What Would You Do?

The Effect of Gender and Raising Consciousness on Speaking Out Against Racial Oppression

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A Senior Comprehensive Project
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Abstract

African Americans have been oppressed politically, economically, and socially for decades. Despite the Civil Rights movement of the mid-1960s, explicit and implicit prejudice is widespread and much research has gone into prejudice reduction attempts. The present study sought to test if educating people on the realities of oppression in the form of newspaper articles changed prejudicial attitudes and increased a willingness to become more active and outspoken against oppression. Participants were randomly assigned to read about present-day racism or ageism and subsequently answered questions on their willingness to become active and responded to the Symbolic Racism the ColorBlind Racial Awareness Scales. Short term intervention in the form of educational articles had no effect on the willingness to speak out, with the exception of mean differences that could be due to sampling error. Limitations and implications are discussed.

Keywords: gender differences, racial oppression, planned behavior, attitude change

The Effect of Gender and Raising Consciousness on Speaking Out Against Racial Oppression

African-Americans have been oppressed politically, economically, and socially for decades with the only significant change being the fact that blacks in America have more civil rights than they did before 1965. Despite efforts like the Civil Rights Movement, pervasive and more subtle inequalities still remain. A more recent example where racial oppression occurred in a political sense is when two celebrities, one white and one African American, used their platforms to speak out against President Trump and his administration. One of these celebrities is a popular SportsCenter host Jemele Hill, an African-American woman. She tweeted on September 11th, 2017, "Donald Trump is a white supremacist, who has largely surrounded himself w/ other white supremacist" (Hill, 2017). Another celebrity is Margana Wood, a white woman, who competed in the 2017 Miss America pageant. In the question and answer section, she received a question concerning whether the KKK rallies in Charlottesville, VA were an act of terrorism. In her response, she states, "I think that the white supremacist issue was very obvious that it was a terrorist attack. And I think that President Donald Trump should've made a statement earlier addressing the fact and in making sure all Americans feel safe in this country. That is the number one issue right now." (Santiago, 2017). While both of these celebrities' comments are opinion-based, they were treated differently, strictly because of their race. Jemele Hill's tweets even gained the curiosity from the White House Press Secretary, when Sarah Huckabee called for Jemele Hill to be suspended from ESPN. She has since then been suspended for two weeks from the network because of these comments and other infractions towards the ESPN social media policy. In addition to these infractions, she has been replaced on her nightly television show. Miss Texas, on the other hand, did not receive any consequences for her statement. This difference in treatment between these women speaking out against similar

political issues is an example of how racism is still at work in a political sense. A New York Times article authored by Nicholas Kristof provides an exhaustive list that shows the explicit forms of racism toward African Americans since the events in Ferguson, Missouri in the summer of 2014. In his article, Kristof focuses on economic and social obstacles that African Americans must jump through, while whites do not. From an economical perspective, the net worth of the average black household in the United States is $6,314, while the average white household maintains a net worth of $110,500, according to the 2011 census data. (Kristof, 2014). Additionally, the income gap between Caucasians and African Americans is approximately forty percent larger than it was in 1967. This means that the average family is more or less economically sound based on their race. As for the social perspective of racial oppression, Kristof shares a story where his black friend was "freaked out" when his white fianceé purchased some items in a store and proceeded to throw the receipt away. The highly successful and well-educated black man still had to have a keen sense of what his fianceé was doing in order to avoid being accused of shoplifting based on his race (Kristof, 2014). In all three instances mentioned, the African-Americans in the case was treated or feared being treated differently in today's America due to the fact that they are black. On top of these three events, African-American teenagers, young adults, and even adults receive sentences approximately one-fifth longer than white counterparts for committing the same crime. Only about forty percent of black families own a home compared to seventy-three percent of white families. All of these examples exemplify how racial oppression is still very alive and well in today's American society.

Prejudice and Racism in the US then and now

Prejudice is defined as "a negative attitude toward a group or toward members of the group" (Nelson, 2016, p.3). If this definition is applied to the issue of prejudices of African-

Americans in America, then it would read as the negative attitude toward African-Americans. According to Jones (1997), racism is a special form of prejudice, where he conforms Nelson's definition to state that race is a biological construct that has the superiority of one's own race, and that it rationalizes institutional practices that formalize hierarchies, where one race is above others. Specifically, prejudice affects members of the African-American community the most, considering they have been the most oppressed group politically, socially, and economically for decades with the only significant change being the fact that black people have more civil rights now compared to 1965. In the United States, members of the African-American community have to face both physical, mental, and emotional health problems because of the prejudice and discrimination that they encounter. Discrimination has been blamed for the large percentage of Blacks living in poverty, and their lack of access to high-paying jobs (Williams & Rucker, 2000), which can account for the higher mortality rates that African-Americans experience. Those that experience everyday discrimination report higher depression than those that are not exposed to everyday, systemic discrimination (Nelson, 2016).

Social Psychological Theories of Racism

In social psychology, there is an extensive list of theories that explain why racism is such a problem in American society. Self-categorization theory and social identity theory make up the social identity perspective, which acknowledges the fact that individuals of all racial groups categorize themselves into discrete social categories (Schmid, Hewstone, & Al Ramiah, 2011). Thus, individuals align themselves into perceived in-groups; those that look and act like "us", and outgroups; those that look and act differently than us. Moreover, humans that consider themselves to be white group together, and humans, who consider themselves to be black group together. Tajfel, Flament, Billig, & Bundy (1971), ran a social experiment widely known as the

Minimal Group Paradigm, where he categorized participants into arbitrary groups and told them to allocate resources to the groups as they seem fit. Consistently, individuals favored members from their own group over the outgroup, in a phenomenon called ingroup bias. As history would have it, groups of white people have placed groups of black people underneath them in the social hierarchy for decades. Now, instead of ingroups and outgroups, the exploitation of outgroups creates advantaged/ingroups and disadvantaged/outgroups.

A critical theory that pertains to the topic of racial oppression is System Justification Theory. In brief terms, System Justification Theory (SJT) is the set of psychological processes by which the status quo is defended and upheld simply because it exists (Jost & Banaji, 1994). What is important about SJT is that both advantaged groups and disadvantaged groups participate in the justification of this relationship. Individuals in both advantaged and disadvantaged groups focus on how the system is beneficial for themselves (Costa-Lopez, Dovidio, Pereira, & Jost, 2013), as it often happens implicitly (Laurin, Gaucher, & Kay, 2013). For members of disadvantaged groups, like African-Americans, going against the justification of the system casts them as complainers or trouble-makers by European-Americans (Kaiser & Miller, 2001). Due to this implicit bias, the idea of black people always being politically, socially, and economically inferior to white people is not something that is thought of on a daily basis. Because of SJT, both advantaged and disadvantaged groups do not have to consciously think where they belong in society they are justifying their place in society, no matter their current status within the system. System Justification Theory helps uphold the unchanging societal standards. However, System Justification Theory can also be used to uphold the standards of society when a group feels threatened by the societal norms (Stapel & Noordewier, 2011).

While SJT often happens on an implicit and subconscious level, Kay and Gaucher looked at the explicit side of System Justification Theory, where people justify their place in society by talking about it. One study in the four-part assessment had participants sorted into two groups: one where participants were dependent on their country/university, and one where participants did not depend on their country/university. The dependent variable was the participants' injunctification of their environment, meaning the motivation to perceive the status quo as being the most desirable option. The researchers found that participants were more likely to perceive the status quo as being the most desirable option, when they were reminded of how much they depended on it (Kay, Gaucher, Peach, Laurin, Friesen, Zanna, & Spencer, 2009). This is an example of the System Justification Theory at work in the real-world as compared to a controlled lab setting.

Other theories relevant to the study of prejudice are Social Dominance Theory and the Bystander Effect. Social Dominance Theory is a popular and predictive measure theory of prejudice that directly relates to group differences (Sidanius & Pratto, 1999). Specifically, Social Dominance Theory explains how societies organize themselves as group-based social hierarchies, and it argues that individuals' attitudes toward social hierarchies are determined by how much those group members favor social inequality (Sidanius & Pratto, 2012). This preference for unequal intergroup relations is called Social Dominance Orientation (SDO) - the higher in SDO a person is, the more willing to uphold social hierarchies a person is considered to be. SDO has been shown to be highly predictive of prejudice, together with its related concept of Right-Wing Authoritarianism (RWA), or the tendency to submit to authorities who uphold conventional norms, even at the expense of aggression against the outgroup. It is known that the big five personality factors: Conscientiousness, Extraversion, Openness, Agreeableness, and

Neuroticism are closely associated with both RWA and SDO (Ekehammar, Akarami, Gylje, & Zakrisson, 2004). Specifically, low Openness and low Agreeableness are strongly correlated with attitudes of prejudice. It was also found that SDO was moderately associated with low Agreeableness and weakly correlated with low Openness. RWA was associated with low Openness and weakly correlated with high Conscientiousness (Sibley & Duckitt, 2008). Ultimately, individuals, are said to be higher or lower in SDO and RWA based on their big five personality characteristics. SDO and RWA are thought to be a strong predictor of prejudice towards any outgroup (Ekehammar, et. al., 2004).

The Bystander Effect is the final major implicit factor that helps us understand how society views members of different groups, and sometimes their own groups. The Bystander Effect is when individuals in any given group are not comfortable with interfering in a conflict because of the System Justification Theory (Karakashian, Walter, Christopher, & Lucas, 2006). This reinforces the System Justification Theory by showing how people feel uncomfortable trying to change the way different groups are viewed. The Bystander Effect can also relate to diffusion of responsibility, which is when individuals expect other people to interfere in a situation, rather than themselves. Garcia and Weaver provide evidence for this phenomenon, by showing other researchers that participants that imagine other helping a situation have lessened desire to interfere in the situation (Garcia & Weaver, 2002). This shows diffusion of responsibility and the Bystander Effect in a natural setting, compared to the usual lab setting.

Prejudice-reduction interventions

Racial oppression is an established phenomenon that happens on a daily basis, mostly on an unconscious level (Pearson, Dovidio, & Gaertner, 2009). But what brings about change when it comes to breaking down the discourse that says that African-Americans are politically,

socially, and economically inferior to whites in America? In order to combat the issue of racial oppression, people must learn how to identify racism and refuse to participate in the discrimination against African-Americans. Case and Rios (2017) ran an interesting study on raising awareness of racial oppression, where students were placed in one of three groups. There was a control group, a group that received a privilege list handout, or a testimonial video. At the end of the study, researchers found that those that received some sort of knowledge about racial oppression over the course of the semester were more aware of the privilege that white people have in today's society (Case & Rios, 2017). It is important to highlight the fact that this study exposed students to racism repeatedly. Another study done by Kernahan and Davis (2010) looked at the long-term effects of learning about racism. In this study, participants in either a statistics class or a racism class were assessed on their interactions with racism on a daily basis. Specifically, participants were told the researchers were assessing their attitudes towards diversity in the different Psychology classes. The participants completed surveys during the first week of class and during the last week of class. At the end of the semester, when the participants took the final test, the results showed that those students, who were in the racism course became more responsible and action-oriented by the end of the semester (Kernahan & Davis, 2010). These findings suggest that long-term exposure to racial oppression is beneficial in becoming more aware of the social hierarchy that is in place in American society.

Gender Differences in Justifying Inequality

There are two major factors that are lacking in the literature concerning racial oppression. The first major factor is how males and females justify the inequalities differently. Some research suggests how men act and behave differently than women on a social and an emotional level. Batalha and Reynolds, as well as Sidanius and Sinclair found that men are higher in Social

Dominance Orientation, which is the essence of Social Dominance Theory (Batalha, Reynolds, & Newbigin, 2011; Sidanius & Sinclair, 2006). Social Dominance Orientation (SDO) is how the willingness to uphold the social hierarchies in society is assessed. Because men buy into the social hierarchy more than women, men would be more likely to justify the relationships between advantaged and disadvantaged group members. Men are less emotional in adulthood, meaning they are capable of suppressing their emotions (Levant, 1996). This difference in emotion may contribute to the way men justify the societal standards mainstream society is used to. Khan and Berreto (2016) found that men, which was considered the high-status group in this experiment, were more likely to support confrontation when they perceive prejudice to be rare, rather than pervasive. However, men, on a social level, tend to show anger when something does not seem right to them (Levant, 1996). These two perspectives provide differences in how men perceive social inequalities. On one side, men are able to suppress their emotions, more so than women, so men would not be angry at the fact that there is oppression in the world. On the other hand, men are able to quickly change their attitudes, when they are not happy with what is happening. That being said, men may be more likely to speak out against racial oppression, if they are unhappy with the current situation, thus making men more angry at the systemic inequality.

The other major factor is the fact that there is no research showing how short-term exposure to racial oppression is effective in making individuals aware of the daily inequalities that we so often ignore completely. As Kernahan and Davis illustrated, long-term exposure to these issues of racial oppression make individuals become more aware about racial oppression in their day-to-day lives (Kernahan & Davis, 2010). The study done by Case and Rios showed that those that received some sort of knowledge of the privilege and oppression of certain groups in

American society became more cognizant of the inequalities in today's society (Case & Rios, 2017). One limitation of the study done by Case and Rios was the fact that they did not indicate what counted as "some sort of knowledge of privilege and oppression" prior to providing the knowledge to participants. That being said, future researchers remain unaware of how short-term exposure to racism affects different individuals.

The Present Study

There are multiple theories that contribute to the understanding of why we implicitly judge others different than us. System Justification Theory says the status quo is always upheld because it provides satisfaction for both advantaged and disadvantaged groups. Social Dominance Theory argues how societies favor advantaged group members over the disadvantaged group members. Social Dominance Theory gives us the social hierarchy that favors whites over blacks from an economic, social, and political perspective. The Bystander Effect says that individuals are not comfortable with interfering in a conflict because of the justification of the system at risk. Prior research suggests that when individuals become aware of the systemic nature of American society over the course of months, those individuals will start to change the way they think about events that discriminate against African-Americans (Case & Rios, 2017). There is a gap in the literature when it comes to the gender differences, concerning challenging systems of oppression. The research suggests that males would be less likely to speak out against oppression because they tend to be less emotional and empathetic than females. There are conflicting perspectives that show men are capable of getting more frustrated when situations are not as good as they would like them. This means they are able to suppress their emotions, which makes them higher in Social Dominance Orientation because they buy into the social hierarchy as it exists in the present. There is also a lack of research that shows that short-

term exposure to racism in American society has not been assessed. So far, only a limited number of studies have looked at long-term interventions. Fortunately, there seems to be some sort of effect for individuals that are exposed to racism over an extended period of time. Prior research suggests that those exposed to racism over the course of the semester will become more aware of the inequalities in today's society. Therefore, the goal of the present study is to (a) investigate gender differences in speaking out on oppression and (b) testing the feasibility of short-term interventions as a way to increase awareness of oppression and a change in prejudicial attitudes. It is predicted that men will be more likely to justify the relationships between advantaged and disadvantaged groups, and women will be more likely to speak out against racial oppression because of the way their emotions guide their behavior. Furthermore, the group exposed, even for a short time, to information to the racial oppression in America will be more willing to speak out against it. Finally, it is predicted that females, who are made aware of the prejudice towards African-Americans will be the most likely to speak out against racial oppression.

Method

Participants

All participants volunteered for the study through SONA, where they received research credit at the discretion of their professor and an entry into a drawing for a gift card to a local Meadville business. Participants consisted of Allegheny College students of all demographics, such as class year, race, and sex. Altogether, there were 49 participants in the study. There were 26 participants that identified as female and 22 that identified as male. One participant did not disclose their sex, so their data was excluded from analyses. As for the other factor in the study,

24 participants were assigned to read about systemic racism, and 24 participants were assigned to read about systemic ageism.

Materials

Manipulation of Awareness of Systemic Racism vs systemic ageism. The experimental group in this study read Nicholas Kristof's (2014) article entitled, "When Whites Just Don't Get It" that shows the many ways that blacks are disadvantaged compared to whites from a political, economic, and social perspective. It also helped the participant be able to get an idea of how some of the racist tendencies in American society come to fruition explicitly by showing them some of the inequalities between whites and blacks. The control group in this study read a shortened Ann Brenoff's article entitled, "10 Microaggressions older people will recognize immediately" that shows many ways in which older individuals are held to a different standard in the workplace. This helped participants in the control group get an idea of how American society is also flawed in how we treat older people differently than younger people, especially in the workplace. This was done, so the participant is at the same relative level of emotional stress when they complete the rest of the study.

Assessment of Willingness to Become Active Against Oppression.

The amended version of Gender-based Virtual Action Scale (Vogel & Jackson, 2016) was modified for this study by replacing "women's rights" with "African-Americans' rights" and "gender equality" with "racial equality". The scale is scored from 1 (I never intend to do this) to 9 (I fully intend to do this). Examples of some of the statements include: "I will sign an online petition in support of African Americans' rights and racial equality.", "I will subscribe to an electronic mailing list to receive information and updates from African Americans' rights and racial equality organizations.", and "I will regularly read a blog that deals with African

Americans' rights and racial equality". Most of these statements focus on participating in actual ways of change and gaining more knowledge toward the subject of Racial Oppression. After totaling the scores, it was determined that higher total scores reflect that participants were more likely to speak out against racial oppression (α=.91).

Assessment of Modern Forms of Racial Prejudice.

Symbolic Racism Scale. This scale was published in 2000 by Henry and Sears, and it focuses on whether the participant agrees or disagrees about certain statements, concerning racial oppression. Questions are either on a 3-point or a 4-point Likert scale, ranging from "strongly agree" to "strongly disagree". Some examples of statements from this scale include: "It's really a matter of some people not trying hard enough; if blacks would only try harder they could be just as well off as whites.", "How much discrimination against blacks do you feel there is in the United States today, limiting their chances to get ahead?", and "Over the past few years, blacks have gotten less than they deserve.". These statements are primarily focused on making the participants address their opinion on the racial oppression in the United States. Eight questions come directly from the scale, and an additional three questions were self-generated and added to the existing scale. With all eleven statements, regarding racial oppression in American society, the scale also leaves out the answer choice of neutral, which makes it easier for participants to choose which side they are leaning towards. Some of the items on this scale were reverse-coded. After reverse-coding the necessary items, a scale total was calculated (α=.80). It was determined that lower total scores reflect that participants were *more* likely to speak out against racial oppression.

ColorBlind Racial Awareness Scale (CoBRAS)

Participants completed the CoBRAS scale, which assessed how aware individuals are of racism on a daily basis. It focused on asking the participant how they feel about racial oppression and whom the blame of racial discrimination should be placed on. In addition to this 19-item scale, questions were added from Kernahan & Davis (2010), which focuses on participants intervening where there is a problem, concerning racial oppression. After adding another three self-generated items to this scale, the scale consisted of twenty-five items. All questions were answered on a 5-point Likert scale with 1 meaning not at all and 5 meaning absolutely. Some examples of questions from this scale include: "Race is very important in determining who is successful and who is not", "Talking about racial issues causes unnecessary tension", "I feel responsible for helping to correct problems of racism", and "I often ignore situations involving racism". The questions included in this scale get at the way individuals realize racism is happening on a daily basis as well as asking whether they would be comfortable intervening in situations that involve racial oppression. Some of the items on the scale were required to be reverse-coded. After reverse-coding those items, it was determined that lower total scores on the scale reflect that participants were more likely to speak out against racial oppression (α=.61).

Procedure

The study was a 2 (participant sex) x 2 (manipulation) between-subjects design, where participants are placed into two of four experimental groups. Participants came into the lab and completed the informed consent form. Then, they were told the directions of the study. After this, the researcher left the room while participants read the article they were randomly assigned to. Depending on their assigned group, participants read the text to which they were randomly assigned, either on racial or on age-based oppression. Participants then completed the amended version of the Gender-Based Virtual Action Scale (Vogel & Jackson, 2016) and the Symbolic

Racism Scale (Henry & Sears ,2000). On top of these two surveys, participants also completed the ColorBlind Racial Awareness Scale (CoBRAS; Neville, Lilly, Duran, Lee, & Browne, 2000) and a short demographic survey. The demographics that were collected in the initial survey included: class year, sex, race, and whether the participant has taken a Psychology class before in order to get a diverse pool of participants and to see if the participant has any prior knowledge in the field of Psychology.

Results

Amended version of the Gender-based Virtual Action Scale (Vogel & Jackson, 2016). This scale included thirteen items, all of which pertained to whether participants intended to seek more knowledge and understanding about systemic racism in order to speak out against it more often. Higher scores indicated higher willingness to be active. It was predicted that women would be more likely to have higher scores on this scale. It was also predicted that those that were subject to systemic racism would have higher scores than those who were subject to systemic ageism. Finally, it was hypothesized that women, who were subject to racism would be the group most likely to speak out against racial oppression because they would have the highest scores out of any group. All of these hypotheses were supported by the data. As predicted, a 2x2 factorial ANOVA showed that women (M=75.62, SD=22.17) were more likely to speak out against racial oppression than men (M=69.55, SD=20.84), but this difference was not significant, F (1,44) = .95, p=.34, η^2=.021. In addition, those who read about systematic racism (M=74.33, SD=16.55) tended to be more likely to speak out against racial oppression than those who read an article about the systematic ageism in today's society (M=71.33, SD=25.91); again, this was not a significant difference F (1,44) = .35, p=.56, η^2=.008. There was no significant interaction of

the two factors, F (1,44) =1.84, p=.18, η^2=.04. Total mean scores for each experimental condition can be found in Figure 1.

Symbolic Racism Scale (Henry & Sears, 2000). This scale included eight items as well as three self-generated items. The focus of this particular scale was to see how participants viewed racial oppression in today's society. For this scale, it was determined that lower scores reflected that participants were more likely to speak out against racial oppression. The hypotheses for this scale were the same for the other scale, where women were predicted to score lower than men, those subject to racism were predicted to score lower than those subject to ageism, and women subjected to racism would score the lowest of all groups. Only one of these hypotheses was supported by the data. As predicted, a 2x2 factorial ANOVA indicated that women (M=16.62, SD=4.07) were slightly more likely to speak out against racial oppression than men (M=17.91, SD=3.83), but this difference was not significant, F (3,44) =1.37, p=.25, η^2=.03. Contrary to prediction, those subject to ageism (M=17.00, SD=3.95) were as likely to speak out against racial oppression as those subjected to racism (M=17.42, SD=4.07), F (1,44) =.034, p=.86, η^2=.001. There was a significant interaction, F (3,44) =5.28, p=.03, η^2=.11 of sex and the type of exposure to systemic inequality. Simple main effects showed that men who were subject to racism (M=16.72, SD=4.00) not as likely to attribute racial differences to individual efforts, compared to men who were subject to ageism (M=19.09, SD=3.42), F (1,44) =2.11, p=.15, η^2=.05. Women, who were subject to ageism (M=15.23, SD=3.56) were more likely to speak out against racial oppression, compared to women subject to racism (M=18.00, SD=4.20), F(1,44)=3.42, p=.07, η^2=.07. Mean Composite Scores for each experimental condition can be found in Figure 2.

ColorBlind Racial Awareness Scale (CoBRAS) (Neville, et. al, 2000). This scale included twenty items, as well as four self-generated items. The purpose of this scale was to address the attitudes towards racial oppression for each group of participants. For this scale, it was determined that lower scores reflect that participants are more likely to speak out against racial oppression. It was predicted that women would score lower than men, thus they would be more likely to speak out against racial oppression. It was also predicted that participants subject to systematic racism would score lower than those subject to ageism. Finally, it was predicted that women, who were subject to racial oppression, would be the group most likely to speak out against racial oppression. Contrary to predictions, women (M=61.35, SD=7.95) were no more likely to speak out against racial oppression, compared to men, (M=62.14, SD=8.65), $F(1,44)=.11$, $p=.75$, $\eta^2=.002$. Contrary to hypotheses, those subject to systematic ageism (M=61.33, SD=7.89) were just as likely to speak out against racial oppression as those that were primed to systematic racial oppression (M=62.08, SD=8.64), $F(1,44) = .06$, $p=.81$, $\eta^2=.001$. There was no significant interaction, $F(1,44) = .76$, $p=.39$, $\eta^2=.017$. Mean Composite Scores for each experimental condition can be found in Figure 3.

Discussion

The goal of the present study was to see if there was a significant difference between men and women on their willingness to speak out against racial oppression. Additionally, other goals of the study were to see if short-term intervention of systemic racism were effective in changing the intention of speaking out against racial oppression. There were three hypotheses for the present study. The first hypothesis assessed the main effect of sex, where it was predicted that women would be more likely to speak out against racial oppression than men. The second hypothesis assessed the main effect of the type of exposure participants were exposed to. It was

predicted that participants that read an article concerning systemic racism would be more likely to speak out against racial oppression than those that read an article about systemic ageism. The third hypothesis assessed the interaction between sex and the type of exposure, where it was predicted that women, who were subject to systemic racism would be the group most likely to speak out against racial oppression.

After analyzing the data using a 2x2 factorial ANOVA, there was some fluctuation with respect to how the hypotheses compared with the actual data. On the Virtual Based Action Scale, which focused on participating and gaining knowledge on systemic racial oppression, women were no more likely to speak out as well as those who were subject to racism. These were just as predicted, but it was not predicted that women subject to ageism would be the group most likely to speak out against racial oppression.

On the Symbolic Racism outcome variable, which assessed the attitudes towards racial oppression in the United States, the only hypothesis that was supported was the one that said women would be more likely to speak out against racial oppression. The differences between groups were not significant, thus the difference in scores is due to the individual differences of the participants as well as sampling error. The other two hypotheses were not supported, because participants that received the ageism article scored lower on the scale. Thus, they were more likely to speak out against racial oppression compared to those that read the racism article. The hypothesis that predicted women exposed to racism would be the group most likely to speak out against racial oppression was not supported for this particular study. Women, who were subject to ageism, were actually the ones that were most likely to speak out against racial oppression.

Finally, the ColorBlind Racial Awareness Scale (CoBRAS), which included items dealing with intervention and behavior towards racial injustice, had the same results as the Symbolic Racism scale. Women were determined to be more likely to speak out against racial oppression, just as predicted. However, those subject to ageism were more likely to speak out against racial oppression. Contrary to predictions, women subject to ageism were the group most likely to speak out against racial oppression.

The goal of the present study was to see if there was a significant difference between men and women when it comes to speaking out against racial oppression. Furthermore, another goal of the present study was to see if a short-term intervention of systemic racism would alter the intention of speaking out against racial oppression. As mentioned previously, the differences among the groups are simply due to sampling error and individual differences of the participants involved. This means that there were no gender differences and the short-term manipulation of systemic racism was not effective. The findings of this particular study show that there is not a significant difference between men and women with respect to how they speak out against racial oppression. Perhaps a stronger manipulation is necessary to see significant differences between men and women with respect to speaking out against racial oppression. The stronger manipulation may also alter the participants' intention of speaking out against racial oppression.

Based on the prior research of social psychology on racism, it would make sense that participants would be hesitant to speak out against racial oppression. Jost and Banaji (1994) discuss this extensively as part of System Justification Theory. Individuals in both in-groups and out-groups prefer to uphold the system in which they live in order to prohibit fear and uncertain circumstances for the social hierarchy that should be in place. Social Dominance Orientation, mentioned by Sidanius and Pratto (1999), talks about the way individuals uphold the social

hierarchy, where African-Americans are seen as inferior to other Americans in the United States. The Bystander Effect goes hand in hand with both System Justification Theory and Social Dominance Orientation because it shows that humans feel uncomfortable trying to go against the social hierarchy that is in place in today's society (Karakasian, et. al., 2006). These theories as to why individuals may not interfere with the social hierarchy, but the question of why certain groups would be more likely to speak out compared to others is still a mystery.

Prior research also indicated that men are less emotional yet more receptive to changing environments compared to women. Levant (1996) mentioned how men would be less likely to speak out in certain situations due to their emotional control. Men are also able of changing their attitudes rather quickly compared to women (Khan & Barreto, 2016). With all of this being said, women, exposed to racism should have been the group that was most likely to speak out against racial oppression, but this was not the case.

Theory of Planned Behavior The reason that the data collected and analyzed in the present study may contradict what was expected can be traced through different social psychology theories. One main theory that pertains to this study is the Theory of Planned Behavior. This theory helps understand the connection between one's beliefs and one's actual behavior toward changing their beliefs. Ajzen (1985) first studied this theory and determined that one's attitude, subjective norms, and perceived behavioral control come together to form not only an individual's intentions but also their behavior. Another study showed that an individual's perceived behavioral control is the most important part of the entire theory (Ajzen & Madden, 1986). This is true because if the individual perceives the situation as unchangeable, they will be less likely to care enough to actually want to change it. The perceived behavioral control can also influence one's intention for the same reason. The theory of planned behavior can also relate to

System Justification Theory and Social Dominance Orientation, because if one believes that they are supposed to hold up the social hierarchy like SJT and SDO say, then their intentions and perceived behavioral control are diminished.

Despite the fact that there were no significant differences between groups with respect to sex and the type of systemic inequality participants read, the Theory of Planned Behavior illustrates that the intention to speak out is a small stepping stone to actually speaking out in a public setting. All three outcome variables did not have a massive effect size to show that participants' intentions towards participating against or speaking out against modern racial oppression. The largest effect size for any one of the outcome variables was for the Symbolic Racism scale, where η^2 was .11. This still qualifies as a medium effect size for this specific pool of participants. By looking at this outcome variable, it can be seen that the Theory of Planned Behavior is affecting the decisions of participants. The intention of changing their behavior to speak out against racial oppression is trending towards significance; therefore, if more participants were taken, one might see the p-value inch closer to the .05 threshold necessary for significance. In the present research, the attitudes and actual behavior of participants speaking out was not changed, but the intention of speaking out against racial oppression was affected. Thus, the Theory of Planned Behavior explains, at least in part, why the results did not reflect what was expected for this particular study.

Cognitive Dissonance Theory Another major theory in the field of social Psychology that could explain why some groups would be more apt to speak out against racial oppression is Cognitive Dissonance Theory. This theory assesses individuals' mental discomfort and stress of two or more contradictory beliefs, ideals, or values. Leon Festinger (1957) was the first psychologist to lay out this theory. In his book, *A Theory of Cognitive Dissonance*, he suggests

that humans are on a quest for psychological consistency in order to function in the real world. When an individual's life becomes inconsistent, they become mentally uncomfortable, and they continually try to reduce this feeling of stress. People are able to reduce this stress in many ways, but for this study, the most notable way to alleviate stress is by avoiding social situations that would likely make the individual uncomfortable.

However, cognitive dissonance usually only pertains to individuals and not so much groups. Individuals form reference groups, where the ideals of the group are similar to those of the individual. This implies that group membership may play an important role in attitude change. One study suggested that groups have the largest influence on attitude, when group identities are important, relevant, and salient (Cooper, Kelly, & Weaver, 2004). In order to make substantial changes to the way individuals speak out against racial oppression, it is important for individuals to first overcome cognitive dissonance by inserting themselves into stressful social situations that they feel comfortable with. The stressful situation may cause the intention to speak out to be more prevalent for the individual. By following through on their intentions to act and speak out, their personal attitudes may eventually follow and change. After this step is taken by multiple individuals within the group, it may be possible to alter the beliefs, values, and ideals of the entire group.

Based on this theory, it would seem that the participants that were involved in this particular study were able to overcome cognitive dissonance by signing up for the study in the first place. By signing up for a study that addressed social issues, participants knew they would have to state their opinions on certain social issues. Participants were unaware that systemic racial oppression was the selected social issue for this study. Now, it is important for the

participants that were able to overcome cognitive dissonance to bring their knowledge and understanding of racial oppression to their groups, where they feel the most important.

It is also important to note that group identities are essential in tearing down the discrimination against other groups. An example of this is when political leaders mention that individuals are not white Americans or black Americans, but Americans as one common group identity. According to cognitive dissonance theory, groups that are seen as important, relevant, and salient are the ones that have the most potential in shifting attitudes towards racial oppression (Festinger, 1957). In order to get more people and more groups involved in speaking out against racial oppression, leaders must acknowledge the importance, history, and problems of each specific group. That way, there will be more perspectives involved in breaking down the barriers between different racial categories.

Limitations and Future Directions This study provided an unprecedented look into how short-term interventions of systemic racism affects how participants are able to speak out against racial oppression. It also looked at the difference between males and females and their willingness to speak out against racial oppression. With this study, there are several limitations,. Like mentioned above, the participants that were involved in the study were comfortable with sharing their opinions on social issues. This results in a biased sample that prohibits the attitudes of those that are not comfortable with being in this kind of stressful situations to be involved. By questioning a biased sample, the researcher and readers of this paper exclude members that are not comfortable with being in a stressful social situation, thus not getting a clear idea of which group is more likely to speak out against racial oppression. In order to get a real sense of who is more likely to speak out against racial oppression, it would be crucial to attain a more

representative sample. This would ensure that there is some variability in the degree of comfortableness with sharing personal attitudes towards racial oppression.

Another major limitation of this study is the reliability of self-report when participants were answering the survey questions. Participation bias has a huge role in the external validity of this study due to the fact that participants were aware that the researcher would be looking at their answers to the survey questions. That being said, the attitudes and intentions of each participant may have been altered because they were embarrassed of how they really feel towards racial oppression or they wanted to please the researcher by answering the questions a specific way. If this study were replicated, it would be interesting to look at the results if they were acquired in a public space, where the participant had to actually intervene in the discriminatory situation at hand. This would help researchers understand the behavior aspect of the Theory of Planned Behavior and not rely so heavily on the intention of intervening in an uncomfortable social situation.

The final major limitation of this study is the manipulation of systemic racism and ageism. The short-term intervention by means of newspapers articles had no effect on participants' attitudes. Perhaps then reading newspaper articles was not a strong enough intervention. A stronger manipulation, where participants are actively seeing modern discrimination through a video clip or documentary might be needed to see what short-term intervention of systemic racism can do to attitudes towards intervening in situations that can be uncomfortable. This stronger manipulation would also allow researchers to gain additional insight into how males and females react to these kinds of interventions. It is also possible that well-established and deeply-ingrained attitudes, as racial biases and attitudes are, are not susceptible to short-term interventions. However, Pettigrew (1998) argues the four processes of

change help change attitudes towards outgroups. First, education about the status of outgroup members is important in changing attitudes and/or behavior. This is what was done in the present study, but a stronger education of the systemic inequality towards African-Americans is necessary. Next, the behavior of in-group members as well as out-group members must be changed. Pettigrew (1998) suggests that behavior change is the precursor of attitude change. Third, there must be some form of positive affective ties between groups in order to combat inequality. Finally, the members of the in-group and out-group must come together to reappraise the situation in order to reshape the viewpoints of each group. This model was tested by McClelland and Linnander (2006) with white college students. It was shown that both contact and exposure to information about race are important predictors of changes in contemporary racial attitudes.

If this study was done again with a more representative sample in addition to a different setting and a stronger manipulation, it would be interesting to look into how collective efficacy of each participant plays a role into their attitudes towards racial oppression. Specifically, it would be intriguing to look at how different racial identities react to systemic racism towards African-Americans. Another variable that should be looked into more carefully is the political affiliation of each participant affects their scores on the three outcome variables that were assessed in this study.

Systemic racial inequality is major contemporary problem in the United States. Since 1965, the Civil Rights Movement is the only significant change towards equality. Now almost sixty years later, discrimination based on race can be found in the daily lives of African-Americans and other people of color. In order to bring about the equality that African-Americans deserve, everyone must become aware of the ways that people of color are oppressed. More

exposure to these kinds of systemic issues give way to attitude and behavior change of both in-groups and out-groups, thus creating an environment where everyone has the opportunity to be represented and respected, without fear of being implicitly discriminated against.

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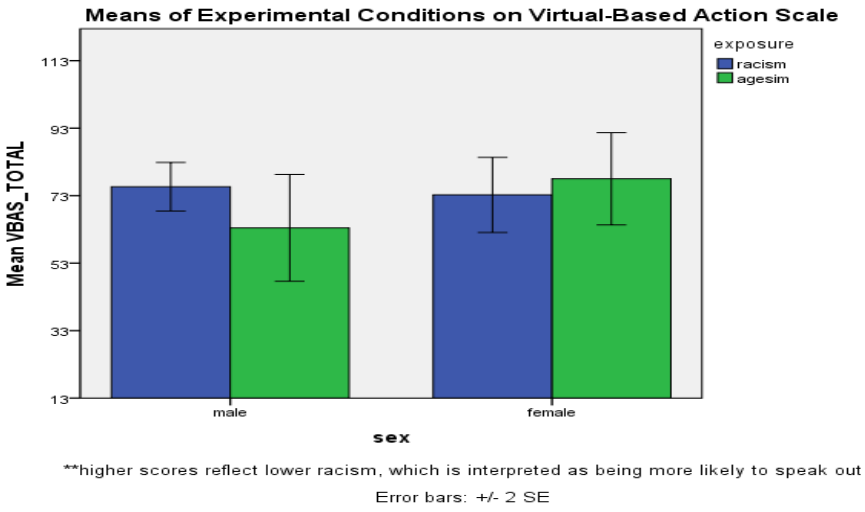


Figure 1. The total mean scores on the Virtual-Based Action Scale for all four experimental conditions. (α=.91)

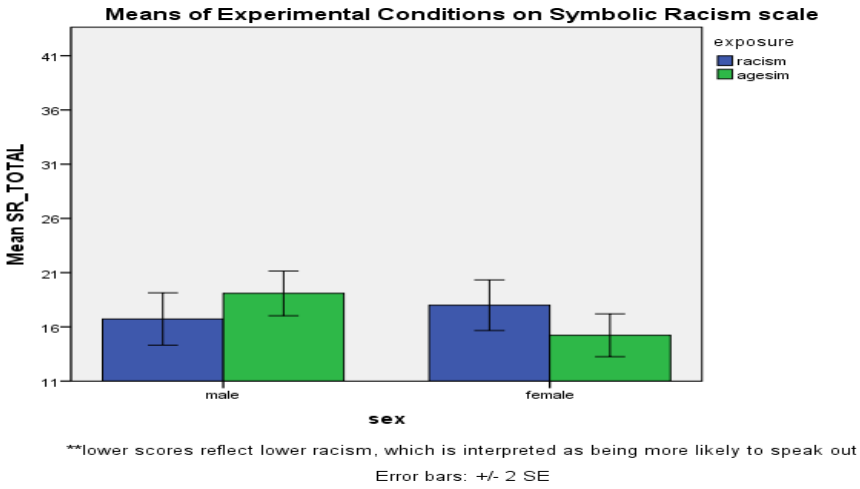


Figure 2. The total mean scores on the Symbolic Racism scale for all four experimental conditions. (α=.80)

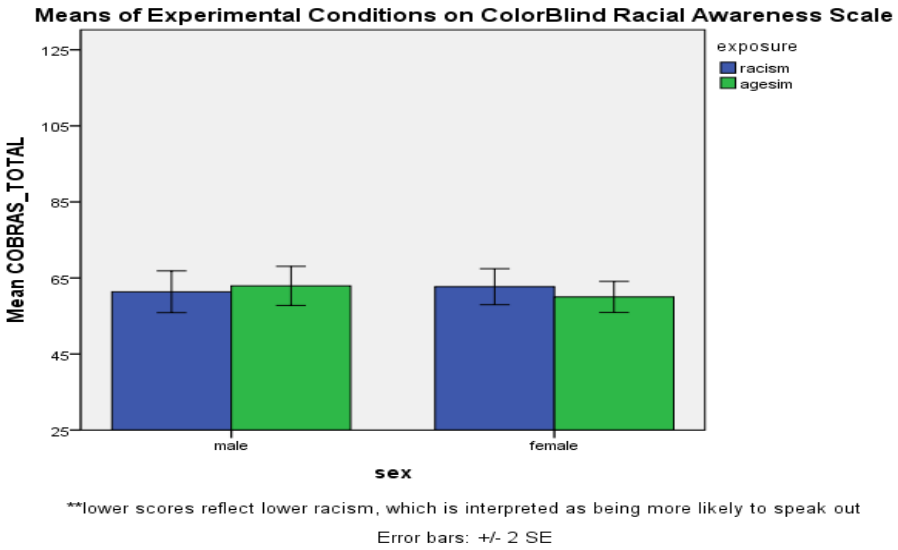


Figure 3. Total mean scores on the ColorBlind Racial Awareness Scale (CoBRAS) for all four experimental conditions. (α=.61)

Overview of Appendices

- Appendix A: Informed Consent Form
- Appendix B: Manipulation of Awareness of Systemic Racism
- Appendix C: Manipulation of Awareness of Systemic Ageism
- Appendix D: Amended version of the Gender-Based Virtual Action Scale
- Appendix E: Symbolic Racism Scale
- Appendix F: Colorblind Racial Attitudes Scale (CoBRAS) with questions from Kernahan and Davis (2010) and self-generated questions.
- Appendix G: Demographic Survey
- Appendix H: Debriefing Form

Appendix A

Informed Consent Form

Research Participation Consent Form

Newspaper Articles and Social Attitudes
Allegheny College
Department of Psychology

Purpose of Research: The purpose of this research is to examine different attitudes based on the articles I will read.

Procedure: I understand that this research will take approximately 20 minutes, and that I will be asked to read an article and respond to surveys.

Risks to the Individual: I understand that there will be no more risk other than what is normally experienced in everyday life.

Compensation: I understand that I will receive 1 SONA credit for completing this study at the discretion of my instructor, and that I can choose to be entered into a raffle for a chance to win one of three gift cards to Market House in downtown Meadville

Confidentiality: I understand that my name will never be associated with the data I provide and will be completely confidential. I understand that the researcher is interested in patterns in the data as a whole as opposed to individual scores. Any reports made based on the data will focus solely on these general patterns.

Furthermore, I understand that all data will be stored under lock and key in the Psychology Department at Allegheny College. I understand that my consent form will be stored in a locked cabinet separately from my data. When the data I provide today are no longer needed, they will be destroyed.

Voluntary Nature of Participation: I understand that I do NOT have to participate in this experiment. Furthermore, upon beginning the experiment, I may choose to withdraw my participation at any time without penalty. I understand that I may skip any individual questions that I do not wish to answer, and I may choose not to participate in any part of the study without being questioned.

Contact Information: If I have any questions about this research project, I can contact Anthony Franco at francoa@allegheny.edu or the research advisor, Dr. Lydia E. Jackson at ljackson2@allegheny.edu or at (814) 332 5955. If I have questions or concerns about the treatment of research participants, I can contact Dr. Ryan Van Horn, Chair of the Allegheny Institutional Review Board (IRB) at rvanhorn@allegheny.edu.

I understand that my signature below indicates that I am at least 18 years of age at the time of my participation in this study, and that I have a received a copy of this informed consent form. I have carefully read and understood the information on this form and all of my questions thus far have been answered. I hereby agree to participate in the study.

Participant's Signature _____ date _____
Participant's Name (print) _____ date _____
Researcher's Signature (Anthony Franco) _____ date _____

Appendix B

Manipulation of Awareness of Systemic Racism

Kristof, N. (2014, August 30). When Whites Just Don't Get It. Retrieved October 28, 2017, from https://www.nytimes.com/2014/08/31/opinion/sunday/nicholas-kristof-after-ferguson-race-deserves-more-attention-not-less.html

"Here are a few reasons race relations deserve more attention, not less:

- The net worth of the average black household in the United States is $6,314, compared with $100,500 for the average white household, according to 2011 census data. The gap has worsened in the last decade, and the United States now has a greater wealth gap by race than South Africa did during apartheid. (Whites in America on average own almost 18 times as much as blacks; in South Africa in 1970, the ratio was about 15 times.) The black-white income gap is roughly 40 percent greater today than it was in 1967
- A black boy born today in the United States has a life expectancy five years shorter than that of a white boy.
- Black students are significantly less likely to attend schools offering advanced math and science courses than white students. They are three times as likely to be suspended and expelled, setting them up for educational failure.
- Because of the catastrophic experiment in mass incarceration, black men in their 20s without a high school diploma are more likely to be incarcerated today than employed, according to a study from the National Bureau of Economic Research. Nearly 70 percent of middle-aged black men who never graduated from high school have been imprisoned.
- One black man stated that he freaked out when his white fiancee purchased an item in a store and promptly threw the receipt away. "What are you doing?" he protested to her. He is a highly successful and well-educated professional but would never dream of tossing a receipt for fear of being accused of shoplifting.
- A well-known black woman told me about looking out her front window and seeing that police officers had her teenage son down on the ground after he had stepped out of their upscale house because they thought he was a prowler. "Thank God he didn't run," she said.
- "There is nothing more painful to me," the Rev. Jesse Jackson once said, "than to walk down the street and hear footsteps and start thinking about robbery---then look around and see somebody white and feel relieved"

All of these constitute not a black problem or a white problem, but an American problem. These are all examples of widespread structural issues, that is these inequalities are embedded in our educational, legal, political, health care, housing, and financial institutions. In these examples, blacks are treated as an inferior group to society to whites because they were held to a different standard than their privileged, white counterparts. Blacks are always forced to think about the future implications their present behavior has on them and their family more than whites.

Appendix C

Manipulation of Awareness of Ageism (control group)

Brenoff, Ann (2015, December 3). 10 Microaggressions older people will recognize immediately. Retrieved November 17, 2017 from https://www.huffingtonpost.com/entry/10-microaggressions-of-ageism-that-are-not-ok-to-ignore_us_564f7155e4b0d4093a57ab9d

Here are some examples of microaggressions as they relate to ageism.

- A job ad that wants to hire a "recent college grad."It's a microaggression and it's also illegal according to the EEOC, but that hasn't stopped it from being widely tolerated. Employers may seek a "recent college grad" because they want someone to work for cheap. Jobs that advertise for "recent college graduates" or "digital natives" send the message that older workers need not apply.
- Calling videos of older people dancing "adorable."Adorable is not a term of respect. Adorable is fine to describe cute puppies and babies, but it's demeaning when used to describe older people who are simply having fun. Being called "adorable" doesn't make older people feel good; it makes them feel infantile.
- Jokes about older people not knowing how to use a smartphone or being tech-illiterate. When this is done, it is perpetuating a stereotype that isn't true. In most cases, it was someone older that has shown those in younger generations the tech skills that are credited to individuals in younger generations. Showing older people as tech-illiterate fuels an untrue myth.
- Assuming that all older people hard-of-hearing. There is no need to shout at them or use the same voice used with a small child. No one likes being patronized. According to research reported in the *Journal of Nonverbal Behavior*, young adults give directions differently to 65-year-olds than they do to 21-year-olds. Specifically, they speak to older adults more slowly and in higher-pitched voices — two speech patterns associated with being patronizing, notes Prevention.
- Saying an older job applicant wouldn't be a good "cultural fit." If most of the office is comprised of people who don't have family obligations to rush home to, does that mean no one can? Having an age diversity could be a good thing for the workplace People of different ages bring different perspectives to a job. By 2020, 35 percent of the population will be age 50 or older.

All of these constitute not an old problem or a young problem, but an American problem. These are all examples of widespread structural issues, that is these inequalities are embedded in our educational, legal, political, health care, housing, and financial institutions. In these examples, the elderly are treated as an inferior group to society to younger generations because they were held to a different standard than their privileged, young counterparts. Older people are always forced to think about the future implications their present behavior has on them and their family more than younger people.

Appendix D

Amended from Autumn Vogel's ITEMS OF THE GENDER-BASED VIRTUAL ACTION

Vogel, A., & Jackson, L. (2016). Activist Theatre: The Effects of Community Performance on System Justification and Willingness to Engage in Activism. *Journal of Community and Applied Social Psychology. 26.* 456-462.

SCALE 1 (I NEVER INTEND TO DO THIS) – 9 (I FULLY INTEND TO DO THIS)

1. I will discuss issues related to racial oppression with friends and relatives via social media (Twitter, Facebook, Tumblr, Instagram, etc.).

2. I will post to social media using hashtags supporting African-Americans' rights and racial equality

3. I will sign an online petition in support of African-Americans' rights and racial equality (for instance through Change.org or similar sites).

4. I will share an online petition via social media in support of African Americans' rights and racial equality

5. I will follow/'like' organizations that promote African Americans' rights and racial equality

6. I will subscribe to an electronic mailing list to receive information and updates from African Americans' rights and racial equality organizations.

7. I will listen to podcasts dealing with African Americans' rights and racial equality.

8. I will share/'like'/'upvote' articles, videos, photos, and/or posts that promote African Americans' rights and racial equality

9. I will regularly read a blog that deals with African Americans' rights and racial equality

10. I will follow/'like' news outlets that promote African Americans' rights and racial equality

11. I will watch documentaries online that deal with African Americans' rights and racial equality.

12. I will go to screenings of movies that deal with African Americans' rights and racial equality.

Self-generated statements

13. I will intervene in the future if a situation that discriminates against African-Americans, based on their race comes up.

Appendix E

The Symbolic Racism 2000 Scale

Henry, P. J., & Sears, D. O. (2002). The symbolic racism 2000 scale. *Political Psychology, 23,* 253-283.

1. It's really a matter of some people not trying hard enough; if blacks would only try harder they could be just as well off as whites.
<1> Strongly agree
<2> Somewhat agree
<3> Somewhat disagree
<4> Strongly disagree

2. Irish, Italian, Jewish and many other minorities overcame prejudice and worked their way up. Blacks should do the same.
<1> Strongly agree
<2> Somewhat agree
<3> Somewhat disagree
<4> Strongly disagree

3. Some say that black leaders have been trying to push too fast. Others feel that they haven't pushed fast enough. What do you think?
<1> Trying to push very much too fast
<2> Going too slowly
<3> Moving at about the right speed

4. How much of the racial tension that exists in the United States today do you think blacks are responsible for creating?
<1> All of it
<2> Most
<3> Some
<4> Not much at all

5. How much discrimination against blacks do you feel there is in the United States today, limiting their chances to get ahead?
<1> A lot
<2> Some
<3> Just a little
<4> None at all

6. Generations of slavery and discrimination have created conditions that make it difficult for blacks to work their way out of the lower class.
<1> Strongly agree
<2> Somewhat agree
<3> Somewhat disagree
<4> Strongly disagree

7. Over the past few years, blacks have gotten less than they deserve.
<1> Strongly agree
<2> Somewhat agree
<3> Somewhat disagree
<4> Strongly disagree

8. Over the past few years, blacks have gotten more economically than they deserve.
<1> Strongly agree
<2> Somewhat agree
<3> Somewhat disagree
<4> Strongly disagree
Self-made statements
9. There is a social hierarchy based on race in America.
<1> Strongly agree
<2> Somewhat agree
<3>Somewhat disagree
<4> Strongly disagree
10. How much of a problem is racial oppression in America in your opinion?
<1> extremely problematic
<2> moderately problematic
<3> somewhat problematic
<4> not at all problematic
11. Imagine that you and your friends are hanging out in a local park. At one point, you overhear one of your friends actively discriminating against a black man in the park by saying, "I bet he is going to go steal something from the convenience store." What would you do?.
<1>address the discrimination by your friend
<2>participate in the discriminating by agreeing with your friend
<3>ignore the situation completely by changing the subject to something unrelated to the discrimination

Appendix F

CoBRAs and questions borrowed from Kernahan & Davis (2010)

Neville, H. A., Lilly, R. L., Duran, G., Lee, R. M., & Browne, L. (2000). Construction and initial validation of the ColorBlind Racial Attitudes Scale (CoBRAS). Journal of Counseling Psychology, 47, 59–70.

(1=not at all, 5=absolutely)

1. Everyone who works hard, no matter what race they are, has an equal chance to become rich
2. *Race plays a major role in the type of social services (health care, day care, etc.) that people receive in the United States
3. It is important that people begin to think of themselves as American and not African-American, Mexican American, or Italian American
4. *Racism is a major problem in the United States
5. *Race is very important in determining who is successful and who is not
6. Racism may have been a problem in the past, it is not an important problem today
7. *Racial and ethnic minorities do not have the same opportunities as white people in the United States
8. White people in the U.S. are discriminated against because of the color of their skin
9. Talking about racial issues causes unnecessary tension
10. *It is important for political leaders to talk about racism to help work through or solve society's problems.
11. *White people in the U.S. have certain advantages because of the color of their skin.
12. Immigrants should try to fit the culture and values of the United States
13. English should be the official language of the United States

14. *white people are more to blame for racial discrimination than racial and ethnic minorities
15. Social policies, such as affirmative action, discriminate unfairly against white people
16. *It is important for public schools to teach about the history and contributions of racial and ethnic minorities
17. Racial and Ethnic minorities in the U.S. have certain advantages because of the color of their skin.
18. Racial problems in the U.S. are rare, isolated situations
19. *Race plays an important role in who gets sent to prison

Borrowed from Kernahan and Davis (2010)

20. I notice racism on a regular basis
21. I feel that action should be taken to correct problems of racism
22. I feel responsible for helping to correct problems of racism

Self-generated items

23. I have intervened in a situation that discriminated against African Americans, based on their race.
24. I think I can do more to correct the problems of racism
25. I often ignore situations involving racism

Appendix G

Demographic Survey

Sex: <1> male, <2> female, <3> would rather not disclose

Class year: <1> 2018, <2> 2019, <3> 2020, <4> 2021

Race: <1> African-American, <2> Asian-American, <3> Hispanic, <4> Caucasian, <5> other

How many Psychology classes have you completed/will complete at Allegheny:

<1> 0-1, <2> 2-3, <3> 4-5, <4> 5+

Appendix H
Debriefing Form

Research Participation Debriefing Form

The Effect of Gender and Raising Consciousness on Speaking Out Against Oppression
Allegheny College
Department of Psychology

Purpose of Research: The purpose of the present study was to see if there was a significant difference between men and women when it comes to speaking out against racial oppression. The present study was also done to see if there was an effect of short-term education on the speaking out against racial oppression.

Compensation: All participants will receive 1 SONA credit for the completion of this study at the discretion of the professor. Participants may also enter their name into a raffle for a chance to win one of three gift cards to Market House in downtown Meadville

Confidentiality: The data you provided for this research project will be confidential and your name will never be associated with your results. Furthermore, when your data is no longer needed, it will be shredded.

To Learn More: For further information about this topic, please consult the following sources:

1. Jost, J. T., & Banaji, M. R. (1994). The role of stereotyping in system-justification and the production of false consciousness. *British Journal of Social Psychology, 33,* 1-27.
2. Sidanius, J., & Pratto, F. (2012). Social Dominance Theory. *Handbook of Theories of Social Psychology, 2,* 418-438. doi: 10.4135/9781446249222.n47.
3. Batalha, L., Reynolds, K. J., & Newbigin, C. A. (2011). All else being equal: Are men always higher in social dominance orientation than women? *European Journal of Social Psychology, 41(6),* 796-806.

Contact Information: If you have any questions about this research project, please consult the information below:

Experimenter: Anthony Franco E-mail: francoa@allegheny.edu
Faculty Advisor: Dr. Lydia Eckstein Jackson E-mail: ljackson2@allegheny.edu
IRB Committee Chair: Dr. Ryan Van Horn E-mail: rvanhorn@allegeheny.edu
Counseling Center (Reis Hall Room 304) - (814) 332-4368

If you would like a copy of the results of this research study, please fill out and tear off the bottom portion of this debriefing statement and return it to the researcher.

I would like to receive a summary of the results of this study.
Yes O No O
If yes, what is your Box #? _____