crime’ displayed two components (77,85% of variance). The first component consisted of the items about the perceived wrongfulness of the crime (all loadings > 0,36; $\text{Lambda}^2= 0,78$). The second component consisted of the item “Do you understand the intention

⁵ According to Sijtsma (2009), this sort of reliability analysis is more punctual than for example a Cronbach’s Alpha analysis for reliability. The Guttman’s Lambda² analysis is guaranteed to be closer to the ‘true’ reliability than another reliability analysis.

of the perpetrator?" (loading > 0,71). This question about the understanding of the intention of the perpetrator was analyzed separately and was separately used in the manipulation check.

The second independent- and mediating variable measured is 'perpetrator's fear of social exclusion'. The theory written in the study of Schnabel and Nadler (2015) was used as theoretical frame whilst constructing the thirteen items. An example of an item: "Are you, as the perpetrator of this crime, afraid that the community will reject you?" The participants were able to answer the questions by using a scale from '0' ('totally not agree') to '4' ('totally agree'). The factor analysis showed three different components (77,96 % of variance). The first component consisted of the items about 'fear of social exclusion by friends and family' (all loadings > 0,72; Lambda2= 0,96), the second component consisted of the items about 'fear of social exclusion by the community' (all loadings > 0,69; Lambda2= 0,86) and the third component consisted of the items about 'fear of violating moral values of friends and family' (all loadings > 0,57; Lambda2 = 0,75).

The next independent- and mediating variable is 'expectation of reparation of reputation'. A factor analysis on the four items concerning the 'expectation of reparation of reputation' displayed one component (69,85% of variance; all loadings > 0,40; Lambda2= 0,73). One of the questions asked was: "As the perpetrator of the crime, I think that mediated contact will give me an opportunity to repair my reputation with the victim."

Two other independent variables measured were 'self-monitoring' and 'perspective taking'. Self-monitoring will be discussed at first. The twelve items used were extracted from the study of Leary (1983). An example of a question used: "It bothers me when people form an unfavorable opinion of me." The participants were able to rate their answers on a scale of '0' ('totally not agree') to '4' ('totally agree'). A factor analysis on the items displayed one component (60,11% of variance; all loadings > 0,53; Lambda2= 0,94). A factor analysis on the five items concerning the 'perspective taking' displayed two components (70,08% of variance). The first component consisted of the items about the perspective taking (all loadings > 0,76; Lambda2= 0,73). The second component consisted of the items about the fear of sympathy for the perpetrator (all loadings > 0,80; Lambda2= 0,65).

Dependent variables

The variable 'intention to mediated contact' is the dependent variable in this study. This variable is measured using different questions such as "As the perpetrator of this crime, I think that mediated contact can be ... helpful/important/worthless." Other questions asked in this

block were for example: “As the perpetrator of this crime, I would feel motivated to engage in mediated contact with the victim.” And: “As the perpetrator of this crime, I would take the initiative to mediated contact with the victim.” The constructed questions were based on the study of Grobe (2013).

A factor analysis on the four items concerning the ‘intention to mediated contact’ displayed five components (69,85% of variance). One of the components measured the ‘expectation of reparation of reputation’ which was discussed in the former independent variables section. The other components brought up by the factor analysis were measuring the thoughts of the perpetrator about mediated contact (all loadings > 0,66; Lambda2= 0,82), thoughts of the perpetrator about what he/she expected that their family and friends would think about mediated contact (all loadings > 0,56; Lambda2= 0,90) and the intention to mediated contact (all loadings > 0,75; Lambda2= 0,82). Not only was the variable ‘intention to mediated contact’ used in the mediation analysis, there was another differentiation in the ‘intention to one-on-one mediated contact’ and ‘intention to conference mediated contact’. The questions asked about the one-on-one form and the question asked about conference form of mediated contact were used as two separate dependent variables (e.g. “Please rate on a scale of ‘0’ to ‘4’ how motivated you are to participate in ... one-on-one mediated contact/conference mediated contact.”).

Procedure

This study is conducted by using an online survey, constructed with Qualtrics. The participants were recruited by Facebook, e-mail or telephone. A link referred the participants to the survey and whilst clicking this link, the participants were randomly assigned into one of the two conditions. After the introduction of the experiment, the participants were asked to rate twelve statements about self-monitoring.

After these twelve statements, the participants were asked to read the introduction of the manipulation. In this introduction, the participants were introduced with the main character of the scenario they were about to read, and they were asked the following: “While reading the scenario, try to imagine that you are the young worker. Please take your time to read the scenario and try to read it within the perspective of the young employee. After reading the scenario, a number of questions about the scenario will be asked.” Dependent on the condition the participants were in, they got to read either the low wrongfulness-scenario or the high wrongfulness-scenario. After reading the scenario, four questions about the perceived

wrongfulness of crime were asked. Followed by the thirteen questions about the fear of social exclusion. Next, there was an introduction to the subject 'mediated contact'. Questions about mediated contact followed this informational subsection. Next, an informational text about the forms of mediated contact appeared. The questions following this informational block measured the intention to one-on-one mediated contact and conference contact.

The following five questions were focused on perspective taking. The final questions of the survey were about the demographic data. After that, the participants were asked if they knew about mediated contact before completing this survey, if they were ever involved in a crime as a victim or a perpetrator, and if a family member or friend was ever involved in a crime as a victim or a perpetrator. Finally, the participants were asked about their level of seriousness whilst completing the survey. The participants were thanked for their participation. The data extracted from this survey was analyzed with SPSS, a statistical computer program.

Results

Descriptive statistics

Displayed in Table 2 are the means, the standard deviations and the correlations of the dependent variables and independent variables.

The participants rated their level of perspective taking relatively low ($M= 1,10$), and they did not feel much fear of sympathy for the perpetrator ($M= 0,70$). The intention to mediated contact was measured by three different variables: the intention to mediated contact in general ($M= 2,55$), the intention to one-on-one mediated contact ($M= 3,01$) and the intention to conference mediated contact ($M= 2,31$). The hypothesis that participants would prefer the conference mediated contact over one-on-one mediated contact is thus not supported. The participants were afraid of violating moral values of family and friends ($M= 2,66$). The participants feel like they can repair their reputation by engaging in mediated contact with their victims ($M = 3,04$), which was expected. At last, the participants rated their self-monitoring relatively high ($M = 2,08$), which means that most of the participants care about the opinion of others about themselves.

Table 2. Means (*M*) and Standard Deviations (*SD*) and Correlations between the Independent Variables and the Dependent Variables

	<i>M</i>	<i>SD</i>	01	02	03	04	05	06	07	08	09	10	11	12	13
01. Condition	-	-	-	0,12	0,03	0,28**	-0,00	-0,02	0,12	0,11	0,14	-0,10	0,11	-0,22*	-0,04
02. Fear of social exclusion by family and friends	1,96	1,06	-	0,37**	0,35**	-0,01	-0,04	-0,15	0,17	0,15	-0,05	0,29**	-0,07	0,12	
03. Fear of social exclusion by the community	2,41	0,80	-	-	0,52**	0,1	0,16	-0,01	0,22*	0,10	-0,00	0,16	-0,03	0,17	
04. Fear of violating moral values of family and friends	2,66	0,75	-	-	-	0,12	0,19*	0,12	0,26**	0,22*	0,05	0,09	-0,23*	0,09	
05. Expectation of reparation of reputation	3,04	0,68	-	-	-	-	0,61**	0,32**	0,35**	0,36**	0,00	-0,16	-0,04	0,10	
06. Perceived utility by perpetrator	2,56	0,68	-	-	-	-	-	0,52**	0,41**	0,26**	0,17	-0,13	-0,00	0,06	
07. Perceived utility by family and friends	2,50	0,70	-	-	-	-	-	-	0,28**	0,15	0,03	-0,18*	-0,12	0,20*	
08. Intention to mediated contact	2,55	0,69	-	-	-	-	-	-	-	0,28**	0,11	-0,19*	-0,12	0,23*	
09. Intention to 1-on-1 mediated contact	3,01	0,77	-	-	-	-	-	-	-	-	-0,10	-0,09	-0,35**	-0,00	
10. Intention to conference mediated contact	2,31	0,94	-	-	-	-	-	-	-	-	-	-0,10	0,15	-0,03	
11. Perspective taking	1,10	1,03	-	-	-	-	-	-	-	-	-	-	-	0,28**	-0,12
12. Fear of sympathy for the perpetrator	0,70	0,82	-	-	-	-	-	-	-	-	-	-	-	-	-0,12
13. Self-monitoring	2,08	0,77	-	-	-	-	-	-	-	-	-	-	-	-	-

Note: * $p < 0,05$; ** $p < 0,01$; *** $p < 0,001$.

Note: the frequency for all the variables is $N = 121$

Note: The participants indicated their answers on a scale of 0 ('totally not agree') to 4 ('totally agree').

When looking at Table 2, the correlations between the condition and the three different variables concerning fear of social exclusion are, as expected, all three positive; the higher the wrongfulness of crime, the higher the fear of social exclusion. The fear of violating moral rules of family and friends was rated the highest, and correlated significantly with the condition the participants were in ($r = 0,28$, $p < 0,001$). The fear of social exclusion by friends and family ($r = 0,12$) and the fear of social exclusion by the community ($r = 0,03$) were not correlating as strong with the condition the participants were in. This means that the higher the wrongfulness of the crime, the more fear of violating moral values of friends and family the participants felt.

The expectation regarding participant's expectation of reparation of reputation on the preference of the forms of mediated contact was, that participants would prefer conference contact over one-on-one contact. The results were unexpected, because the correlation between the expectation of reparation of reputation and conference mediated contact was hardly present ($r = 0,00$), but the correlation between the intention to one-on-one mediated contact and the

expectation of reparation of reputation was moderate and significant ($r= 0,36, p<0,001$). The intention to mediated contact in general and the expectation of reparation of the reputation was positive and significant ($r= 0,35, p<0,001$).

When the perpetrator feels that their family and friends expect mediated contact to be useful for him or her as the perpetrator of the crime, the expectation of reparation of reputation is stronger ($r= 0,32, p<0,001$). When the perpetrator feels that mediated contact has (great) utility for him- or herself, the expectation of reparation of reputation increases ($r= 0,61, p<0,001$). As expected, perpetrators who feel like mediated contact can help them, intent to participate in mediated contact more ($r= 0,41, p<0,001$).

Manipulation check

In order to see if the manipulation which was used in the online survey had the desired effect, an *one-way ANOVA* was conducted. The choice fell on an one-way ANOVA, because this statistical test looks at differences between two groups (in this case: the two different conditions), based on averages. All the dependent variables and independent variables are included in the one-way ANOVA test. This test showed a significant effect of the variable 'manipulation of the wrongfulness of the crime', $F(1, 119) = 6,94, p = 0,01$ (see Table 3). When comparing the means between the conditions, the participants rated their thoughts about the wrongfulness of the crime indeed higher in the high wrongfulness condition ($M= 2,84, SD= 0,78$) than in the low wrongfulness condition ($M= 2,47, SD= 0,76$).

The other variable with great importance for the manipulation check is the variable about understanding the intention of the perpetrator, which is also significant, $F(1, 119) = 62,02, p = 0,00$. The participants rated their understanding of the intention of the perpetrator lower in the high wrongfulness condition ($M= 1,39, SD= 1,18$) than in the low wrongfulness condition ($M= 2,82, SD= 0,80$). This means that there is a significant effect from the manipulation of wrongfulness of the crime (moral reprehensibility) used in the online survey, on the perceived wrongfulness of the crime. In other words: the participants thought (significantly) that one scenario was more moral reprehensible than the other scenario. The participants rated their understanding of the intention of the perpetrator as hoped: one group understood the intention of the perpetrator better than the other group.

A less expected result displayed in Table 3 concerns the variables about perspective taking and the fear of sympathy for the perpetrator. The participants in the high wrongfulness condition rated their level of perspective taking higher ($M= 1,22, SD= 1,10$) than the

participants in the low wrongfulness condition ($M= 0,99, SD= 0,95$). The variable concerning the fear of sympathy for the perpetrator showed a significant effect ($F(1, 119) = 62,02, p = 0,05$). The participants in the low wrongfulness condition were (significantly) more afraid of sympathizing with the perpetrator ($M= 0,84, SD= 0,90$). This means that the fear of feeling sympathized with the perpetrator differs significantly between the conditions. This effect is a not expected effect, as discussed before.

The fact that the participants in the high wrongfulness condition rated their level of fear of sympathy for the perpetrator lower ($M= 0,55, SD= 0,69$) than the participants in the low wrongfulness condition ($M= 0,84, SD= 0,90$) is consistent with the information given about the perspective taking: the participants in the low wrongfulness condition had a lower rate of perspective taking and a higher rate of fear of sympathy for the perpetrator and the participants in the high wrongfulness condition had higher rates of perspective taking and less fear of sympathy for the perpetrator.

Another variable to highlight is the variable ‘fear of violating moral rules of family and friends’. This variable shows a significant effect ($F(1, 119) = 10,08, p < 0,01$). The participants in the high wrongfulness condition were more afraid of violating the moral rules of friends and family ($M= 2,87, SD= 0,70$) than participants in the low wrongfulness condition ($M= 2,45, SD= 0,73$).

Table 3. *The Descriptives of the one-way ANOVA test with Frequencies (N), means (M) and standard deviations (SD) of all Variables and ‘Condition’ as the ‘Grouping Variable’.*

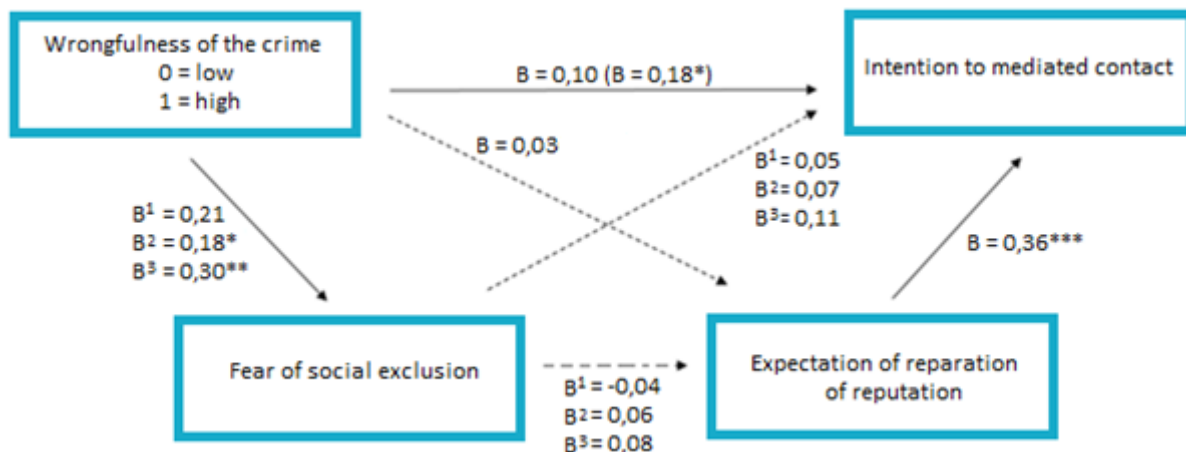
	Condition	N	M	SD
Manipulation of the wrongfulness of the crime	Low	62	2,47**	0,76
	High	59	2,84	0,78
Understanding the intention of the perpetrator	Low	62	2,82***	0,80
	High	59	1,39	1,18
Perspective taking	Low	62	0,99	0,95
	High	59	1,22	1,10
Fear of sympathy for the perpetrator	Low	62	0,84*	0,90
	High	59	0,55	0,69
Fear of Social Exclusion by family and friends	Low	62	1,83	1,08
	High	59	2,10	1,02
Fear of Social Exclusion by the community	Low	62	2,38	0,81
	High	59	2,44	0,79
Fear of violating moral rules of family and friends	Low	62	2,45***	0,73
	High	59	2,87	0,70
Self-monitoring	Low	62	2,11	0,71
	High	59	2,05	0,82

Note: * $p < 0,05$; ** $p < 0,01$; *** $p < 0,001$.

Testing the hypotheses and answering the research question

To test the hypotheses and answering the research question, three different mediation-analyses were conducted. There were three different mediation-analyses because of the three different dependent variables: the intention to mediated contact, the intention to one-on-one mediated contact and the intention to conference mediated contact. To find proof for the existence of the expected mediations, three blocks of four *regression analyses* were used. The first time the dependent variable was ‘intention to mediated contact’, the second time the dependent variable was the ‘intention to one-on-one mediated contact’ and the third time the dependent variable was the ‘intention to conference mediated contact’. Figures 1, 2 and 3 will clarify the details about the tested variables per mediation-analyses more.

Figure 1. *Research Model for the first Mediation-Analysis, containing 'Intention to mediated contact' as the Dependent Variable.*



Note: $*p < 0,05$; $**p < 0,01$; $***p < 0,001$.

Note: B^1 = Fear of social exclusion by family and friends

B^2 = Fear of social exclusion by the community

B^3 = Fear of violating moral values of family and friends

The first regression analysis contained the wrongfulness of crime as the independent variable and the intention to mediated contact as dependent variable. The results of this first analysis show a significant regression coefficient ($B = 0,18$, $SE = 0,08$, $p = 0,03$). This means that participants displayed a greater intention for mediated contact in the high wrongfulness condition compared to the low wrongfulness condition.

The second regression analysis contained the wrongfulness of the crime as the independent variable, and the three indicators of fear of social exclusion as the dependent variable. At first, the fear of social exclusion by family and friends was used as the dependent variable ($B = 0,21$, $SE = 0,12$, $p = 0,87$). Second, the fear of social exclusion by the community was used as the dependent variable ($B = 0,18$, $SE = 0,09$, $p = 0,05$). Third, the fear of violating moral values of family and friends was used as the dependent variable ($B = 0,30$, $SE = 0,08$, $p = 0,00$). This means that the participants felt more fear of social exclusion by the community and fear of violating moral values of family and friends in the high wrongfulness condition compared to the low wrongfulness condition.

The third regression analysis was contained the expectation of reparation of reputation as the dependent variable, and the wrongfulness of the crime and the three indicators of fear of social exclusion were used as the independent variables. No significant regression coefficients were found. The fear of social exclusion by family and friends ($B = -0,04$, $SE = 0,06$, $p = 0,47$), the fear of social exclusion by the community ($B = 0,06$, $SE = 0,08$, $p = 0,52$) and the fear of violating moral values of family and friends ($B = 0,08$, $SE = 0,09$, $p = 0,40$) all had no significant effect, and the variables can therefore not be used as proper predictors for the expectation of

reparation of reputation. The same goes for the wrongfulness of the crime ($B= 0,03$, $SE= 0,08$, $p= 0,70$).

The final regression analysis contains all the variables with the intention to mediated contact as the dependent variable, in order to see if there is a mediation effect. In Table 4, the results of this regression analysis are displayed. The results show one significant effect of ‘expectation of reparation of reputation’ on the intention of the perpetrator to mediated contact. The other variables do not show a significant effect, which means that these variables do not have an added value in predicting the dependent variable.

Table 4. Results of the Regression Analysis with the ‘Intention to Mediated Contact’ as the Dependent Variable.

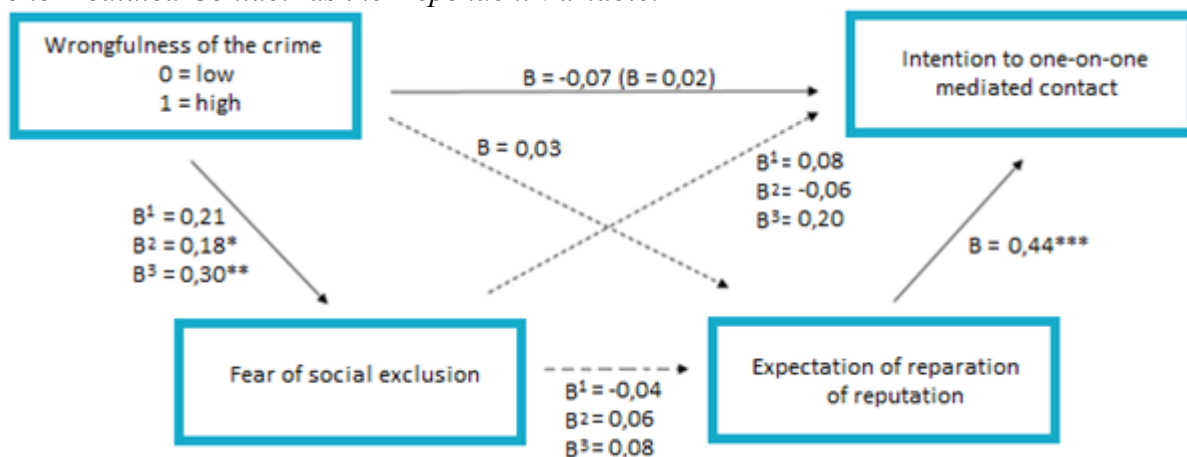
	Beta	Standard Error	t	Significance
Wrongfulness of the crime	0,10	0,08	1,33	0,19
Expectation of Reparation of Reputation	0,36	0,11	3,79	0,00
Fear of Social Exclusion by family and friends	0,05	0,06	0,90	0,37
Fear of Social Exclusion by the community	0,07	0,09	0,75	0,45
Fear of violating moral values of family and friends	0,11	0,09	1,11	0,27

Perpetrators were expected to experience more fear of social exclusion when the wrongfulness of the crime was higher, and therefore they were expected to attach greater value to the possibility of repairing their reputation, which would lead to more intention to mediated contact. This mediation-analysis did not show this expected effect, so the hypothesis is not supported.

When comparing the regression coefficients from the first regression analysis without the mediating variables ($B= 0,18$, $SE= 0,08$, $p= 0,03$) and the regression analysis with the mediating variables ($B= 0,10$, $SE= 0,08$, $p= 0,19$), a slight tendency in the expected direction is noticeable. The effect of wrongfulness of crime on the intention to mediated contact is slightly explained through the fear of social exclusion and the expectation of reparation of reputation.

The next analyses were conducted in order to gain information about the prediction of the variable ‘intention to one-on-one mediated contact’. The second- and third regression analyses stay the same in all three mediation-analyses. This means that only the first and the fourth regression analysis will be different for the three different dependent variables.

Figure 2. Research Model for the second Mediation-Analysis, containing 'Intention to one-on-one Mediated Contact' as the Dependent Variable.



Note: $*p < 0,05$; $**p < 0,01$; $***p < 0,001$.

Note: B^1 = Fear of social exclusion by family and friends

B^2 = Fear of social exclusion by the community

B^3 = Fear of violating moral values of family and friends.

Note: B^3 = marginally significant in this mediation analysis ($B = 0,20$, $SE = 0,11$, $p = 0,07$).

The first regression analysis contained the wrongfulness of crime as the independent variable and the intention to one-on-one mediated contact as dependent variable. The results of this first analysis did not show a significant regression coefficient ($B = 0,02$, $SE = 0,09$, $p = 0,84$). This means that participants did not display a greater intention for one-on-one mediated contact in the high wrongfulness condition compared to the low wrongfulness condition.

The second regression analysis contained the wrongfulness of the crime as the independent variable, and the three indicators of fear of social exclusion as the dependent variable. At first, the fear of social exclusion by family and friends was used as the dependent variable ($B = 0,21$, $SE = 0,12$, $p = 0,87$). Second, the fear of social exclusion by the community was used as the dependent variable ($B = 0,18$, $SE = 0,09$, $p = 0,05$). Third, the fear of violating moral values of family and friends was used as the dependent variable ($B = 0,30$, $SE = 0,08$, $p = 0,00$). This means that the participants felt more fear of social exclusion by the community and fear of violating moral values of family and friends in the high wrongfulness condition compared to the low wrongfulness condition.

The third regression analysis was contained the expectation of reparation of reputation as the dependent variable, and the wrongfulness of the crime and the three indicators of fear of social exclusion were used as the independent variables. No significant regression coefficients were found. The fear of social exclusion by family and friends ($B = -0,04$, $SE = 0,06$, $p = 0,47$), the fear of social exclusion by the community ($B = 0,06$, $SE = 0,08$, $p = 0,52$) and the fear of violating moral values of family and friends ($B = 0,08$, $SE = 0,09$, $p = 0,40$) all had no significant

effect, and the variables can therefore not be used as proper predictors for the expectation of reparation of reputation. The same goes for the wrongfulness of the crime ($B= 0,03$, $SE= 0,08$, $p= 0,70$).

The final regression analysis contains all the variables with the intention to one-on-one mediated contact as the dependent variable, in order to see if there is a mediation effect. In Table 5, the results of this regression analysis are displayed. The results show one significant effect of ‘expectation of reparation of reputation’ on the intention of the perpetrator to one-on-one mediated contact. The other variables do not show a significant effect, which means that these variables do not have an added value in predicting the dependent variable. There is one result that stands out, especially in comparison with the previous mediation-analysis where ‘intention to mediated contact’ was the dependent variable, namely: ‘fear of violating moral values of family and friends’. In this analysis, the variable takes a stronger (and marginally significant) direction into the expected direction ($B= 0,20$, $SE= 0,11$, $p= 0,07$) than the direction of this variable in the previous mediation-analysis ($B= 0,11$, $SE= 0,09$, $p= 0,27$). This means that participants felt more afraid of violating the moral values of their family and friends when they intended one-on-one mediated contact than when they intended mediated contact in general.

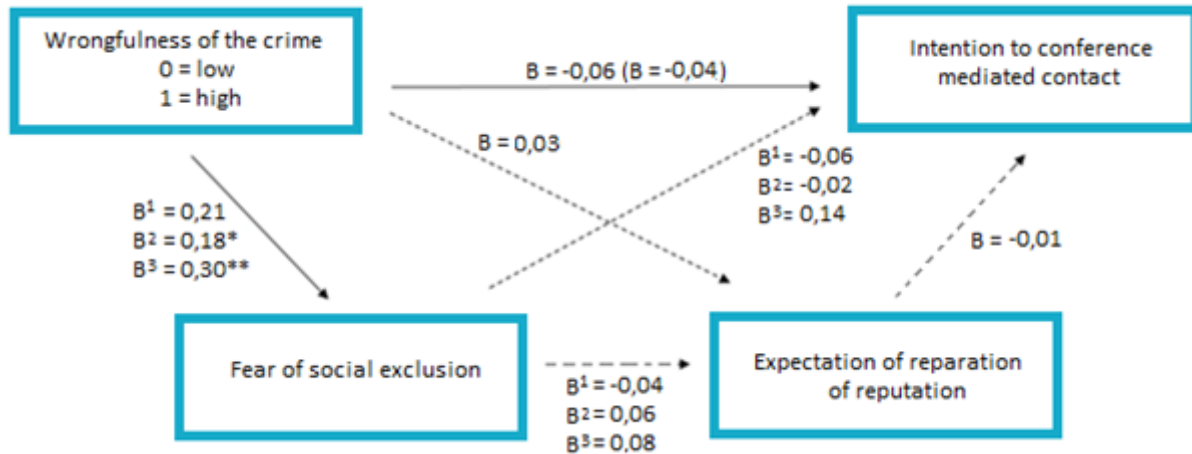
Table 5. Results of the Regression Analysis with the ‘Intention to one-on-one Mediated Contact’ as the Dependent Variable.

	Beta	Standard Error	t	Significance
Wrongfulness of the crime	-0,07	0,09	-0,83	0,41
Expectation of Reparation of Reputation	0,44	0,13	4,07	0,00
Fear of Social Exclusion by family and friends	0,08	0,07	1,22	0,22
Fear of Social Exclusion by the community	-0,06	0,10	-0,06	0,54
Fear of violating moral values of family and friends	0,20	0,11	1,87	0,07

As stated, perpetrators were expected to experience more fear of social exclusion when the wrongfulness of the crime was higher, and therefore they were expected to attach greater value to the possibility of repairing their reputation, which would lead to more intention to (one-on-one) mediated contact. This mediation-analysis did not show this expected effect, so the hypothesis is not supported. The interesting twist in this mediation-analysis is the fact that the expectation of reparation of reputation still has a significant effect on the intention to one-on-one mediated contact, as it had on the intention to mediated contact in general. The fear of

violating moral values of family and friends is also a larger predictor for the intention to one-on-one mediated contact than for the intention to mediated contact in general.

Figure 3. Research Model for the third Mediation-Analysis, containing 'Intention to Conference Mediated Contact' as the Dependent Variable.



Note: * $p < 0,05$; ** $p < 0,01$; *** $p < 0,001$.

Note: B^1 = Fear of social exclusion by family and friends

B^2 = Fear of social exclusion by the community

B^3 = Fear of violating moral values of family and friends

The first regression analysis contained the wrongfulness of crime as the independent variable and the intention to conference mediated contact as dependent variable. The results of this first analysis did not show a significant regression coefficient ($B = -0,04$, $SE = 0,10$, $p = 0,70$). This means that participants did not display a greater intention for conference mediated contact in the high wrongfulness condition compared to the low wrongfulness condition.

The second regression analysis contained the wrongfulness of the crime as the independent variable, and the three indicators of fear of social exclusion as the dependent variable. At first, the fear of social exclusion by family and friends was used as the dependent variable ($B = 0,21$, $SE = 0,12$, $p = 0,87$). Second, the fear of social exclusion by the community was used as the dependent variable ($B = 0,18$, $SE = 0,09$, $p = 0,05$). Third, the fear of violating moral values of family and friends was used as the dependent variable ($B = 0,30$, $SE = 0,08$, $p = 0,00$). This means that the participants felt more fear of social exclusion by the community and fear of violating moral values of family and friends in the high wrongfulness condition compared to the low wrongfulness condition.

The third regression analysis was contained the expectation of reparation of reputation as the dependent variable, and the wrongfulness of the crime and the three indicators of fear of social exclusion were used as the independent variables. No significant regression coefficients were found. The fear of social exclusion by family and friends ($B = -0,04$, $SE = 0,06$, $p = 0,47$),

the fear of social exclusion by the community ($B= 0,06$, $SE= 0,08$, $p= 0,52$) and the fear of violating moral values of family and friends ($B= 0,08$, $SE= 0,09$, $p= 0,40$) all had no significant effect, and the variables can therefore not be used as proper predictors for the expectation of reparation of reputation. The same goes for the wrongfulness of the crime ($B= 0,03$, $SE= 0,08$, $p= 0,70$).

The final regression analysis contains all the variables with the intention to conference mediated contact as the dependent variable, in order to see if there is a mediation effect. In Table 6, the results of this regression analysis are displayed. The results did not show one significant effect on the intention of the perpetrator to conference mediated contact.

Table 6. *Results of the Regression Analysis with the ‘Intention to Conference Mediated Contact’ as the Dependent Variable.*

	Beta	Standard Error	t	Significance
Wrongfulness of the crime	-0,06	0,12	-0,53	0,60
Expectation of Reparation of Reputation	-0,01	0,16	-0,70	0,95
Fear of Social Exclusion by family and friends	-0,06	0,09	-0,64	0,52
Fear of Social Exclusion by the community	-0,02	0,13	-0,15	0,88
Fear of violating moral values of family and friends	0,14	0,14	0,85	0,40

As stated, perpetrators were expected to experience more fear of social exclusion when the wrongfulness of the crime was higher, and therefore they were expected to attach greater value to the possibility of repairing their reputation, which would lead to more intention to mediated contact. This mediation-analysis did not show this expected effect, so the hypothesis is not supported.

Summary

To examine whether perpetrators had a preference for different forms of mediated contact with their victim, the mediation analyses were conducted with the dependent variable ‘intention to mediated contact’, the dependent variable ‘intention to one-on-one mediated contact’ and the dependent variable ‘intention to conference mediated contact’. The variables ‘fear of social exclusion’ and ‘expectation of reparation of reputation’ did not seem to explain the effect of the wrongfulness manipulation on the (three indicators of) intention for mediated contact. The expectation of reparation of reputation on the other hand did show a predicting influence on the

intention to mediated contact, but this variable did not have the explanatory power for the effect of the wrongfulness of the crime on the intention to mediated contact (in the three forms).

The wrongfulness of the crime did have an effect on the intention to mediated contact in general. The wrongfulness of crime did not have a significant effect on the other dependent variables, namely: intention to one-on-one mediated contact and the intention to conference mediated contact.

The fear of social exclusion was divided in three different variables. The mediation analyses pointed out that the wrongfulness of the crime had an effect on the fear of social exclusion by the community and the fear of violating moral values of family and friends. This was not the case for the fear of social exclusion by family and friends. No effects were found between the fear of social exclusion and the intention to mediated contact and the intention to conference mediated contact. One effect that was found was the fear of violating moral values of family and friends on the intention to one-on-one contact.

There were no effects of 'wrongfulness of the crime' on 'expectation of reparation of reputation' which means that perpetrators did not feel like they had to repair their reputation more when they committed a more wrongful (compared to less wrongful) crime. There was an effect of 'expectation of reparation of reputation' on the intention to mediated contact in general and on the intention to one-on-one mediated contact. Unexpectedly, there was no such effect on the intention to conference mediated contact.

Discussion

This study was conducted in order to see whether the fear of social exclusion and the expectation of reparation of reputation could explain the positive influence of wrongfulness of crime on the intention to mediated contact. By broadening the knowledge about determinants that might influence the intention of the perpetrator to engage in mediated contact, the participation rates of mediated contact might increase. This way, more victims, perpetrators and communities can benefit from the positive effects of mediated contact. This study showed that participants who had to take perspective of a perpetrator who committed a more moral reprehensible crime, reported a greater intention to participate in mediated contact in general. Results also showed that the more moral reprehensible the crime, the more fear of social exclusion the participants felt. These findings are supported by the statements of Schnabel and Nadler (2015), who claim that perpetrators can experience a threat to their moral-social image

and are therefore afraid of social exclusion of their in-group. Against expectations however, this was not found for the intention to one-on-one mediated contact and the intention to conference mediated contact. How come the perpetrators in this study felt like engaging in mediated contact in general, but not like engaging in conference mediated contact, which the perpetrators were expected to do?

An alternative explanation for these findings can be as follows: according to van Alphen (2008), damage can be separated in two categories: (1) material damage and (2) damage to the mutual relationship. The scenario's used in this study were designed so, that the perpetrator has to cope with the latter, which is the hardest form of damage to talk about: this requires opening up emotionally and it requires the perpetrator to confront him- or herself with all the damage he or she has done. Because social behavior is mostly nurture (van Alphen, 2008), the community is strict in the definition of acceptable and unacceptable behavior. Therefore, a member of society who commits unacceptable behavior will be confronted with this, and will experience different emotions during this confrontation.

One of the emotions felt during such a confrontation will most likely be shame. Nathanson (1996) states in his theory of the Compass of Shame, that shame is one of the most prominent emotions someone experiences after committing - for example - a crime. It is one of the so-called 'negative self-conscious emotions' which can definitely have an effect on decision making. According to Nathanson's theory of the Compass of Shame, the most frequent 'shame-coping style' is avoidance. Ellison, Pulos and Lennon (2006) claim that shame is an emotion that occurs in social contexts.

How is this related to the findings of this study? The perpetrator might be afraid to experience high levels of shame whilst attending conference mediated contact with the victim, the in-group of the victim, their own in-group and the mediator. So therefore, the theory of the Compass of Shame (Nathanson, 1996) can be (possibly) linked to the results found in this study. The fact that participants of this study would engage in mediated contact in general can be brought back to the explanation of the forms of mediated contact in the online survey: mediated contact in general was described with less information about the presence of others. The two forms of mediated contact were explained in more detail about the presence of others. According to Ellison, Pulos and Lennon (2006), shame is more present in social contexts, so the information about the presence of others may have discouraged participants to engage in the two forms of mediated contact.

Results of this study showed that participants who felt that they were able to repair their reputation were more intended to engage in mediated contact: expectation of reparation of reputation predicts the intention to participate in mediated contact. This was also the case for the intention to one-on-one mediated contact, but not for the intention to conference mediated contact. On the other hand, perpetrators did not have the feeling that they could repair their reputation more or better when they committed a crime high in wrongfulness, which also can be brought back to the theory of the Compass of Shame (Nathanson, 1996).

The more moral reprehensible the crime, the more fear of social exclusion by the community the perpetrators in this study felt. The fear of violating moral values of friends and family was also greater when the crime was more moral reprehensible. This is in line with the study of Schnabel and Nadler (2015). Unexpectedly, the fear of social exclusion by family and friends did not significantly increase when the perpetrator committed a more moral reprehensible crime.

The fact that the perpetrators in this study are the least afraid of social exclusion by family and friends is in line with the findings of Hirschfield and Piquero (2010) about the familiarity with the stigmatized person. The authors state that (negative) attitudes depend on the familiarity a person has with the stigmatized person. The more familiar someone is with the stigmatized person, the less negative the attitudes will be. Because the in-group is familiar with the perpetrator, the perpetrator might feel less stigmatization, less negative attitudes and is therefore less fearful of social exclusion by family and friends. According to The Social Exclusion Unit (2002), the family of perpetrators often say they are 'guilty by association'. This statement made by families of perpetrators suggests that families of perpetrators often feel co-responsible and they will therefore not exclude the perpetrator.

The other side of this argument has to deal with the moral values someone experiences. According to Rutland, Killen and Abrams (2010), a person will decide whether to exclude or not to exclude a person in their personal environment based on their moral values about the – in this case – crime the perpetrator has committed. This decision based on moral values is highly important and may therefore be more decisive than the familiarity with the perpetrator: when someone will violate personal moral values, one can decide to exclude this person from their in-group (Rutland et. al., 2010).

An interesting finding is the finding concerning the fear of violating moral values of family and friends. It is interesting, because on the one hand, the fear of social exclusion by

family and friends is not significantly present, but on the other hand, the perpetrators in this study show large fear of violating moral values of family and friends. How come the fear of violating moral values of family and friends is significantly present, but the fear of social exclusion by the same group (the family and friends) is not?

The previous mentioned argument stated in the study of Rutland et. al. (2010) may also explain this finding: people decide whether or not to exclude someone from their in-group by focusing on the moral values. Bortolotti and Jefferson (2016) invigorate this argument by stating that people often want to handle for the common good. This means that, for those being socially conditioned, people are encouraged to following the rules of the society they live in. All that people do is heavily conditioned by the society they live in, so when violating moral rules of the society the threat on their own moral-social image becomes bigger (Bortolotti & Jefferson, 2016; Schnabel & Nadler, 2015). Perpetrators might be afraid that continuously violating the moral values of family and friends might eventually lead to social exclusion. This can explain the differentiation between the fear of social exclusion by family and friends and the fear of violating moral values of family and friends.

Perpetrators who felt fear of violating moral values of family and friends were (marginally significantly) more intended to one-on-one mediated contact, but against expectations, this effect was not found for the intention to mediated contact in general and the intention to conference mediated contact. A possible explanation for this finding can be brought back to the Compass of Shame by Nathanson (1996) which was discussed earlier in this section. The anticipation of the confrontation of the conference mediated contact may be too stressful. The feelings of shame could take over and the perpetrator might wish to avoid the feelings of shame by not attending the conference mediated contact.

The manipulation conducted in this study showed expected results: the participants felt like the crime in the low condition was less moral reprehensive than the crime committed in the high condition. The participants also stated that they understood the intention of the perpetrator in the low condition more than the intention of the perpetrator in the high condition. There was one remarkable effect, which was not expected: the participants were more able to take perspective of the perpetrator who committed the more moral reprehensive crime. The participants were also less afraid of sympathizing with the perpetrator who committed the more moral reprehensive crime.

In the process of perspective taking, empathy plays a big role (Batson, Chang, Orr & Rowland, 2002). As stated by previous mentioned authors, being able to take perspective of a person is easier when there are similarities in the stories of both the persons. It is therefore possible that the participants of this study did feel more similarities in the scenario about stealing from work to buy your girlfriend expensive gifts. It can be much harder to understand how someone would feel when their mother is life-threatening ill and the family cannot afford the life-saving operation. This scenario can possible been to unrecognizable or even unthinkable for some of the participants of this study. This can result in the findings concerning the perspective taking.

The experiment in this study consisted of a manipulation of wrongfulness of a fictional crime, written in a scenario. As stated in the introduction of this report, the seriousness of the crime is measured by focusing on the wrongfulness of the crime. The other dimension of seriousness of the crime, namely the harmfulness of the crime (Warr, 1989) was disregarded in this study. This is done so, because Warr (1989) stated that the judgement of the wrongfulness of the crime is mostly done by taking social norms into account (“the fundamental aspects of human cultures”).

When we look closer into the manipulation of this study, it becomes clear that the manipulation contains three different constructs which have to be taken into account: (1) the intention of the perpetrator, (2) the thoughts about the wrongfulness of the crime by the perpetrator self and (3) the thoughts the perpetrator has on the perceived wrongfulness of the crime by family, friends and the community. It is important to state that – in this study – the intention of the perpetrator was manipulated to find out whether the wrongfulness of the crime would have an effect on the fear of social exclusion and if a greater fear of social exclusion would lead to a greater intention to mediated contact. The two other constructs were *not* manipulated in this study.

The point that has to be made here, is that the manipulation is not constructed in such a way that the participants were asked to answer the questions concerning the independent variables (e.g. Fear of Social Exclusion) in perspective of *what others will think* about the committed crime. The participants were not specifically asked to think about the perceived wrongfulness by others (family, friends and the community). It is possible that the participants made the step of thinking about the perceived wrongfulness by others themselves, partly because of the questions asked. For example, the question: “Are you, as the perpetrator of the crime, afraid that your family and friends will socially exclude you?” might have triggered the

thoughts about the perceived wrongfulness of the crime by the family and friends. However, it cannot be excluded that the participants thought about these questions with their own perception of wrongfulness in mind. The perceived wrongfulness is partly based on the moral values, which can vary from person to person (Hirschfield & Piquero, 2010). So, when participants thought about the questions from their own perception of wrongfulness, the perceived wrongfulness might not have been the same as when they thought about the perceived wrongfulness by others. When the in-group of a person would commit the same crimes, the perceived wrongfulness by the participants would be lower, which would influence the answers. The participants would probably rate the wrongfulness of crime and the fear of social exclusion lower, which could influence the intention to engage in mediated contact. There will be an inconsistency between the perceived wrongfulness of the participant and the perceived wrongfulness of others.

For future research, it thus might be important to include a briefing for the participants where they are informed that it is important to think about the perceived wrongfulness of the crime by others whilst completing the survey.

This study distinguishes itself by the use of wrongfulness of crime in order to see if participants would engage more in mediated contact after committing a more moral reprehensible crime, which was not done before. It is unique in the studies concerning mediated contact between perpetrators and victims, that participants were asked to take perspective of the *perpetrator*, that there was a manipulation of the wrongfulness of the crime, and that the fear of social exclusion and the expectation of reparation of reputation were used to explain the expected positive effect of wrongfulness of crime on the intention to mediated contact.

The results showed that the more moral reprehensible the crime is, the more people intend mediated contact with their victim. As described earlier, the fear of social exclusion and the expectation of reparation of reputation did not have the expected predictable influence of wrongfulness of crime on the intention to mediated contact. In this study, the fear of social exclusion and the expectation of reparation of reputation were expected to explain the effect of wrongfulness of crime on the intention to mediated contact. It might be possible that the fear of social exclusion is not a mediator in this research model, but a moderator. This means that wrongfulness of crime might lead to greater intention to mediated contact by the perpetrator, *provided that* the perpetrator experiences fear of social exclusion. When looking at the correlations, this might be a legit alternative explanation for this research model: the

participants were more intended to mediated contact whilst experiencing fear of social exclusion. For future research, it might be interesting to examine if fear of social exclusion is indeed not a predictor of the intention to mediated contact after committing a more wrongfulness crime, but an interactor between the constructs.

The sample of this study might also have influenced the results of this study. First, in the low wrongfulness condition were more participants who stated that someone in their personal environment was a victim of a crime than in the high wrongfulness condition. The participants who experienced someone in their personal environment as being a victim of a crime might have experienced the conflict that the victimization entails. According to Feeney and Karantzas (2016), avoidance is a common coping mechanism after experiencing conflict. In other words: the participants might not be willing to engage in mediated contact in order to avoid the conflict they once experienced.

Second, two-third of the sample ($N = 121$) was female. According to Stylianou (2003) males and females do rate seriousness of crimes differently. Women mostly rate crimes and offences more serious than men. In this study, most of the participants were studying on university- and/or college educational level. In the study of Rossi, Waite, Bose and Berk (1974), education was correlated with the seriousness ratings. Young, educated people are more familiar with the normative values and/or structure and rate offences therefore higher in seriousness. The sample in this study thus might have been too homogeneous to display a representative selection of the population.

By conducting this study, small steps are taken on the road to full (and/or completer) knowledge about mediated contact and determinants that influence the intention of perpetrators to engage in mediated contact. Wrongfulness of crime has proven to have some influence on the intention of the perpetrator to engage in mediated contact. Another construct that wrongfulness of crime did have an effect on, was the fear of social exclusion. Perpetrators also were more intended to (one-on-one) mediated contact when they had higher expectations of reparation of their reputation. The findings of this study provide guidelines for future research about the determinants that influence perpetrators' intention to engage in mediated contact. On the long term, participation rates of mediated contact might increase when the determinants are taken into account.

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Appendices

- Appendix 1:** Informed consent.
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- Appendix 3:** Briefing for the scenario.
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Appendix 1: Informed consent.

Beste deelnemer,

In dit onderzoek staat bemiddeling tussen slachtoffers en daders na een misdrijf centraal. Slachtoffer-dader bemiddeling valt onder ‘restorative justice’. Dit is een verzamelnaam voor verschillende methoden die zowel het slachtoffer als de dader kunnen helpen in het leven na de misdaad, en het verwerken van de misdaad. Deze bemiddeling is ten alle tijden vrijwillig en wordt geleid door getrainde bemiddelaars.

Allereerst verschijnen er een aantal vragen die betrekking hebben op uzelf. Vervolgens zal u een fictieve casus te lezen krijgen. U wordt gevraagd deze casus en de bijbehorende uitleg over de casus aandachtig en rustig door te lezen. Na het deze van de casus zullen hierover verschillende vragen gesteld worden.

Het invullen van dit online experiment kost ongeveer 15 minuten van uw tijd. Uw deelname is vrijwillig en u kunt op ieder moment, zonder aangegeven reden, stoppen met het experiment. Uw gegevens worden op anonieme wijze verwerkt en niet geleverd aan derden, niemand kan achterhalen wie u bent. Wanneer u op de button ‘>>’ klikt, geeft u aan voldoende geïnformeerd te zijn en in te stemmen met deelname aan dit onderzoek.

Bij vragen of verdere interesse in het onderzoek kunt u mailen naar maximevanvelzen@gmail.com.

Alvast bedankt voor uw medewerking!

Maxime van Velzen
Bachelor Psychologie
Universiteit Twente
2016

Appendix 2: Questionnaire self-monitoring.

Onderstaand verschijnen diverse stellingen die u kunt beantwoorden aan de hand van de bijgevoegde antwoordschaal.

	Helemaal oneens	Oneens	Niet oneens/niet eens	Eens	Helemaal eens
Soms denk ik dat ik me te druk maak om de mening van andere mensen	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ik maak me druk over de indruk die ik maak op mensen	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ik ben bang dat mensen iets op mij aan te merken hebben	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ik ben bang voor de meningen die anderen over mij hebben	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Wanneer ik met iemand praat, maak ik me druk over wat hij/zij van mij vindt	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ik ben bang dat mensen mij niet goedkeuren	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ik maak me vaak druk om de indruk die ik maak	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ik maak me zorgen of mensen mijn tekortkomingen zien	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ik maak me druk over wat mensen van me vinden, ook als ik weet dat dat geen verschil maakt	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ik vind het vervelend als mensen een slechte mening over mij hebben	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ik maak me vaak druk over het feit dat ik iets verkeerd doe of iets verkeerd zeg	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Wanneer iemand mij beoordeelt, vind ik dat vervelend	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Appendix 3: Briefing for the scenario.

Op de nu volgende pagina zal een fictieve casus getoond worden. In deze casus wordt gesproken over een jonge werknemer van een juwelier. Deze jonge werknemer van 24 jaar oud studeert en heeft een bijbaan bij de juwelier. Met zijn familie en vrienden heeft hij een sterke band. Zijn vrienden zijn, net als de jonge werknemer, gedreven wanneer het studie en toekomst betreft: zij werken allen hard om hun doelen te bereiken. Binnen de familie is altijd hard gestudeerd, wordt er geleefd naar normen en waarden en leeft iedereen harmonieus samen.

Probeer u zich nu tijdens het lezen van de casus voor te stellen dat u zelf de jonge werknemer bent, en de bovenstaande informatie hierin mee te nemen. Neem rustig uw tijd om de casus door te nemen en het perspectief van de jonge werknemer in u op te nemen. Na het lezen van de casus zullen een aantal vragen over de casus worden gesteld.

Appendix 4: The scenario's used in the online experiment.

Scenario used in the low wrongfulness condition:

Gisteren ontving de juwelier waar jij werkt een nieuwe levering producten ter waarde van ongeveer 100.000 euro. Jij als jonge medewerker zag dit gebeuren. Jouw moeder lijdt aan een ernstige ziekte en moet geopereerd worden. De operatie is erg duur en je familie kan dit geld niet uit eigen zak opbrengen. Met een oproep op sociale media heb je tevergeefs een poging gedaan geld in te zamelen voor de operatie van je moeder: helaas was de opbrengst te laag. Je zag geen andere mogelijkheid meer: afgelopen nacht heb je bij de juwelier ingebroken. Je wilde iets van het nieuwe waar stelen om hiermee de operatie die van levensbelang is voor je moeder te financieren. De bewaker betrapte je, maar je hebt deze neergeslagen en je ontsnapte. Je baas heeft je aangegeven bij de politie, en op dit moment ben je in afwachting van je straf. Je familie en vrienden hebben via de politie te horen gekregen waarom je bent opgepakt en zij zijn hier erg van geschrokken. Tot dusverre weet je nog niet hoe je familie en vrienden gaan reageren.

Scenario used in the high wrongfulness condition:

Gisteren ontving de juwelier waar jij werkt een nieuwe levering producten ter waarde van ongeveer 100.000 euro. Jij als jonge medewerker zag dit gebeuren. Sinds een korte tijd heb je een vriendin, waarop je graag een goede indruk maakt. Je weet dat je vriendin gek is op mooie kleding, exclusieve merken en dure sieraden: iets wat jij je eigenlijk niet kan veroorloven. Om toch indruk te maken op je vriendin nam je het besluit in te breken bij de juwelier. Je wilde iets van het nieuwe waar stelen om hiermee toch dure cadeaus voor je vriendin te kunnen kopen. De bewaker betrapte je, maar je hebt deze neergeslagen en je ontsnapte. Je baas heeft je aangegeven bij de politie, en op dit moment ben je in afwachting van je straf. Je familie en vrienden hebben via de politie te horen gekregen waarom je bent opgepakt en zij zijn hier erg van geschrokken. Tot dusverre weet je nog niet hoe je familie en vrienden gaan reageren.

Appendix 5: Questionnaire manipulation check.

Nu volgen een aantal vragen over het misdrijf dat u net gelezen heeft. U kunt deze vragen beantwoorden door gebruik te maken van de antwoordschaal die getoond wordt bij de vraag.

Hoe erg vond u het misdrijf?

Helemaal niet erg Niet erg Neutraal Erg Heel erg

Begrijpt u de intentie van de dader?

Nee, helemaal niet Nee Neutraal Ja Ja, helemaal

Onderstaande vragen hebben te maken met de mate van morele verwerpelijkheid van het misdrijf. Bij het beantwoorden van deze vragen kunt u nagaan in hoeverre het beschreven misdrijf ingaat tegen uw eigen morele waarden. Gaat het misdrijf sterk in tegen uw eigen morele waarden? Dan is de morele verwerpelijkheid van het misdrijf tevens hoog. Gaat het beschreven misdrijf niet in tegen uw morele waarden? Dan is de morele verwerpelijkheid van het misdrijf niet hoog.

Hoe moreel verwerpelijk vond u het beschreven misdrijf?

Helemaal niet moreel verwerpelijk Niet moreel verwerpelijk Neutraal Moreel verwerpelijk Erg moreel verwerpelijk

Hoe moreel verwerpelijk verwacht u dat de familie en vrienden van de dader dit misdrijf vinden?

Helemaal niet moreel verwerpelijk Niet moreel verwerpelijk Neutraal Moreel verwerpelijk Erg moreel verwerpelijk

Appendix 6: Questionnaire Fear of Social Exclusion.

Nu volgen een aantal vragen over het misdrijf dat u net gelezen heeft. U kunt deze vragen beantwoorden door gebruik te maken van de antwoordschaal naast de vraag.

	Helemaal niet bang	Niet bang	Neutraal	Bang	Heel bang
Bent u als dader bang dat uw familie en vrienden, zoals eerder omschreven, uw daad afkeuren?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Bent u als dader bang dat de maatschappij uw daad afkeurt?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Bent u als dader bang dat u de morele waarden van de samenleving hebt overtreden door uitvoering van uw daad?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Bent u als dader bang dat u de morele waarden van uw familie en vrienden, zoals eerder beschreven, hebt overschreden door uitvoering van uw daad?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Bent u als dader bang dat uw familie en vrienden het contact met u verbreken, nadat u dit misdrijf heeft gepleegd?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Bent u als dader bang gestigmatiseerd te worden door de maatschappij door uitvoering van uw daad?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Bent u als dader bang dat u, naar aanleiding van uw daad, sociaal buitengesloten zal worden door de maatschappij?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Bent u als dader bang dat uw familie en vrienden u laten vallen, nadat u dit misdrijf heeft gepleegd?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Bent u als dader bang dat u wordt buitengesloten door uw familie en vrienden, zoals eerder omschreven, vanwege de daad die u heeft gepleegd?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Bent u als dader bang dat u wordt buitengesloten door de maatschappij vanwege de daad die u heeft gepleegd?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Bent u als dader bang gestigmatiseerd te worden door uw familie en vrienden, zoals eerder omschreven, door uitvoering van uw daad?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Bent u als dader bang dat u, naar aanleiding van uw daad, sociaal buitengesloten zal worden door familie en vrienden, zoals eerder omschreven?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Bent u als dader bang dat uw familie en vrienden u zullen gaan negeren, nadat u dit misdrijf hebt gepleegd?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Appendix 7: Explanation about mediated contact.

In dit onderzoek staat slachtoffer-dader bemiddeling centraal. Slachtoffer-dader bemiddeling valt onder ‘restorative justice’, een verzamelnaam voor verschillende methoden die zowel het slachtoffer als de dader kunnen helpen in het verwerken van het misdrijf en het verwerken van de gevolgen van het misdrijf. Dit kan beide partijen helpen het misdrijf los te laten. Slachtoffer-dader bemiddeling is een bemiddeld contact tussen slachtoffers en daders van misdrijven.

Slachtoffer-dader bemiddeling heeft verschillende kenmerken. Zo vindt slachtoffer-dader bemiddeling altijd plaats onder begeleiding van een professioneel getrainde mediator. Deelname aan slachtoffer-dader bemiddeling is te allen tijde vrijwillig voor zowel het slachtoffer als de dader: wanneer één van de partijen aangeeft niet open te staan voor bemiddeling, gaat de bemiddeling dan ook niet door. Het initiatief voor slachtoffer-dader bemiddeling kan van zowel het slachtoffer als de dader komen. De gesprekken die gevoerd worden tussen het slachtoffer en de dader gedurende het bemiddeld contact zijn vertrouwelijk.

De nu volgende vragen en stellingen zullen te maken hebben met bemiddeld contact. Ik vraag u hierbij wederom de vragen te beantwoorden met in uw achterhoofd de gedachte dat u de dader van het door u gelezen misdrijf bent.

Appendix 8: Questionnaire intention to mediated contact

Als dader van dit misdrijf denk ik dat bemiddeld contact met de winkelier en de bewaker voor mij ...

	Helemaal oneens	Oneens	Neutraal	Eens	Helemaal eens
... nuttig is	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
... waardevol is	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
... zinvol is	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
... schadelijk is	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
... belangrijk is	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
... nadelig is	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Als dader van dit misdrijf denk ik dat mijn vrienden en familie bemiddeld contact voor mij ...

	Helemaal oneens	Oneens	Neutraal	Eens	Helemaal eens
... nuttig vinden	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
... waardevol vinden	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
... zinvol vinden	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
... schadelijk vinden	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
... belangrijk vinden	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
... nadelig vinden	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Als dader van dit misdrijf verwacht ik dat bemiddeld contact met de winkelier en de bewaker ...

	Helemaal oneens	Oneens	Neutraal	Eens	Helemaal eens
... mij rust biedt	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
... mij een mogelijkheid beidt om sociale buitensluiting te voorkomen of verhelpen	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
... een mogelijkheid beidt tot het tonen van berouw	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
... een mogelijkheid beidt om mijn reputatie bij de maatschappij, omgeving van het slachtoffer en eigen omgeving te repareren	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Als dader van dit misdrijf ...

	Helemaal oneens	Oneens	Neutraal	Eens	Helemaal eens
... voel ik mij ten opzichte van de slachtoffers (de winkelier en de bewaker) gemotiveerd om bemiddeld contact met het slachtoffer aan te gaan.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
... voel ik mij ten opzichte van mijn vrienden en familie gemotiveerd om bemiddeld contact	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Als dader van dit misdrijf ...

	Helemaal oneens	Oneens	Neutraal	Eens	Helemaal eens
... zou ik initiatief nemen tot bemiddeld contact met het slachtoffers (de winkelier en de bewaker)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
... zou ik ingaan op het initiatief van de slachtoffers om bemiddeld contact aan te gaan	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Appendix 9: Explanation about the forms of mediated contact.

Bemiddeld contact kan op meerdere manieren plaatsvinden: er kan sprake zijn van één-op-één contact tussen slachtoffer en dader, en er kan sprake zijn van conference-contact.

Eén-op-één bemiddeld contact

Eén-op-één contact betreft direct contact tussen het slachtoffer en de dader met de aanwezigheid van een mediator. Dit betekent dat het slachtoffer en de dader in dezelfde ruimte met elkaar in contact komen. Zij zullen ieder plaatsnemen, waarbij een professioneel opgeleide mediator het gesprek begeleidt. De bemiddelaar is neutraal en stelt de wensen en behoefte van beide partijen centraal.

Conference contact

Bemiddeld contact tussen het slachtoffer en de dader, waarbij de naaste omgeving van zoals slachtoffer als dader tevens aanwezig is. Bij deze vorm van bemiddeld contact zijn er meerdere mensen aanwezig: de familie en vrienden van het slachtoffer nemen plaats, en de familie en vrienden van de dader nemen plaats. Samen met een professioneel opgeleide mediator wordt het gesprek gevoerd, waarbij iedereen inspraak heeft. De bemiddelaar is neutraal en stelt de wensen en behoefte van beide partijen centraal.

De nu volgende vragen en stellingen zullen te maken hebben met bemiddeld contact. Ik vraag u hierbij wederom de vragen te beantwoorden met in uw achterhoofd de gedachte dat u de dader van het door u gelezen misdrijf bent.

Appendix 10: Questionnaire intention to both forms of mediated contact.

Geef hieronder aan in hoeverre u als dader van het misdrijf deel zou willen nemen aan de volgende vormen van bemiddeld contact met de winkelier en de bewaker

	Helemaal niet	Niet	Neutraal	Zeker	Ze zeker
... één-op-één bemiddeld contact met het slachtoffer	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
... conference bemiddeld contact met het slachtoffer	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Appendix 11: Questionnaire perspective taking.

Nu zullen er een aantal stellingen volgen. U kunt aan de hand van de antwoordschaal naast de stellingen aangeven in hoeverre u het eens bent met deze stellingen.

	Helemaal oneens	Oneens	Neutraal	Eens	Helemaal eens
Ik vond het moeilijk om me in te leven in de jonge werknemer	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ik vond het moeilijk om de menselijke kant van de jonge werknemer te zien	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ik was bang dat als ik me te veel in de jonge werknemer zou verplaatsen, ik te veel sympathie voor hem op zou brengen	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ik heb me niet kunnen inleven in de jonge werknemer, omdat ik op geen enkele manier sympathie wilde voelen voor hem	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ik wilde mij niet inleven in de jonge werknemer, omdat ik bang was zijn daad daarmee goed te praten	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Appendix 12: Questionnaire demographic questions.

Tot slot zullen en aantal afsluitende vragen worden gesteld. U wordt verzocht deze vragen zo waarheidsgetrouw mogelijk in te vullen.

Wat is uw geslacht?

- Man
- Vrouw

Wat is uw leeftijd?

Wat is uw hoogst genoten opleiding?

- Basisonderwijs
- Lager onderwijs (lbo, mavo, vmbo, mbo)
- Middelbaar onderwijs (havo/vwo)
- Hoger onderwijs (hbo)
- Wetenschappelijk onderwijs (wo)

Had u voorafgaand aan dit experiment ooit gehoord van slachtoffer-dader bemiddeling?

- Ja
- Nee

Bent u ooit zelf het slachtoffer van een misdrijf geweest?

- Ja
- Nee

Is iemand in uw naaste omgeving ooit slachtoffer van een misdrijf geweest?

- Ja
- Nee

Bent u ooit zelf dader van een misdrijf geweest?

- Ja
- Nee

Is iemand in uw naaste omgeving ooit dader van een misdrijf geweest?

- Ja
- Nee

In hoeverre heeft u alle vragen serieus gelezen en beantwoordt?

- | | | | | |
|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| Helemaal niet serieus | Niet serieus | Neutraal | Serieus | Heel serieus |
| <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

Appendix 13: Debriefing.

Dit is het einde van dit onderzoek waarbij gebruik werd gemaakt van een fictieve casus. Bij vragen, opmerkingen of andere noodzakelijkheden kunt u mailen naar maximevanvelzen@gmail.com. U wordt verzocht op de pijltjes te klikken, zodat uw gegevens op de correcte wijze worden verwerkt. Vriendelijk bedankt voor uw medewerking!

Appendix 14: The pilot study.

Onderstaand verschijnen diverse stellingen die u kunt beantwoorden aan de hand van de bijgevoegde antwoordschaal, waarin 1 staat voor ‘helemaal niet eens’ en 4 staat voor ‘helemaal eens’.

Soms denk ik dat ik me te druk maak over de mening van andere mensen.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	1	2	3	4
Ik maak me druk over de indruk die ik maak op mensen.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	1	2	3	4
Ik ben bang dat mensen iets op mij aan te merken hebben.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	1	2	3	4
Ik ben bang voor de meningen die anderen over mij hebben	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	1	2	3	4
Wanneer ik met iemand praat, maak ik mij druk over wat zij van mij vinden.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	1	2	3	4
Ik ben bang dat andere mensen mij niet goedkeuren.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	1	2	3	4
Ik maak me vaak druk over de indruk die ik maak.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	1	2	3	4
Ik maak me vaak zorgen of mensen mijn tekortkomingen zien.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	1	2	3	4
Ik maak me druk over wat mensen van me vinden, ook al weet ik dat het geen verschil maakt.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	1	2	3	4
Ik vind het vervelend als mensen een slechte mening over mij hebben.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	1	2	3	4
Ik maak me vaak druk over het feit dat ik iets verkeerd doe of zeg.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	1	2	3	4
Wanneer ik weet dat iemand mij beoordeeld, vind ik dat vervelend.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	1	2	3	4

Op de nu volgende pagina zal een casus getoond worden. In deze casus wordt gesproken over een jonge werknemer van een juwelier. Deze jonge werknemer van 24 jaar oud studeert en heeft een bijbaan bij de juwelier. Met zijn familie en vrienden heeft hij een sterke band. Zijn vrienden zijn, net als de jonge werknemer, gedreven wanneer het studie en toekomst betreft: zij werken allen hard om hun doelen te bereiken. Binnen de familie is altijd hard gestudeerd, wordt er geleefd naar normen en waarden en leeft iedereen harmonieus samen.

Probeer u zich nu tijdens het lezen van de casus voor te stellen dat u zelf de jonge werknemer bent, en deze informatie hierin mee te nemen. Neem rustig uw tijd om de casus door te nemen en het perspectief van de jonge werknemer in u op te nemen. Na het lezen van de casus zullen een aantal vragen over de casus worden gesteld.

Used in the low wrongfulness condition:

Gisteren ontving de juwelier waar jij werkt een nieuwe levering producten ter waarde van ongeveer 100.000 euro. Jij als jonge medewerker zag dit gebeuren. Jouw moeder lijdt aan een ernstige ziekte en moet geopereerd worden. De operatie is erg duur en je familie kan dit geld niet uit eigen zak opbrengen. Met een oproep op sociale media heb je tevergeefs een poging gedaan geld in te zamelen voor de operatie van je moeder: helaas was de opbrengst te laag. Je zag geen andere mogelijkheid meer: afgelopen nacht heb je bij de juwelier ingebroken. Je wilde iets van het nieuwe waar stelen om hiermee de operatie die van levensbelang is voor je moeder te financieren. De bewaker betrapte je, maar je hebt deze neergeslagen en je ontsnapte. Je baas heeft je aangegeven bij de politie, en op dit moment ben je in afwachting van je straf. Je familie en vrienden hebben via de politie te horen gekregen waarom je bent opgepakt en zij zijn hier erg van geschrokken. Tot dusverre weet je nog niet hoe je familie en vrienden erop gaan reageren.

Used in the high wrongfulness condition:

Gisteren ontving de juwelier waar jij werkt een nieuwe levering producten ter waarde van ongeveer 100.000 euro. Jij als jonge medewerker zag dit gebeuren. Sinds een korte tijd heb je een vriendin, waarop je graag een goede indruk maakt. Je weet dat je vriendin gek is op mooie kleding, exclusieve merken en dure sieraden: iets wat jij je eigenlijk niet kan veroorloven. Om toch indruk te maken op je vriendin nam je het besluit in te breken bij de juwelier. Je wilde iets van het nieuwe waar stelen om hiermee toch dure cadeaus voor je vriendin te kunnen kopen. De bewaker betrapte je, maar je hebt deze neergeslagen en je ontsnapte. Je baas heeft je aangegeven bij de politie, en op dit moment ben je in afwachting van je straf. Je familie en vrienden hebben via de politie te horen gekregen waarom je bent opgepakt en zij zijn hier erg van geschrokken. Tot dusverre weet je nog niet hoe je familie en vrienden erop gaan reageren.

Nu volgen een aantal vragen over de case die u net gelezen heeft. U kunt deze vragen beantwoorden door gebruik te maken van de antwoordschaal onder de vraag.

1. “Hoe erg vond u het delict?” (0 = niet erg, 4 = heel erg)

0 1 2 3 4

2. “Hoe moreel verwerpelijk* vond u het delict?” (0 = niet moreel verwerpelijk, 4 = heel moreel verwerpelijk)

0 1 2 3 4

3. “Hoe moreel verwerpelijk verwacht u dat de maatschappij dit delict vindt?” (0 = niet moreel verwerpelijk, 4 = heel moreel verwerpelijk)

0 1 2 3 4

4. “Hoe moreel verwerpelijk verwacht u dat de familie en vrienden van de dader dit delict vinden?” (0 = niet moreel verwerpelijk, 4 = heel moreel verwerpelijk)

0 1 2 3 4

5. “Begrijpt u de intentie van de dader?”

0 1 2 3 4

* Noot: bij het beantwoorden van deze vraag kunt u nagaan in hoeverre het delict beschreven in de case ingaat tegen uw eigen morele waarden. Is dit hoog, dan is de morele verwerpelijkheid van dit delict tevens hoog.

Nu volgen enkele vragen en stellingen over de case die u net gelezen heeft. U kunt deze vragen beantwoorden door gebruik te maken van de antwoordschaal onder de vraag.

1. “Als dader denk ik dat de maatschappij deze daad afkeurt.”
2. “Als dader denk ik dat mijn familie en vrienden, zoals eerder omschreven, deze daad afkeuren.”
3. “Bent u als dader bang dat de maatschappij uw daad afkeurt?”
4. “Bent u als dader bang dat uw familie en vrienden, zoals eerder omschreven, uw daad afkeuren?”
5. “Als dader denk ik dat ik de morele waarden van mijn familie en vrienden, zoals eerder omschreven, heb overschreden door uitvoering van mijn daad.”
6. “Bent u als dader bang dat u de morele waarden van uw familie en vrienden, zoals eerder beschreven, hebt overschreden door uitvoering van uw daad?”
7. “Als dader denk ik dat mijn familie en vrienden, zoals eerder omschreven, zich afsluiten voor daders van daden zoals de mijne.”
8. “Bent u als dader bang dat u wordt buitengesloten door de maatschappij vanwege de daad die u heeft gepleegd?”
9. “Bent u als dader bang dat u wordt buitengesloten door uw familie en vrienden, zoals eerder omschreven, vanwege de daad die u heeft gepleegd?”

10. “Als dader denk ik dat mijn familie en vrienden, zoals eerder omschreven, gestigmatiseerde denkbeelden hebben over daders van daden zoals de mijne.”
11. “Bent u als dader bang gestigmatiseerd te worden door uw familie en vrienden, zoals eerder omschreven, door uitvoering van uw daad?”
12. “Bent u als dader bang dat u, naar aanleiding van uw daad, sociaal buitengesloten zal worden door uw familie en vrienden, zoals eerder omschreven?”
13. ‘Bent u als dader bang dat uw familie en vrienden u laten vallen, nadat u dit misdrijf heeft gepleegd?’
14. “Bent u als dader bang dat uw familie en vrienden het contact met u verbreken, nadat u dit misdrijf heeft gepleegd?”
15. “Bent u als dader bang dat uw familie en vrienden u zullen gaan negeren, nadat u dit misdrijf heeft gepleegd?”

Nu zullen er een aantal stellingen volgen. U aangeven in hoeverre u het met de stelling eens bent door een antwoord op de schaal van 0 tot 4 te geven, waarbij 0 staat voor ‘helemaal niet eens’ en 4 staat voor ‘helemaal eens’.

Ik vond het moeilijk om me in te leven in de jonge werknemer.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	0	1	2	3	4
Ik vond het moeilijk om de menselijke kant van de jonge werknemer te zien.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	0	1	2	3	4
Ik was bang dat als ik me te veel in de jonge werknemer zou verplaatsen, ik te veel sympathie voor hem op zou brengen.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	0	1	2	3	4
Ik heb me niet kunnen leven in de jonge werknemer, omdat ik op geen enkele manier sympathie wilde voelen voor hem.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	0	1	2	3	4
Ik wilde mij niet verplaatsen in de jonge werknemer omdat ik bang was zijn daad daarmee goed te praten.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	0	1	2	3	4