Adolescents' Perception of Illegal Music Downloads from the Internet: An Empirical Investigation of Israeli High School Students' Moral Attitude and Behaviour

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ABSTRACT
This study examined the various aspects of adolescents downloading music from the Internet. As of the present time (2013), no comprehensive study has been done among Israeli adolescents with regard to music downloading from the Internet. The present study examined the correlation between adolescents’ moral attitude towards music downloading and the extent of their actual engagement in the activity. We found that more than 80% of the participants are involved in illegal music downloading, while gender, age, religiosity, Internet experience and average daily Internet use influence the frequency of downloading. We found that those who adhere to religious practices tend to illegally download less often than others. Long hours of internet surfing and rich internet experience raise the tendency to illegally download music. Age and gender were found to have only a minimal affect, if any, on the phenomenon. This behavior is explained in various manners, including the perception of the act (by the adolescents) as one that is accepted by society. Furthermore, the chance of getting caught and suffering any consequences is minimal, thus the deterrent hardly exists.

Keywords
Moral judgment, adolescents, illegal music downloads

INTRODUCTION
Digital music piracy by private people is a relatively new phenomenon. Technological development has dramatically affected the behavior patterns and music consumption culture of both adults and adolescents (Ulsperger, Hodges & Paul 2010). A culture, which started with the physical collection of records, then tapes and disks, changed when it became possible to privately duplicate music. The trend, which started in the 1970's when the use of tapes became common, expanded with the availability of CD burners, and grew even more with the transition to MP3 files, with adolescents collecting digital files and listening to music from mobile devices, such as cell phones, which are usually close at hand (Kinnally, Lacayo, McClung & Sapolsky, 2008). The technological developments, which allow the easy downloading of files, are accompanied by a social Internetwork, which supports and encourages sharing. Added to this, is the general attitude of many against the music industry's gains and a feeling of wanting to 'teach the industry a lesson'. The availability of the music files and the ease of downloading contribute to the surfer's feelings that they have the right to download this media without paying (Rump, 2011).

Studies from the last decade among adults and college students in the United States, point to close to 90% of Internet users who are involved in downloading music files from the Internet without paying for them and with no regard for the breach of artist copyrights (Kinnelly et al, 2008). Another study points to 74.5% of Internet users who are involved in music downloading, with no differences between genders (Robertson, McNail, Green & Roberts, 2012). The data shows that downloading music from the Internet is widespread. In Israel, a number of studies have been done among adolescents. The data shows that 60% of 15-24 year olds download music and movies from the Internet. As the age rises the percentage of involvement decreases. However, no gender differences were revealed (Zoref, 2010). It appears that, as in the United States, the phenomenon among the Israeli adolescents is widespread.

The music industry is well aware of the large percentage of illegal downloading of music from the Internet. The industry fights the phenomenon in various ways, including legal prosecution. This activity had not brought any change.
in the population's position regarding the legitimacy of downloading, nor has it decreased the extent of the phenomenon. (Ulsperger, 2010). Rather, the phenomenon continues to grow as does the financial damage to the artists. It is assumed that 90% of the downloading of music from the Internet is illegal (Bellemare & Holmberg, 2010; Kinnally et al, 2008; Rump, 2011). One possible explanation for the failure of the legal struggle may be that students do not place much importance on the legal issue as the chances of getting caught is minimal (Robertson et al. 2012; Wingrove, Korpas & Weisz, 2011). The students motivation to download music is related to the ease of downloading; the endless available variety; the desire for immediacy; the financial gain; the feeling that the artists are profiting enough and will not be harmed by the act and may even profit from the exposure and the low risk of getting caught or being made to pay any price for the act (Bellemare & Holmberg, 2010; Kinnally et al, 2008; Rump, 2011; Wingrove et al. 2011).

There are those who claim that people do things on the Internet that they would never consider in face to face situations, with many reasons being given. One such reason is an accepted behavioral code in this environment. Another reason mentioned by researchers is the lack of social indications, such as voice and body language, which exist in face to face situations but are absent in the virtual environment. This is true, even more so, when the activities are anonymous. The animosity of the Internet and the absence of social feedback loosen Internet users restraints. (Rheingold, 1994). The treatment of the environment as something surreal, as a game or an intellectual challenge, harms moral judgment (Stewart, 2000). Some claim that the difficulty to relate an illegal act to a specific person, thus the difficulty to punish, increases illegal activity (Adam, 2002; Willard, 1998). Willard (2004) summarizes the reasons for the vast immoral behavior in the Internet environment:

- You can't see me – The Internet users feel invisible and have the feeling they are not really performing the acts, rather a virtual persona, not related to reality.
- I can't see you – The Internet users are not given enough information regarding the results of their actions. They are not aware when they hurt someone else.
- Everybody does it – the behavior is accepted.

A review of studies on downloading music from the Internet, points to the relevance of social factors and to the anonymity of the Internet as encouraging the phenomenon of illegal downloading (Williams, Nicholas & Rowlands, 2010). Himman (2005) argues that most people would not dream of taking a disk from a friend's desk without permission. But, if the disk is on an Internet site, there is definitely a possibility that someone would take it, even without permission. The difference is between a tangible object, that when taken, leaves its owner without his property (he will not have the disk anymore). The owner of a virtual article, however, will not even realize the object was taken from him, because he still has the original. People assume that if an item is available on the Internet, it is free for one and all. Add to that, the fact that most music fans are not personally acquainted with the people who own the copyrights to the songs they download.

While shoplifting a disk from a store is clearly considered illegal, many people are ambivalent about music downloading (Ulsperger, 2010). A study conducted among college students in the U.S., found that while students tended to be critical of shoplifting disks from a store they were indifferent to illegal downloading of music (Wingrove et al. 2011).

One of the important components in the study of music downloading is the moral judgment in this issue, in comparison to moral judgment in a parallel real life situation. In order to analyze the attitude of adolescents towards moral dilemmas dealing with music, we used Addad's model (1988) and Addad & Leslau's (1989) model to measure moral judgment. According to Addad (1988) a moral profile is a combination of reasoning and ethical decision. One's judgment does not depend only on one's moral level, but also on environmental factors. Therefore, the same person may adopt different moral stances in different situations. Only people with the highest moral standards will resolve most dilemmas using the highest moral standards.

The 'moral-judgment profile' presents the frequency of choosing the various judgment types. It is composed of five judgment types:

**Humane-judgment** – also termed "moral-judgment". This type of judgment is based on the perception that justice is a supreme value which does not differentiate between gender, age, race or religion.

**Self-Interest Judgment** – egocentric judgment, driven by narrow personal needs and desires.

**Normative Judgment** – judgment driven by social norms, a type of social based egoism.

**Lack of Judgment** – judgment by fact-stating, which points to a lack of personal judgment as the existing norm receives automatic approval.

**Ambivalent Judgment** – a judgment which confronts opposing needs, such as personal needs versus social needs, without the ability to resolve between them. Addad (1988) referred to this type of judgment as closer to "humane-judgment" than the other three types of judgment.

In many cases, moral values are conservative and slow to change, while technology is essentially based on change and quick innovations. This discrepancy between moral values and technology sometimes makes it impossible for moral values to adapt to new technologies and a gap is created. Moor's (1985) revolutionary study claims that computers supply us with capabilities that were not
previously available to mankind. However, frequently there is no clear policy regarding how to behave with the pertinent skills. There is also the possibility of a condition where policies and ethics exist but they do not cope well enough with the new types of activities and skills.

The accepted moral norms in the real world are limited to the reality. These norms cannot provide automatic answers to moral situations in the information society in the virtual environment for they may be irrelevant in the virtual world (Cavalier, 2005). Because the passage from the industrial age to the information society was not a conscious or planned change, there is concern regarding a gap in the application of morals in society. One possible solution to this concern is to consider that the dilemmas in the information environment are only a different representation of dilemmas which existed prior to the technological age, the problem being that people do not know how to apply known moral norms to this new environment (Vioskounsky, 2004). Another possibility is to consider that we are now faced with a new set of dilemmas and ways of reasoning and the proper norms for this environment have not yet developed (Baum, 2005). A third possibility is a combination of the first two (DeGeorge, 2002). Another possible explanation may be that people know what the accepted moral code is, but they choose to ignore it because of the anonymity and the small chance of actually getting caught (Baum, 2005).

As previous findings tie moral judgment to gender, age and religiosity, we assume that this research as well, will find a correlation between the attitudes towards music downloading to these variables. Studies point to correlations between moral judgment and gender (Bandura, 1986; Bull, 1969; Gilligan, 1977, 1987), age (Addad, 2002; Colby, Kohlberg, Gibbs & Lieberman, 1983; Rest, 1979, 1986; Saelen & Markovits, 2008; Thoma, 1986) and religiosity (Bloodgood, Turnley & Mudrack, 2008; Cottone, Drucker & Javier, 2007; Ferrari & Okamoto, 2003; King & Furroow, 2004; Parmatech, Hoegl & Cullen, 2008). These studies support arguments that moral judgment is higher among women and the orthodox and that it rises with age. Until now, we don't know about other studies that focused on the correlation between moral judgment and Internet experience (such as average daily Internet use).

Addad & Leslau (1990) found a correlation between moral standards and actual behavior. They found a positive correlation between the frequency of immoral judgment and illegal behavior. However, studies which examined music downloading found contradictory findings with relation to moral judgment. Some studies found that students, who believed that downloading music was immoral, did so less frequently than students who did not share these scruples (Bellemare & Holmberg 2010; Wingrove et al. 2011). Other studies found that moral judgment is less relevant to the decision to download music than are social factors and anonymity, which frees Internet users from conventional behavior (Alutchuller & Benbunan-Fich, 2009; Williams et al. 2010).

Most of the above mentioned studies, were not carried out on youth of ages relevant to our research, did not examine the connection between moral judgment and surfing intensity, did not relate to the possible affect of the subjects' religiosity and did not relate to Israeli youth – all which justify our study among Israeli youth.

RESEARCH QUESTIONS

1. To what extent, if at all, do gender, age, religiosity, Internet experience (in years), average daily Internet use (in hours) predict involvement in music downloading and the frequency of doing so?

2. What differences, if at all, will be found between everyday moral judgment and moral judgment in the Internet environment, with regard to music downloading?

3. To what extent, if at all, do gender, age, religiosity, Internet experience (in years), average daily Internet use (in hours) predict moral judgment in the music downloading Internet environment dilemma?

4. To what extent, if at all, does moral judgment in the music downloading Internet environment dilemma predict actual involvement in this activity?

METHODOLOGY

This study combined quantitative and qualitative research approaches. The quantitative research tools included a closed questionnaire composed of three sub-questionnaires: the first presents moral dilemmas involving everyday situations. The second questionnaire presents moral dilemmas common in the Internet environment and the third includes personal information relating to surfing habits and Internet behavior. The qualitative measuring tool included a focus group, which presented open questions and delved into the situations presented in the questionnaires.

The study examined the correlation between personal characteristics – gender, age, religiosity, Internet experience (in years) and average daily Internet use (in hours) – and moral judgment in dilemmas of music downloading.

A ‘moral-judgment profile’ is a tool, which expresses the frequency with which the person or group chooses each of the various judgment types (Addad, 1988). This tool assumes that the substance is what leads to the moral decision. Judgment is not based solely on the individual's moral level, but rather it depends also on social events. Individuals of the highest moral judgment levels will decide most dilemmas using the highest humane moral judgment, even if differences exist between the various dilemmas.
Therefore, this ‘moral-judgment profile provides a wider indication and allows one to search for a correlation between various influences on adolescents and their general moral profile.

In order to gather qualitative data, we organized focus groups of the youth to uncover the reasons behind their behavior. The focus groups research sessions were an extension of the questionnaires. The groups offered an opportunity to discuss in depth the moral reasonings which were offered in the dilemmas and dealt mainly with the comparison of downloading music from the Internet and shoplifting a disk from a store.

The focus groups were convened after the distribution of the questionnaires in order to prevent any affect opinions voiced in the group might have on those filling out the questionnaires.

**SAMPLE POPULATION**

Research was carried out on Jewish adolescents in Israel. A questionnaire was administered to 1,072 students in 7th to 11th grades. 24 questionnaires were only partly answered and were therefore discarded. Hence, quantitative data from 1048 questionnaires was analyzed. Six different public schools that widely represented the different educational regions in Israel took part in this research. We divided the country into three clusters, north, center and south. We choose one school in the north of the country, three in the center and two in the south, which reflects the relative size of each region. The participants were also told that it is up to them to decide whether or not to answer the questionnaire. Due to the fact that the culture in Israeli schools is relaxed and the time spent on the questionnaire was part of the lesson in each school, there were less than five students that refused to participate. In every school questionnaires were distributed to one class in each grade, from 7th thru the 11th grade, and one focus group was held which included representatives from a number of classes. Altogether there were 6 focus groups. 1,048 students answered the questionnaire, 410 of them boys (39.1%) and 638 girls (60.9%). The students in grades 7-11 are 13-17 years of age, with the average age being 14.87 and the standard deviation 1.37 years. Among the students 673 (64%) are in junior high school and 375 (36%) in high school.

The Israeli population is composed of orthodox, traditional and secular Jews. The orthodox follow a religious way of life, whereas the secular do not feel obligated to any religious practices. The traditional feel closeness to the religion, but, on the other hand, pick and choose which religious commands they wish to practice. The participants in the study stated their religious identity.

157 (24.4%) defined themselves as secular, 315 (30.1%) described themselves as traditional and 470 (44.8%) as orthodox. 1,032 participants have computers at home (98.5%). Out of them 1,013 are connected to the Internet. Internet experience (in years) is calculated by subtracting the age that Internet use began from the current age. The average Internet experience is 5.13 years and the standard deviation is 2.13 years. We divided the participants into three groups according to their Internet experience, with 85 (8%) using the Internet up to 2 years, 474 (45%) between 2 and 5 years and 358 (34%) with more than 5 years Internet experience. 129 participants (12.5%) did not answer this question precisely, and we excluded them from the statistics.

The average daily Internet use (in hours) is 3.03 hours and the standard deviation is 2.41. We divided the students into three groups according to their extent of use. 393 participants (38%) surf the net up to 2 hours a day, 351 (33%) surf between 2 and 5 hours a day and 200 (19%) surf more than 5 hours a day. 104 of the students (9.9%) did not answer this question precisely and were excluded from the statistics.

**FINDINGS**

Involvement in Music Downloading in Relation to Gender, Age, Religiosity, Internet Experience and Average Daily Internet Use

In order to find out if correlations exist between gender, age, religiosity, Internet experience (in years), average daily Internet use (in hours) and students' involvement in music downloading a χ² test was administered. Furthermore, a χ² test was performed to examine the correlation of the same variables and the position of the participants regarding the question – is downloading music from the Internet considered stealing? Table 1 presents the findings.

<table>
<thead>
<tr>
<th></th>
<th>Do you download music from the Internet? (Yes)</th>
<th>Do you consider stealing? (Yes)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>%</td>
<td>χ²</td>
</tr>
<tr>
<td>gender</td>
<td></td>
<td></td>
</tr>
<tr>
<td>boys</td>
<td>82.9</td>
<td>1</td>
</tr>
<tr>
<td>girls</td>
<td>80.7</td>
<td></td>
</tr>
<tr>
<td>age</td>
<td></td>
<td></td>
</tr>
<tr>
<td>junior high school</td>
<td>81.7</td>
<td>1</td>
</tr>
<tr>
<td>high school</td>
<td>81.3</td>
<td></td>
</tr>
<tr>
<td>religiosity</td>
<td></td>
<td></td>
</tr>
<tr>
<td>secular</td>
<td>88.3</td>
<td>2</td>
</tr>
<tr>
<td>traditional</td>
<td>83.8</td>
<td></td>
</tr>
<tr>
<td>orthodox</td>
<td>76.6</td>
<td></td>
</tr>
<tr>
<td>Internet experience</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(in years)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>under 2</td>
<td>75.9</td>
<td>2</td>
</tr>
<tr>
<td>2-5</td>
<td>86.3</td>
<td></td>
</tr>
<tr>
<td>over 5</td>
<td>83</td>
<td></td>
</tr>
<tr>
<td>average daily</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Internet use</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(in hours)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>under 2</td>
<td>74.8</td>
<td>2</td>
</tr>
<tr>
<td>2-5</td>
<td>88.3</td>
<td></td>
</tr>
<tr>
<td>over 5</td>
<td>91.5</td>
<td></td>
</tr>
</tbody>
</table>

*p<0.05, *** p<0.001

Table 1. Involvement in downloading music from the Internet and position regarding legality of the act.
The findings in table 1 show that more than 80% of the students are involved in music downloading, while 20% are of the opinion that music downloading is a theft. There are no significant differences by gender or age. On the other hand, differences emerged based on religiosity, with the traditional adolescents downloading less frequently than the secular, and the orthodox ones downloading less frequently than the traditional. Also, youth who have more than two years of Internet experience tended to download music more frequently than those with less experience. Furthermore, the tendency to download rises as the average daily Internet use rises. The findings regarding the participants' opinion regarding the question "Do you consider downloading music as a theft?" are comparable.

Frequency of Music Downloading in Relation to Gender, Age, Religiosity, Internet Experience and Average Daily Internet Use

The participants were asked to grade the frequency they downloaded music on a scale from 1 to 5, 1 being "never" and 5 being "almost daily". 92.9% downloaded music at least once, the average being "often". (M 3.99, SD 1.19). In order to test for a correlation between gender and age and frequency of downloading independent t tests were done. The findings can be seen in table 2.

<table>
<thead>
<tr>
<th>Gender</th>
<th>M</th>
<th>SD</th>
<th>t</th>
<th>df</th>
</tr>
</thead>
<tbody>
<tr>
<td>general</td>
<td>3.99</td>
<td>1.20</td>
<td></td>
<td></td>
</tr>
<tr>
<td>boys</td>
<td>4.15</td>
<td>1.10</td>
<td>2.92*</td>
<td>4</td>
</tr>
<tr>
<td>girls</td>
<td>3.94</td>
<td>1.16</td>
<td></td>
<td></td>
</tr>
<tr>
<td>junior high school</td>
<td>3.99</td>
<td>1.18</td>
<td>1.20</td>
<td>4</td>
</tr>
<tr>
<td>high school</td>
<td>4.08</td>
<td>1.05</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**p<0.01

Table 2. Gender, age and frequency of music downloading

Table 2 reveals that males tend to download more frequently. On the other hand, no correlation was revealed between age and music downloading.

In order to test for a correlation between the frequency of music downloading and gender, age, religiosity, Internet experience (in years) and hours of Internet use per day a One Way Anova test was carried out. Table 3 shows the findings.

The findings show a correlation between religiosity and the frequency the participant downloads music, with the secular downloading more frequently than traditional, who, in turn, download more often than the orthodox. Furthermore, a distinct correlation was revealed between Internet experience and average daily Internet use, with the downloading becoming more frequent as the seniority rises and the Internet use increases.

<table>
<thead>
<tr>
<th>Religiosity</th>
<th>M</th>
<th>SD</th>
<th>F</th>
<th>df</th>
</tr>
</thead>
<tbody>
<tr>
<td>secular</td>
<td>4.37</td>
<td>0.98</td>
<td></td>
<td></td>
</tr>
<tr>
<td>traditional</td>
<td>4.19</td>
<td>0.99</td>
<td>32.32***</td>
<td>2, 1039</td>
</tr>
<tr>
<td>orthodox</td>
<td>3.73</td>
<td>1.24</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Internet experience (in years)</th>
<th>M</th>
<th>SD</th>
<th>F</th>
<th>df</th>
</tr>
</thead>
<tbody>
<tr>
<td>under 2</td>
<td>3.69</td>
<td>1.22</td>
<td>10.63***</td>
<td>2, 919</td>
</tr>
<tr>
<td>2-5</td>
<td>4.07</td>
<td>1.06</td>
<td></td>
<td></td>
</tr>
<tr>
<td>over 5</td>
<td>4.26</td>
<td>1.06</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Average daily Internet use (in hours)</th>
<th>M</th>
<th>SD</th>
<th>F</th>
<th>df</th>
</tr>
</thead>
<tbody>
<tr>
<td>under 2</td>
<td>3.65</td>
<td>1.22</td>
<td>59.77***</td>
<td>2, 944</td>
</tr>
<tr>
<td>2-5</td>
<td>4.40</td>
<td>0.81</td>
<td></td>
<td></td>
</tr>
<tr>
<td>over 5</td>
<td>4.43</td>
<td>0.98</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*** p<0.001

Table 3. The frequency of music downloading and gender, age, religiosity, Internet experience and average daily Internet use

Everyday Moral Judgment and Moral Judgment in the Internet Environment, with Regard to Music

The participants were presented with two dilemmas, one from real life and the other from the Internet environment. They were asked to make decisions regarding these dilemmas by choosing the most appropriate answer. Each answer reflects one judgment type. Here are the two dilemmas and the choice of answers according to judgment type:

Real life dilemma:
Baruch urgently needed a music disk for tomorrow's school play. He did not bring his wallet and had no money. Since the salesperson in the disk store wasn't paying attention, Baruch decided to take the disk.

These are the alternative suggested answers in the questionnaire:

a. This is Baruch's decision and I do not doubt it ('absence of judgment')
b. Many adolescents steal from stores. It is mischievous behavior ('normative judgment').
c. Baruch's behavior isn't appropriate. He should not steal ('humane (moral) judgment').
d. Baruch had no choice. He could not get the disk in time and the store probably makes enough money anyway ('self-interest judgment').
e. Baruch's behavior is not good, but he doesn't have any other way to get the disk on time ('ambivalent judgment').

**Internet environment dilemma:**

Reuben downloaded new songs, without paying for them and prepared a disk for himself.

These are the alternative suggested answers in the questionnaire:

a. That is Reuben's decision and I do not doubt it ('absence of judgment').

b. Reuben behaved as many do today ('normative-judgment').

c. Reuben should not download songs ('humane-judgment').

d. The songwriters already earned enough money for their songs ('self-interest judgment').

e. Reuben should not download songs, but the songwriters probably earned enough money for their songs ('ambivalent-judgment').

Figure 1 shows the differences between the 'moral-judgment profile' in the real life dilemma and the 'moral-judgment profile' in the Internet environment dilemma. The dilemma dealing with the Internet environment received a much lower percentage of 'moral judgment'. Also, the practice of 'ambivalent judgment', which is considered close to moral judgment, appears less in the Internet environment dilemma. On the other hand, 'normative-judgment' appears more frequently in the Internet environment, as well as 'self-interest judgment' and 'absence of judgment'.

![Figure 1. Judgment type choices in dilemmas regarding music in real life and in the Internet environment](image)

**Moral Judgment of the Music Downloading Issue and Gender, Age, Religiosity, Internet Experience and Average Daily Internet Use**

In light of the differences in the practice of the various judgment types in real life and the Internet environment, we searched for differences relating to gender, age and religiosity. The resulting data is presented in table 4.

<table>
<thead>
<tr>
<th></th>
<th>df</th>
<th>( \chi^2 )</th>
<th>explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>gender</td>
<td>4</td>
<td>6.03</td>
<td>No significant differences were revealed.</td>
</tr>
<tr>
<td>age</td>
<td>4</td>
<td>22.28***</td>
<td>JHS students practiced 'normative-judgment', and 'self-interest judgment' more often.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>HS students practiced 'humane-judgment' and 'ambivalent-judgment' more often.</td>
</tr>
<tr>
<td>religiosity</td>
<td>8</td>
<td>30.54***</td>
<td>Secular adolescents practiced 'absence of judgment', 'self-interest judgment' and 'ambivalent judgment' more often than traditional and orthodox adolescents.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Traditional adolescents practiced 'self-interest judgment' more often than orthodox adolescents.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Orthodox adolescents practiced 'humane-judgment' and 'Absence of judgment' more often than secular and traditional adolescents.</td>
</tr>
<tr>
<td>Internet experience (in years)</td>
<td>8</td>
<td>19.86*</td>
<td>Those with less experience practiced 'normative-judgment' and 'absence of judgment' less often.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Those with over 2 years experience practiced 'normative-judgment' and 'absence of judgment' more often.</td>
</tr>
<tr>
<td>average daily Internet use (in hours)</td>
<td>8</td>
<td>30.20***</td>
<td>Those with less average daily Internet use practiced 'humane-judgment' and 'absence of judgment' more often than the others.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Those with higher average daily Internet use practiced 'normative judgment' most often.</td>
</tr>
</tbody>
</table>

*p<0.05, **p<0.01

Table 4. Dilemmas in the Internet environment according to gender, age, religiosity, Internet experience and average daily use, N=1048
We found that, excluding gender, all the other variables affect moral judgment. Among high school students, the orthodox students and those who surf less than two hours a day tended to choose moral judgment more often, while junior high school students and those with over two years of Internet experience and those who surf over two hours a day tended to choose 'normative-judgment'.

**Moral Judgment Regarding Music Downloading and Reporting of Actual Illegal Downloading**

In order to examine the correlation between moral judgment and actual behavior, a comparison was done between the dilemma regarding music downloading and actual behavior reports on a Licard scale from 1 to 5, with 1 meaning never and 5 meaning almost daily. The comparison was done by One Way Anova. The data is presented in table 5.

It is evident that the correlation between moral judgment regarding music downloading and reports of actual behavior is significant. A post hoc test, Fisher's least significant difference (LSD) type follow-up analysis, revealed that those who practice 'normative-judgment' or 'self-interest judgment' in the music downloading dilemma tended to download music more frequently than others. Furthermore, in the same dilemma, those who practiced 'humane-judgment' tended to download less than others. Regarding music downloading, an independent a χ² test was carried out by comparing the moral judgment in the relevant dilemma with the participants' opinion concerning the question, 'Is downloading music considered stealing?' The difference revealed is significant (χ² =103.97, df=4, p<0.001) with 19% of all participants (196 out of 1004) being of the opinion that downloading music is stealing. A correlation was revealed between choosing 'normative-judgment' and regarding downloading as stealing, with 81% of those that do not consider downloading as theft choosing 'normative-judgment', while 61% of those who consider downloading as theft practice 'normative-judgment'.

<table>
<thead>
<tr>
<th>judgment type</th>
<th>M</th>
<th>SD</th>
<th>df</th>
<th>F</th>
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<tbody>
<tr>
<td>'humane-judgment'</td>
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<td>1.20</td>
<td></td>
<td></td>
</tr>
<tr>
<td>'ambivalent-judgment'</td>
<td>3.95</td>
<td>0.98</td>
<td></td>
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<tr>
<td>'normative-judgment'</td>
<td>4.18</td>
<td>0.99</td>
<td>4, 1034</td>
<td>35.62***</td>
</tr>
<tr>
<td>'self-interact-judgment'</td>
<td>4.17</td>
<td>1.24</td>
<td></td>
<td></td>
</tr>
<tr>
<td>'absence of judgment'</td>
<td>3.47</td>
<td>1.22</td>
<td></td>
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</table>

Table 5. Moral judgment and reports of music downloading

**Qualitative findings from focus groups**

The qualitative findings from the focus groups added pertinent explanations to the quantitative data. The findings that were collected from the focus groups were mapped according to the three justifications mentioned by Willard (1998; 2004). One more justification was added by us, since it came up in the focus group but was not mentioned by Willard. In a discussion regarding the difference between the two dilemmas, that dealing with music downloading and that dealing with shoplifting a disk from a store, there was agreement that shoplifting is illegal. That being said, some of the participants found a link between the two cases, while others did not. Even those who regarded downloading as reprehensible, did not regard the act as severe as actual theft. In order to support this claim, the participants gave a number of reasons, which we organized according to Willard's model (Willard, 2004).

A. 'You can't see me' – this justification may be divided into two parts. The first claim – 'I will not get caught', indicates that the participants were less afraid of getting caught and punished, because they believed they could not be seen (Barak, 2006; Collins, 1992; Rheingold, 1994). The second claim, 'What I did/took is not tangible', indicates that the participants said that their act does not appear illegal as it involves only a virtual act.

B. 'I can't see you' – This justification indicates that the participants did not have effective feedback, they didn't see or identify with those who suffered from their act, thus it was easier for them to justify it and claim 'I haven't harmed anyone' (Bandura, 1991; Nissan, 1991), or 'The blame lies with the victim', 'the music is too expensive, it isn't fair' (Bandura, 1991), or even 'The harm is to the system – the music industry, not to a specific person' (Nissan, 1991).

C. 'Everybody does it' – this justification reflects the feeling that if all my friends are doing it, I am not ashamed anymore, and the act becomes accepted because it is so commonplace, either because 'it is very easy', or 'there is a significant gain from this unethical behavior' (Nissan, 1991).

D. 'Who said it is not allowed?' – A justification that reflects a new environment with new rules, where it is not clear who the authority is and what is allowed and what is not. Therefore, one could claim that 'It is for personal use and not for financial gain' or that 'If it is not allowed then why is it there?', assuming that whatever is online is public property, or that 'it is allowed because the act is not tangible, as nothing is physically taken and the original remains in its place'.

All the participants used the term "theft" or "stealing" with regard to the shoplifting situation. On the other hand, no one used the word "theft" with regard to music downloading, only "downloading". The choice of verbs reflects participants' moral and legal attitude towards each of the acts.
Many participants emphasized that the fact that songs are accessible on the Internet means that it is permissible to take them. However, some did voice the opinion that there was no difference between a physical disk and virtual music and that both acts are equally forbidden. Even those who do not subscribe to the illicit behavior admit that they falter at times, and behave in the same manner. To justify themselves, they use some of the same excuses mentioned above.

DISCUSSION

We revealed that most of the adolescents in our study are involved in illegal music downloading from the Internet, while only a few consider that as theft. The adolescents of the focus groups repeat the claim that downloading is something everybody does and is accepted behavior. As the research advanced, we asked ourselves, if most of the youth consider downloading music from the Internet as a moral and legal activity, maybe we cannot continue treating it differently.

1. We revealed a correlation between gender, religiosity, Internet experience and average daily Internet use. No correlation was revealed between age and downloading. Indeed, the percentage of girls involved in downloading is similar to the percentage of boys and points to a trend of closure of the gap. However, boys still download more than girls. The findings support some previous U.S. research (Kinnally et al., 2008), but contradicts other U.S. research, which did not find gender differences (Robertson et al. 2012).

The differences uncovered in our study, in relation to religiosity indicate an echelon among the secular, traditional and orthodox. The secular adolescents are more involved in downloading than the traditional with the orthodox following. Fewer secular adolescents regard downloading as theft when compared to their traditional and orthodox counterparts.

Additionally, as the Internet experience in years and average daily use in hours rises, the opinion that downloading is considered theft declines and downloading activity increases. The findings regarding Internet experience and average daily use are preliminary and because of the newness of the findings, they might need to be reexamined in similar populations, other age groups and other behaviors in the virtual environment.

Regarding age, no differences were found in the percentages of those involved in downloading. This raises a question for further research – whether the phenomenon is age independent or whether there is a difference between college students and elementary school students.

2. A significant gap was revealed between moral judgment in real life situations and moral judgment in the Internet environment, as 'humane-judgment' is hardly practiced in the dilemma regarding music downloading, in comparison with dilemmas regarding real life situations, where 'normative-judgment', which signifies the acceptability of music downloading, is most widespread in the Internet environment dilemma, in comparison with real life dilemma, where 'normative-judgment' is hardly practiced. It seems that most of the research subjects do not regard downloading as immoral behavior, but rather as acceptable behavior that everybody is involved in to some degree. Findings of the focus groups supported these conclusions. Most of the participants asserted that shoplifting disks is reprehensible, while downloading is considered acceptable. In the questionnaire, the very small percentage (less than 5%) that claimed to practice 'humane judgment' in the downloading issue is surprising. We would have expected a higher percentage (closer to 20%), corresponding to the percentage of participants who claimed that they did not download and with the percentage of participants who considered it theft. A moral decision, rejected by more than 95% of the participants, a percentage higher than those admitting to be involved in downloading (80%), indicates that this practice is accepted among adolescents.

3. Similar to the reports of involvement in downloading, in regard to the type of moral judgment in the issue of downloading, no correlation was revealed with gender. Nonetheless, regarding all the other variables which we examined – age, religiosity, Internet experience and average daily Internet use – just as a correlation was revealed with the reports of downloading, a correlation was revealed to type of moral judgment regarding music downloading, with orthodox, high school students, and those who surf less than two hours a day, tending to choose 'humane-judgment'. Junior high students, those with over two years of Internet experience, and those who surf over two hours daily, tended to choose 'normative-judgment'. These findings regarding religiosity support previous research which revealed a correlation between religiosity and moral judgment (Bloodgood et al. 2008; Cottone et al. 2007; Ferrari & Okamoto, 2003; King & Furrow, 2004; Parboteeah et al. 2008), but the findings shed new light on the connection, as they focus on the Internet environment and on the music downloading issue specifically. Furthermore, in this case also the findings are innovative and there is room to examine the issue further with similar populations and other moral dilemmas from the Internet environment.

4. A correlation was revealed between judgment choices in regard to downloading and the reports of actual downloading, with those choosing 'normative-judgment' or 'self- interest judgment' in the downloading dilemma tended to download music more often and tended to consider downloading as acceptable behavior, rather than as theft. Those who claimed to practice 'humane judgment' tended to admit to downloading less. These findings support Addad's claim (1988), that mature judgment styles lead to moral behavior, and vice versa.
CONCLUSIONS
This is the first study on the subject, which indicates a high percentage of youth involved in illegal music downloading. Follow up research is recommended to see if a change occurs in the youths' involvement in this practice.

The results of this research present the adolescents' sweeping stand regarding music downloading. We are not discussing here an esoteric phenomenon, but rather a normative way of life for most Israeli adolescents. The findings show that they do not regard downloading as illegal or immoral. This clash between most of the adolescents and workers in the music industry is a social problem that needs to be resolved.

In light of this, the discussion regarding moral behavior in the Internet environment needs to be engaged in on a philosophical level. The reports show that the adolescents are aware that some parents download music, and they may even ask their children to download for them. As long as adults, teachers among them, are not clear about what is considered moral behavior in the Internet environment and are not active participants in structuring adolescents beliefs (Kafai & Burman, 2007), it will be difficult for adults to convey normative behavior to children and adolescents.

Furthermore, the question arises – what is the significance of the law, which most adolescents do not abide by? (Altchuller & Benbunan-Fich, 2009). In our opinion, a law that the public clearly does not live up to, cannot be enforced. A model is needed, which bridges actual behavior and the law.

Simultaneously, we may ask – what is the status of a moral norm, which most adolescents, perhaps most people, do not adhere to? To what degree are moral norms affected by society? And can behavior, which was considered immoral in the past, become considered the norm?

It is customary to identify four main approaches for the source of ethics: the religious approach, the absolute approach, the relative approach and the subjective approach. According to the last two approaches, ethics is relative, not absolute. According to the relative approach, the moral principles are set according to society. According to the subjective approach, morals are set by man's conscience. When the attitude towards a moral norm changes, status may change (Weinroth, 1980). In light of this, it may be that as the attitude towards downloading widens, the potential exists for it to stop being considered immoral among adolescents specifically, and among society as a whole, in general.

Finally, we must ask – in what manner does the communal structure of the Internet contribute to the change of world order and cause accepted behavioral norms of real life, which includes a traditional attitude towards intellectual property and copyrights, to become irrelevant. We must also examine whether the fact that Internet activity, by nature, encourages sharing and creates a new culture, in fact weakens the principles of the past and clashes with preservation of the existing structure.

The findings of this research raise the question of the differences between the real world and the Internet environment regarding moral judgment and moral behavior, as terms relating to ownership, duplication and copying of contents change. Therefore, one might ask whether the law, which forbids music downloading and turns millions of people into thieves, must change. Perhaps new models of virtual property and copyright in the Internet must be defined. One needs to rethink the whole subject. If possible, new models must be created to deal with the moral and legal challenges that the virtual environment presents us with.

REFERENCES


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