19th Biennial Meeting of the International Society for Justice Research (ISJR)

in Munich
July 23 – 26 2023

Location

    Ludwig-Maximilians-Universität München

    Katholische Akademie in Bayern, Mandlstraße 23, 80802 München

Organizational Team:

Mario Gollwitzer, Moritz Fischer, Mathias Twardawski, Karin Fritsch

Directory

Organizational Information

PRESENTATION FORMAT

Posters

Posters (dimensions: A0 portrait, 841 mm x 1189 mm) can cover empirical, conceptual, theoretical, or methodological research. Each poster will be displayed in a poster session as scheduled in the program. Authors remain with their poster for questions and discussions during the poster session. We recommend that you provide a QR code linking to a digital version of the poster. Material for pinning the posters will be available.

Symposium

In a symposium, thematically related research conducted by different first authors on a specific question is presented. Four to five abstracts (max. 250 words per abstract) can be submitted for presentation in a joint symposium (total duration 105 minutes for symposia 1-4 and 80 minutes for symposia 5 & 6). Computers are available to show presentations. Please bring your presentation on a USB stick and copy them on the computer prior to your symposium.

Research Talk

The aim of research talks is to present empirical work as well as new theoretical or methodological developments including the speaker's own scientific position on the topic. Speaking time is 15-20 minutes including discussion (depending on the number of talks included in a symposium). Computers are available to show presentations. Please bring your presentation on a USB stick and copy them on the computer prior to your symposium.

FURTHER INFORMATION

Conference Registration and Help Desk

Stop by and say hello to our team at the **conference registration desk**. This is also the right place if you have any questions or concerns you want to share with us.

Lunch and Coffee Breaks

Lunch and coffee will be served during breaks (see program) in the conference venue.

[Welcome Reception](#) (Sunday, July 23; 4 pm)

All participants are invited to join the **welcome reception** in the afternoon before the official start of the conference in the conference venue. We will serve drinks and light food in a relaxed atmosphere. You can also pick up your badge during the reception.

[Conference Dinner](#) (Tuesday, July 25; 6:30 pm)

The **conference dinner** will take place in the [Augustiner-Keller, Arnulfstr. 52, 80335 München](#). For participants, the conference dinner is included in the conference fee. For attendants who are not participants of the conference (e.g., partners, companions), conference dinner can be booked separately. More information can be found here: https://www.isjr2023.uni-muenchen.de/program/social-program/conference-dinner1/index.html

Cultural Activity (Wednesday, July 26; 3 pm)

After the end of the official conference program, you have the opportunity to join one of several cultural activities (this is, of course, optional). If interested in joining one of these activities, please book your spot until June 25 via our pre-conference survey distributed on June 16. More information on the activities and how to secure your spot can be found here: https://www.isjr2023.uni-muenchen.de/program/social-program/tour/index.html

1. **Guided walking tour through the city center** (by Stattreisen München)

Munich's history started with the salt trade - and what happened then? During our walk in the center of town we explain how the city developed and what events had a lasting influence until today.

Start: 3 p.m., Duration: 90 minutes, Price:10 €
Meeting point: Spielzeugmuseum (Turm des Alten Rathauses) (U-/S-Bahn: Marienplatz)

2. **Guided tour through the Munich NS Documentation Center**

This tour will give you an overview of Munich's Nazi past and show you how the city has dealt with this legacy since 1945.

Start: 3 p.m., Duration: 90 - 120 minutes, Price: 10 €
Meeting point: Max-Mannheimer-Platz 1, 80333 München (U-Bahn: Königsplatz)

3. **Guided tour through the Deutsche Museum**

Discover the highlights and experience the diversity of the Deutsche Museum. The tour covers a variety of topics about science and technology, from popular historical exhibits to current topics.

Start: 3:15 p.m., Duration: 90 - 120 minutes (you can stay in the museum after the tour), Price: 22 €
Meeting point: Museumsinsel, 80331 München (U-/S-Bahn: Isartor)

Junior Researcher Get-Together (Monday, July 24; 8 pm)

We will organize a junior researcher get-together for PhD students, doctoral candidates, and all other early-career participants. More information will be announced soon.

Contact the Conference Organizers

If you have any questions prior to the conference, please do not hesitate to send us an email (ISJR2023@psy.lmu.de). During the conference, each room has a member of our organizational staff taking care of the rooms and sessions.

Schedule Overview

Day 1: Sunday, July 23, 2023

09:00 am – 04:00 pm	**PhD Workshop**	Konferenzraum
02:00 pm – 04:00 pm	**Executive Committee Meeting**	KWH Bibliothek
04:00 pm – 07:00 pm	**Registration** and **Welcome Reception**	Foyer/Park

Day 2: Monday, July 24, 2023

08:30 am – 09:00 am	**Welcome Address**	Vortragssaal
09:00 am – 10:00 am	**Keynote** by Bertram Schmitt: "**Law and Justice - Reflections of a Judge**"	Vortragssaal
10:00 am – 10:15 am	**Coffee Break**	Foyer/Park
10:15 am – 12:00 pm	**Symposia I**	Various Rooms (TBA)

Populism and Political Ideologies	Morality and Justice	Belief in a Just World and Well-being	Oppression of Minorities	Perspektive-Taking and Decision-Making
Good People for Real? The Relationship Between Populist Attitudes and Unethical Behaviors (*Y. Xu*)	What attitudes about male and female circumcision can tell us about moralization and demoralization (*P. Teas*)	The Association Between Personal Belief in a Just World and Depression: COVID-19 as a Case Study (*G. Nudelman*)	Sociocultural Engagement in a Colorblind Racism Framework Moderates Perceptions of Cultural Appropriation (*A. Mosley*)	When will people take the perspective of other group members? A meta-analysis of the effects of perspective-taking on intergroup attitudes and actions (*E. K. Buonaiuto*)

Ideological Symmetries and Asymmetries in Moral Judgements of Toxic Online Comments (*V. Bojarskich*)	Affirming Rawls' Duty of Assistance for Fairer Access to Vaccines – the case of Covid 19 Pandemic (*K. Fernandez*)	Is Belief in a Just World a personal resource and a coping resource? A cross-country analysis at an individual level and at a macroeconomic contextual level (*I. Correia*)	The Gradual Decline of the Dark Duo: A Latent Growth Curve Analysis of Colonial Ideologies (*Z. Bertenshaw*)	The moral self in relation to empathy choice (*C. D. Cameron*)
Yesterday, all our troubles seemed so far away - Measuring Nostalgic Deprivation (*C. Grosche*)	Self-Interest Bias in Moral Judgments (*K. Bocian*)	Faith can move mountains - but where to? A diary study of how BJW links social stressors to well-being (*M. U. Kottwitz*)	Epistemic oppression, ethnic discrimination, and dominating the contours of justice (*L. Levin*)	How Relative Power Affects the Impact of Empathic Forecasting on Social Decision-Making (*M. Fedeneder*)
Collective Self-Esteem and Dominant Group Allyship (*A. Chadha*)	Measuring Morality: Theoretical and empirical Problems (*A. Betz*)	Culture matters! How cultural values shape the link of BJW and life satisfaction (*J. Babjáková*)	Supporting Success and Well-Being for Diverse and Underrepresented Student Populations through Curricular Resilience Micro-interventions (*S. Lee*)	The psychological consequences of a decision in a trust economic game when focused on oneself or others (*K. Adamska*)
	Development of the Sensitivity to experienced Justice Scale (*M. McKaye*)	The apple never falls far from the tree: Does people's BJW impact the well-being of the whole family? (*K. Otto*)		Thinking Beyond the Negotiation Table: Impacts of Externalities on social justice in Negotiation (*K. Zhang*)
12:00 pm – 01:00 pm	**Lunch Break**			

01:00 pm – 02:45 pm	**Symposia II**			Various Rooms (TBA)
Justice in the Political Domain	Societal Issues around Gender and Parenthood	Belief in a Just World: Current State and Future Directions	Prosocial Behavior	Communicating Justice Issues
The causal effect of a local increase in the share of refugees on justice-sensitivity and its role in explaining regionally different responses in political attitudes (*S. Bohmann*)	Who are the "Others" and How to Protect Them from Discrimination: Human Rights Courts' Practices in Identifying Vulnerable Populations (*K. Turnbull*)	The Adaptive Benefits of the Belief in a Just World during the Pandemic (*G. Kiral Ucar*)	Political Ideology and Willingness to Cooperate (*A. Burger*)	The effect of the least advantaged people's information on the discourse in a group discussion (*Y. Souma*)
Justice Sensitivity in Political Thinking and Behavior - A Systematic Review and Theoretical Analysis (*T. Rothmund*)	Transitioning Away From Women's Reproductive Autonomy: Investigating Changes in Abortion Attitudes Following the Transition to Parenthood (*E. Clarke*)	Justice for me or for all? A longitudinal analysis demonstrating Justice Capital (*K. Thomas*)	ZOOMing in on the Effect of Observability on Prosociality: Virtual Presence of Others Increases Charitable Giving in China and India but has no Effect in the US (*D. Medvedev*)	Interactional Justice in Private Communication During the Corona Pandemic (*A. Thomas*)
Victimhood Narratives and their Strategic Use for Political Mobilization (*L. Köhler*)	The interplay between infrastructure and gender roles in transition towards electric mobility usage (*J. Tröger*)	Cognitive Dissonance induction as an "inoculator" against negative attitudes towards victims (*P. Aguilar*)	Intergenerational Volunteering: Role of the Intergenerational Justice Function (*S. C. Schütt*)	Art as bridge: Can aesthetic contextualization facilitate engagement with adverse topics? (*M. S. Altenmüller*)

Migrants' Attitudes toward Distributive Justice Principles (*M. Cusmano*)	Parental defensiveness in mandated child protection assessments: lack of insight, or a response to a threatening context? (*I. Hermes*)	Measuring Justice Beliefs: Ideas for Improving the Fundamentals (*J. Bartholomaeus*)	Social preferences and envy: Linking benign and malicious envy with social value orientation (*D. Mischkowski*)	Creating Just Campus Communities: Engaging University Students in the Development of Restorative Justice Practices (*C. Riley*)
Prejudice against Moroccan Migrants: The Role of Authoritarianism and Threat Perception (*E. Moreno Bella)*			The Effects of Envy in Joint Decision Making: How Feeling Envious Affects Integrative Negotiations (*H. Zhang*)	

02:45 pm – 03:00 pm	**Coffee Break**	Foyer/Park
03:00 pm – 04:00 pm	**Lifetime Award Address**	Vortragssaal
04:00 pm – 06:00 pm	**Poster Session** and **Wine Reception** ▪ Reducing non-cooperative behavior of victim-sensitive individuals through compensatory control *(S. Nuding)* ▪ Conceptions of Racism from the perspective of People of Color *(C. Coleman)* ▪ Extralegal Factors Influencing Jurors' Perceptions: Exploring the Impact of a Defendant's Ethnicity, Immigration Status, and Socioeconomic Status *(A. El-Bassiouny)* ▪ Building Capacity to Understand COVID-19 Vaccination Decisions in Essential Patient Support Personnel *(C. Skubisz)* ▪ Believe in a Just World, Existential Fulfillment, and Subjective Well-Being of IT Professionals: Before and During Russia's Invasion in Ukraine *(I. Kryazh)* ▪ Experiences and Views on the Criminal Justice System *(N. Bourgeois)* ▪ When Principles of Fairness Change: An Experimental Investigation of Shifts Between Relational Models *(N. Fischer)* ▪ The Belief in a Just World and the legitimization of informal caregivers' suffering *(Â. Romão)* ▪ National ideology as a source of inclusive versus exclusionary judgments: A case of Japanese notion of ethnic, civic, and cultural aspects of nationality *(M. Karasawa)* ▪ Responses to Unfair Distributions Depending on Self-Regulation and Justice Sensitivity in Adolescence: A Longitudinal Study *(C. Ritgens)*	Konferenzraum and Foyer/Park

Day 3: Tuesday, July 25, 2023

09:00 am – 10:00 am	**Keynote** by Johanna Ray Vollhardt: "How do Victim Groups Respond to Historical and Ongoing Injustice and Violence? The Influence of Context, Individual Differences, and Intragroup Processes on Collective Victimization Beliefs"	Vortragssaal
10:00 am – 10:15 am	**Coffee Break**	Foyer/Park
10:15 am – 12:00 pm	**Symposia III**	Various Rooms (TBA)

Stereotypes, Prejudice, and Discrimination	Online Justice: Exploring the motives and consequences of online shaming and censorship	Responding to Global Crises	Justice-Related Practices and Behaviors in Organizations	Justice in Education
Teachers' stereotypes, attitudes, and judgements depending on students' family backgrounds: Results of an intervention study *(A. Tobisch)*	Why do people engage in online shaming, and who participates? A case study of shaming and shaming backlash on Twitter *(K. Zhao)*	A good life within planetary boundaries: Assessment of expert beliefs about (de-) growth narratives *(S. Berger)*	Justice Enactment as Identity Work: How Being Fair Can Reconcile Identity Tensions and Alter Leadership Identity *(J. Zwank)*	The Correlation of Honesty-Humility and Learning Goals with Academic Cheating *(N. Reinhardt)*
Realistic Threat and Intergroup Prejudice: COVID-19 and Social Distance Preferences *(M. Platow)*	A qualitative exploration of the experience and associated impacts of being shamed online *(S. Muir)*	Explaining Radical Climate Protest: How Unfairness Perceptions and Civil Disobedient Protest Intentions Develop Over Time *(A. Jansma)*	Like leader, like follower? How exploitative leadership spills over to destructive follower behaviors via justice violations and affective reactions *(E. Schmid)*	The relationship between university students' personal belief in a just world and their work attitudes during the Corona Pandemic. *(S. Münscher)*

Preference for the ingroup, or the ones at the top? Belief- vs. status-indicative social dimensions shape attitudes given multiple group memberships (*M. I. Weißflog*)	Do people support censorship of those with pro-free speech stances? (*N. Doré*)	When Neoliberals become Activists: Global Crises Motivate Solidarity, but not Support of System Change *(J. Stollberg)*	The role of managers' interpersonal (in)justice enactment, self-transcendence values and internal attributions in predicting guilt (*P. Behrendt*)	Perspective-taking and belief in a just world matter: Adolescents' role experiences in bullying processes (*A. Wolgast*)
A Framework for Understanding the Effects of Structural Racism on Health and Implications for Policy (*A. Kaur*)	Perceiving bad intentions behind someone's words increases support for censoring them (*A. Vonasch*)	Correcting misperceptions of inequality in resource consumption increases support for mitigation measures (*L. Nockur*)	Too close for comfort: The effect of relationship closeness and procedural justice on managers' experiences of layoffs (*A. Sarnecki*)	Cognitive emotion regulation strategies mediate the relation between belief in a just world and subjective well-being (*M. Donat*)
What Counts as Discrimination? Meritocracy Shapes the Answer (*L. T. Phillips*)	Motives for Online Shaming: Doing Good or Feeling Good? (*L. Woodyatt*) Discussant: M. Wenzel		Authentic Allyship? Feeling authentic increases allyship behavior via greater psychological standing (*O. Foster-Gimbel*)	Discussant: K. Thomas
12:00 pm – 01:00 pm	**Lunch Break**			

01:00 pm – 02:45 pm		**Symposia IV**		Various Rooms (TBA)
The Differing Forms of Discrimination: The Psychological Predictors and Consequences of Discrimination-Based Injustice	(Self-)Forgiveness	Collective Action and Social Change	Organizational Justice	Justice in the Energy Transition
Warrior (vs. Guardian) Policing Mentality Increases Support for Police Demilitarization and Community-Friendly Policing Policies (M. E. Fiagbenu)	Do empathic offenders feel less like "victims" when victims withhold forgiveness? (M. Wenzel)	'Fight The Power': The Influence of Music on Collective Action (S. Howard)	The Roles of Justice, Value Congruence, and Resources in Legitimation (K. Hegtvedt)	Leaving colonial, carbon-locked pathways in the rearview mirror? (G)local patterns of (in)justice in Germany's hydrogen partnerships with Namibia and South Africa (A. Kantel)
The Religious Minority Tax: The Psychological and Professional Costs of Practicing Medicine and Religion Among for Muslim American Physicians (S. Murrar)	The Motivation to Forgive: A Person-Centered Analysis (T. Okimoto)	In Pursuit of Racial Equality: Identifying the Determinants of Support for the Black Lives Matter Movement with a Systematic Review and Multiple Meta-Analyses (F. Azevedo)	The impact of organizational justice and feelings on perceived trust in interorganizational collaborations (M. Grunenberg)	Towards climate-proof and fair fiscal policies: A multi-factorial survey experiment on tax benefits for commuters (A. Rinscheid)
Why Does Terrorist Threat Enhance the Appeal of Conservatism? New Insights into the Role of Emotion and Boundary Conditions for Ideological Shifts (F. Eadeh)	Culture is not one-dimensional: Chinese philosophies and their influence on self-forgiveness (F. Zhao)	The Power of the Ingroup for Promoting Collective Action: How Distinctive Treatment from Fellow Minority Members Motivates Collective Action (C. Begeny)	Procedural justice and affect during organizational change at higher education institutes – a longitudinal study of employee support for change (J. Prantl)	"It's not just white men in hardhats": Opportunities and barriers for a Just Transition away from oil and gas in the UK (K. Jenkins)

Perceiving Anti-Christian Bias Increases White Christians' Anti-LGBT Attitudes *(C. L. Wilkins)*	'Working through' an interpersonal wrongdoing: a narrative approach to self-forgiveness *(C. Harous)*	Ideological bias, anomie and social change in Chile *(I. Puga)*	How zero-tolerance backfires: The effects of disclaiming "Just joking" excuses for discriminatory jokes at the workplace *(L. Mulder)*	(No) Options to change: Social justice perceptions of carbon pricing and its revenue use *(S. Preuß)*
			True-blue students: Organizational justice, academic identification, and legitimacy of academic authorities as antecedents of students' loyalty to their university *(M. Główczewski)*	Applying intersectionality theory to understand social inclusion in regional energy transitions *(A. Martinez Reyes)*

02:45 pm – 03:00 pm	**Coffee Break**	Foyer/Park
03:00 pm – 04:00 pm	**Early Career Award Address** and **Best Paper Award**	Vortragssaal
04:00 pm – 06:00 pm	**General Meeting**	Vortragssaal
06:30 pm	**Gala Dinner**	

Day 4: Wednesday, July 26, 2023

09:00 am – 10:20 am		**Symposia V**		Various Rooms (TBA)
Antecedents and Consequences of Social Mobility	(Dis-)Trust in Authorities	Dealing With Transgressions	Belief in a Just World	Economic Inequality
Explaining People's Social Mobility Beliefs (*M. Day*)	Cross-country Differences in the Impact of Organized Criminal Groups Moderate the Relationship between Individuals' Political Trust and the Endorsement of Standards of Civic Honesty (*G. Travaglino*)	Sympathy for the Devil: People Prefer Transgression Explanations that Elicit Compassion Over Those that Support Unmitigated Outrage (*M. Gill*)	Effort- and valence-based just world beliefs: conceptualization, measurement and validation (*Y. Cheng*)	Taking the Justice Pulse: Inferring Justice from Inequality (*G. Jasso*)
Educational Inequality: Anticipated Cultural Fit and Social Disparities in Students' Intention to Enter Higher Education (*J. Stark*)	Backwards in the future – how collective memories shape indigenous communities trust in the police (*M. Kappmeier*)	Re-humanization: How perceived remorse buffers against perceptual dehumanization of offenders (*F. Funk*)	Beliefs about Justice for Self and Others: Links to Healthcare Evaluations among African Americans (*T. Lucas*)	Allocating resources to multiple societal goals: The case of wealth inequalities (*S. Sebben*)
Socioeconomic status, relative deprivation, interpersonal hostility, and the moderating impact of mobility beliefs (*T. Greitemeyer*)	Why do people support disruptive collective action? On the role of police procedural injustice (*M. M. Gerber*)	Did You Mean to Do That? Examining the Roles of Fair Treatment, Legitimacy of Perpetrator, and Attributions on Responses to Distributive Injustice (*H. L. Scheuerman*)	Moralizing narratives, immorality perceptions: The expression of general belief in a just world, people living above their means and people as irresponsible (*H. Alves*)	Evaluations of economic inequalities in Europe: Profiles of (in)justice of income and wealth (*C. Moya*)

The influence of experienced and expected social mobility on the justice evaluations of income inequality (*J. Adriaans*)	Just dead, not alive: Reconsidering belief in contradictory conspiracy theories (*J.-W. van Prooijen*)	Hazardous machinery: perceived agency and blameworthiness of harm-doing autonomous robots (*R. Dawtry*)	Lost and Found: The Role of Justice Motives in Real World Problems (*R. Miram*)	When do we prefer more redistribution? Studying the Effects of Income Inequality and related Social Policies on Preference Formation Processes (*S. M. Schneider*)

10:20 am – 10:40 am	**Coffee Break**		Foyer/Park	

10:40 am – 12:00 pm	**Symposia VI**			Various Rooms (TBA)

Reconciliation or Resistance? Social Psychological Research on Peace and Justice	Moral Indignation - a strong social emotion and a key concept to understand conflict and social change	Behavior in the Courtroom	Novel perspectives and research into the psychological origins of sexism	Inequality and Inequity
The Role of Power Asymmetry in Intergroup Harmony and Perceptions of Justice (*D. Hawi*)	Indignation: the powerful emotional counterpart of perceived injustice (*E. Kals*)	Magistrates and Social Technicians' perceptions within portuguese juvenile justice system (*E. Pessanha*)	What is sexism?: Lay judgments of sexism depend on perceived intent as well as harm (*P. Gül*)	Inequity Aversion: A Moral or Self-Interested Response? (*J. Clay-Warner*)

Portraying Palestine in the Social Psychology of Prejudice and Reconciliation – On Imposing Moral Guidelines on Oppressed Groups through Technical Concepts *(M. Albzour)*	The role of cognition on moral indignation and conflict behavior *(J. Schreiber)*	The Moderating Effect of Courts Resources on Court Culture and Court Performance Relationship *(D. Kumar)*	Unwanted celibacy as a risk factor for misogyny *(H. E. Bieselt)*	Justice for everyone? Differences in the Scope of Justice in Europe *(S. Liebig)*
Blocking Peace at the Checkpoint: On the Negative Impact of the Built Environment of Repression *(S. Penić)*	Proneness to indignation and its demarcation from anger *(J. Maes)*	Intersecting identities and judging on the U.S. Courts of Appeals *(S. Haire)*	Objects of desire: The role of sexual arousal in the objectification of women by men. *(A. Wisman)*	Fair in whose eyes? Justice concerns and housing in Lisbon and Porto, Portugal *(R. Ribeiro)*
Reconciliation through Resistance to Injustice: Intraminority Solidarity and Alliances at the Gezi Park Protests *(Y. Acar)*	Modelling Polarisation Using Justice Related Traits *(R. Geppert)*	Do they deserve sympathy, derogation, or blame; responding to miscarriage of justice victims. *(C. Sherman)*	Ideological mate-guarding: Sexual jealousy and mating strategy shape support for feminine honor norms *(T. Kupfer)*	Subjective inequity aversion: Unfair inequality, subjective well-being, and preferences for redistribution *(F. Kalleitner)*
12:00 pm	**Lunch** and **Farewell**			

Keynotes

All keynotes are taking place in the Vortragssaal

Keynote 1: Bertram Schmitt

"Law and Justice - Reflections of a judge"

The keynote reflects some aspects of the social psychology of justice in proceedings at the International Criminal Court (ICC). Bertram Schmitt bases his thoughts on his many years of practical experience as Presiding Judge in different cases at the ICC. The audience will get an insight into the reality of cases dealing with mass crimes on an international level. Emphasis will be placed on the role of victims in such proceedings. The keynote will also deal with social and psychological factors in the decision-making process of judges.

Keynote 2: Johanna Ray Vollhardt

"How do Victim Groups Respond to Historical and Ongoing Injustice and Violence? The Influence of Context, Individual Differences, and Intragroup Processes on Collective Victimization Beliefs"

In this talk, I summarize insights from nearly two decades of social psychological research on how victim groups think about historical or ongoing victimization and injustice against their ingroup (i.e., "collective victimization beliefs"). I begin by discussing the assumptions underlying this research that is rooted in the literature on intergroup conflict and reconciliation, and the common focus in this literature on comparative victim beliefs. I present examples of quantitative studies (among Armenian and Jewish Americans, Hungarians, Poles) showing that, indeed, inclusive and exclusive victim beliefs differentially predict attitudes towards perpetrator groups and other victim groups. However, findings from several qualitative studies also show participants' critiques of comparative victim beliefs, and the need to address other dimensions—such as intragroup dynamics, perceptions of power, and the temporal scope of the group's victimization. I present a Q methodology study (among Black Americans, Jewish Americans, Kurds from Turkey in the U.S., Hungarians, and South Koreans) showing inter- and intragroup differences in the complex patterns of collective victimization beliefs that group members endorse. This complexity is also apparent in the findings of a qualitative content analysis of testimonies from 200 genocide survivors (of the Holocaust, Rwandan genocide, and Nanjing massacre), examining lessons that survivors draw from their experience of genocide. Integrating the findings from these studies in different cultural and political contexts, with varying levels of proximity to violence and injustice, and using different methodologies, I present an expanded theoretical conceptualization of how victim groups think about and respond to historical and ongoing collective violence and injustice against their group.

Monday, July 24

Symposia I: 10:15 am – 12:00 pm

Room A: Populism and Political Ideologies

Good People for Real? The Relationship Between Populist Attitudes and Unethical Behaviors

Yang Xu

Associated with unfavorable socio-economic conditions, populism is often accompanied by a range of negative emotions and antagonistic attitudes towards the "establishment". What would be the consequences of such negativity? Here we investigate the possibility that populism is related to unethical behaviors. Moreover, as populist worldviews typically set the "evil elites" as antagonistic to the "good people", we also investigate whether the relationship between populism and unethical behaviors targeting "the elites" is stronger than that targeting "the people". Through three preregistered studies, we assessed whether populist worldviews may influence participants' unethical behavioral intentions, their attitudes towards unethical behaviors, and actual engagements in unethical behaviors. Study 1 (N = 295) used a cross-sectional design and investigated the correlational relationship between populism and unethical behaviors. Study 2 (N = 301) manipulated exposure to populist rhetoric by assigning participants to an article describing austerity measures in national healthcare, either with or without populist framings. Neither of these two studies revealed consistent evidence supporting a positive link between populism and unethical behaviors targeting "the elites" or "the people". In Study 3 (N = 298) we recruited a criminal and non-criminal group to guarantee a more accurate measure of unethical behaviors and compared a range of anti-establishment sentiments (i.e., populist attitudes, anti-establishment conspiracy beliefs, negative emotions towards the government, trust in the government, and perceived obligation to obey the law) between these two groups. Again, there was no evidence supporting our predictions. The current set of studies suggests that populism is largely unrelated to unethical behaviors.

Ideological Symmetries and Asymmetries in Moral Judgements of Toxic Online Comments

Vladimir Bojarskich

Surges in outgroup derogatory online content can be observed around significant social and political events (e.g., the 2021 U.S. Capitol attack, the 2015 Paris attacks). People's political ideology plays an unequivocally central role in how people react to social and political events and how (un)favorable they regard certain outgroups. It is yet unclear if and how progressive and conservative people differ in their moral judgments of toxic online comments. Drawing on the prejudice literature, we test two competing hypotheses. On the one hand, conservatives and progressives might equally condemn toxic comments when it targets ideologically favored vs unfavored outgroups – the ideological symmetry hypothesis. On the other hand, conservatives compared to progressives might be generally less condemning of toxic comments irrespective of the target – the ideological asymmetry hypothesis. To pit these hypotheses against one another, we invited a representative sample of German citizens to a simulated Twitter environment and experimentally varied the target of toxic comments. We present results on whether politically progressive and conservative people differ in their moral judgments of online toxic comments depending on the outgroup target. Furthermore, we explore which facets of moral judgment (e.g., perceived intentionality, consequences) explain differences between conservatives and progressives. We discuss our findings in light of how they advance the psychology of online toxicity specifically and ideological symmetries and asymmetries generally, and we point to avenues for future research.

Yesterday, all our troubles seemed so far away - Measuring Nostalgic Deprivation

Carla Grosche

Make America Great Again, We Want Our Country Back or Take Back Control: The return to "old glories" is one of the main promises of radical right parties, picking up on widespread longings of sympathizers for a rose-colored past. Many people argue that support for radical right actors is motivated by relative deprivation, i.e. the perception of being unfairly worse off than others. However, we argue that radical right ideology and voting intentions can also be linked to nostalgic deprivation - the perception of an unfair decline of groups status in the present compared to the past. Preliminary findings support this notion by showing that the longing for a glorified past is associated with increased radical right support as well as anti-immigration and populist attitudes. However, psychological theorizing is rare and previous studies differ in their conceptualization and measurement of nostalgic deprivation. We seek to fill this gap by introducing and validating a standardized self-report measure of nostalgic deprivation. Based on a literature review, we started with a concise definition and conceptualization of nostalgic deprivation. Second, we developed a multi-item self-report scale that captures nostalgic deprivation in regard to (1) temporal intergroup comparison, (2) perceptions of injustice and (3) related affect. Third, we estimated the reliability and validity of our measure using empirical indicators of demographics, voting behavior, political attitudes and personality measures. By providing a valid measure of nostalgic deprivation, our results build an important basis for future research on the motivational underpinnings of radical-right support.

Collective Self-Esteem and Dominant Group Allyship

Aastha Chadha

Ample work suggests that dominant groups attempt to protect their privilege in order to continue reaping the benefits of being in an advantaged position in the social hierarchy rather than support equity (Jost & Hunyady, 2005; Knowles & Lowery, 2012). Yet, we see politically liberal individuals with dominant identities engage in allyship behaviors (Proulx & Major, 2013; Lye & Waldron, 1997. Drawing on theory regarding White identity (Goren and Plaut, 2012; Knowles and Peng 2005) and theory on collective self-esteem (Luhtanen & Crocker, 1992), we suggest that the differences between liberal and conservative dominant group members' support for social equity stems from their different understandings of their dominant identities through private collective self-esteem. We argue that conservative members of advantaged groups have higher private collective self-esteem, which mediates the effect of political ideology on the support of social equity. Liberal members of advantaged groups on the other hand, have reduced private collective self-esteem, which undergirds their recognition of social inequity. We present 4 studies (N=1514) that support this notion, across two separate domains, race and gender. In particular, although low private collective self-esteem has been identified as detrimental for stigmatized group members (Crocker et al., 1994), my results suggest that low private collective self-esteem may not be harmful to dominant group members; rather, it may help them recognize inequity with more openness.

Room B: Morality and Justice

What attitudes about male and female circumcision can tell us about moralization and demoralization

Paul Teas

People experience attitudes as matters of preference, norms/convention, or morality and can sometimes change between these domains. Moral attitudes can be especially consequential for activism and social change, which has led researchers to examine how attitudes become moralized. Because moral attitudes can have social costs as well, however, it is also important to explore the processes by which attitudes might become less moralized, or demoralized. In four studies, we examine processes of moralization using the target issue of male circumcision (which is perceived in the United States as a matter of norms or preference), and demoralization using the target issue of female circumcision (perceived in the United States as morally wrong). Specifically, we test the effect of messages designed to induce (in the case of male circumcision) or diminish (in the case of female circumcision) negative emotions, perceived harm, perceived autonomy violation, and perceived non-normativity on (de)moralization of the target issue. We find both within- and between-subject (de)moralization effects of these messages through multiple mediating pathways, suggesting that persuasive messages can moralize or demoralize attitudes via several different mechanisms. Implications of these results for theories of moralization and demoralization are discussed.

Affirming Rawls' Duty of Assistance for Fairer Access to Vaccines – the case of Covid 19 Pandemic

Klein Fernandez

In diplomatic parlance, global health diplomacy is a soft power strategy to collectively allocate resources in solving the persisting global burden of diseases among the least developed countries. It offered a promise in reforming the status quo of an inefficient UN system until Covid 19 pandemic challenged the core of its principles, systems, and institutional actors. However, the rise of vaccine diplomacy provides an alternative tool to global health challenges after richer and more powerful governments were in a rush to be first in line in securing the supply of newly-developed vaccines. Rather than making a negotiation based on the principles of justice, as it turns out, it was the transactional, inward-looking, statist-centered interests that prevailed once again throughout the episode of health crisis management. In contrast to the principle-based practice of global health diplomacy, I argue that resorting to vaccine diplomacy is a morally unacceptable policy tool amid a pressing health emergency. I present the case of the United States, United Kingdom, and Germany who have turned into the Philippines for recruiting experienced nurses to serve at the frontline of their pandemic response, and in exchange for timely vaccine supply for the latter. This became the lowest point of global health diplomacy that merits further ethical analysis. To cure this moral infirmity, I argue that Rawls' duty of assistance as the guiding principle in place of vaccine diplomacy.

Self-Interest Bias in Moral Judgments

Konrad Bocian

Moral judgments' intuitive and affective nature leads to the expectation that an observer's interests bias these judgments. Although the idea of self-interest bias is old, only recently, research programs involving young children, adults, and groups investigated how individual and group interests impact moral judgments. In this talk, I will present evidence that moral judgments of others' actions are biased and seen as less immoral when observers benefit from these actions. Further, I will explain the psychological mechanism which explains why self-interest biases moral judgments. In the second part, I will show that beneficial cooperation overcomes preschoolers' aversion to antisocial others. Specifically, gathered evidence indicates that by the age of 4, children develop a solid obligation to collaborate with partners who help them to acquire resources—even when these partners harm third parties, which children recognise as immoral. Finally, I will present evidence of moral tribalism, which confirms that group identity and protection of group interests shape morality judgments. In conclusion, I will argue that moral judgments are inevitably biased by the egocentric perspective, which is easily and automatically accessible and appears objective, impartial and morally right to people.

Measuring Morality: Theoretical and empirical Problems

Alexander Betz

The concept of morality is central for many branches of social sciences such as psychology, sociology, criminology, and justice research. There are many theories implementing morality with their respective concept specifications. On a general level they can be divided into two perspectives. First, normative-deontological concept specifications which assume that morality is objective and the same rules can be applied to everyone. One prominent example for a theory using such a concept of morality is the Situational Action Theory. Second, descriptive concept specifications assume that morality is relative to culture and/or individual conditions, like Haidt laid out in his Righteous Mind. Many theories ignore this difference, which leads to inconsistent measurement. In addition, many of the scales employed to measure morality are simplified. For example, empirical analyses of the Situational Action Theory refer only to law breaking to measure immorality. Against this background it is important to construct a scale that avoids these fallacies. To take a first step to rectify this situation and construct a scale of measurement, a concept specification of morality will be proposed and existing scales like the moral foundations, the sociomoral reflection measure and Situational Action Theory will be discussed in light of it.

Development of the Sensitivity to experienced Justice Scale

Marvin McKaye

We developed an inventory for measuring justice sensitivity and established its psychometric properties with a demographically heterogenous convenience sample (N = 451). Justice sensitivity (JS) was defined as sensitivity to experienced justice in social interactions. Analogous to the inventory for injustice sensitivity (IS; Schmitt, Baumert, Gollwitzer & Maes, 2010) our inventory measures experienced justice in four perspectives. The three indicators "emotional reaction after experienced justice", "cognitive reaction after experienced justice" and "behavioural tendency after experienced justice" were used for all perspectives. Results from explorative principal axis analysis with oblique rotation found strong support for a four-factor solution. After item reduction, scale reliability (a) as well as correlations between JS and IS (b) were determined and regression analyses with styles of conflict handling (Rahim, 1983) as criteria and JS perspectives as predictors (c) were conducted. All scales showed high reliability (>.92). Although ceiling effects were noticed, all perspectives were normally distributed. All correlations between the perspectives of JS were significant (>.45). Except of victim sensitivity (IS) with disadvantaged sensitivity (JS), all perspectives were positively correlated. The smallest significant correlation was found between victim sensitivity (IS) and observer sensitivity (JS) (≈.27). In general, victim sensitivity (IS) showed the smallest correlations with JS. The highest correlation was found between both observer sensitivities (≈.61). Regression analyses suggested that JS can explain a significant amount of variance of conflict handling styles beyond IS. The results suggest that JS can be differentiated from IS. Altogether, JS measures a new aspect of experiencing justice.

Room C: Belief in a Just World and Well-being

Research during the last decades has consistently demonstrated the positive relationship between the Belief in a Just World (BJW) and various manifestations of Well-being (e.g., life satisfaction, depression). With this symposium, we aim to provide further support to and more nuanced understanding of this link, by analyzing mechanisms and conditions using several methodological approaches (e.g., two time-point design, large surveys, and daily diary), diverse samples (e.g., representative, parents, and employees), and across cultures (e.g., using data from Germany, Portugal, Slovakia, Israel, and Great Britain). BJW enables people to see the world as stable, predictable and orderly. It provides meaning to daily events and a sense of protection from harm, since events occur for a reason. Consequently, BJW can help when coping with distress, depending on other factors. Building on these premises, Nudelman and Otto examined the ability of personal BJW to predict depression during COVID-19, over and above other known variables. Correia et al. tested whether general BJW acts as a personal resource or a coping resource at an individual level and at a macroeconomic contextual level. Kottwitz et al. assessed if experiencing aversive social working conditions shapes daily perceptions of BJW, which in turn affect daily mental impairment. Babjáková et al. demonstrated how cultural values shape the link of BJW and life satisfaction. Finally, Otto and Nudelman focused on the impact of people's BJW on the well-being of their family.

The Association Between Personal Belief in a Just World and Depression: COVID-19 as a Case Study

Gabriel Nudelman

The COVID-19 pandemic has had a deleterious effect on people's well-being. This study explored the ability of Personal Belief in a Just World (PBJW) to protect against depression during the initial phases of the pandemic, which were characterized by high levels of uncertainty and included the movement restrictions and lockdowns. A representative sample of Israel (n = 711; 50.5% women) was assessed at two time points. Participants completed questionnaires measuring PBJW, depression, the Big Five model of personality, and demographic variables (t1). Depression was assessed again approximately six weeks later (t2). Hierarchical regression analyses were used to evaluate the contribution of PBJW at t1 to the explained variance of depression at t2. The results demonstrate that, when controlling for age and gender (step1), PBJW predicted depression. Moreover, PBJW also predicted depression over and above the Big Five (step 2). Finally, PBJW was a significant predictor of depression even when depression at t1 (step 3; auto-correlation) was included as a predictor. Naturally, variance explained in depression by PBJW decreased as the number of variables entered to the regression equation increased. However, PBJW remained a significant predictor of depression at t2 over and above other variables in all the analyses. Consistent with past findings, this study provides support for the link between the Belief in a Just World and Well-being, represented herein by PBJW and depression. The contribution of PBJW to depression remained significant regardless of other strong predictors, and proves important also in times of global crises.

Is Belief in a Just World a personal resource and a coping resource? A cross-country analysis at an individual level and at a macroeconomic contextual level

Isabel Correia

Although the perception of justice is a core need of all individuals, the adaptive value of belief in a just world (BJW)—in everyday life (the personal resource hypothesis) and when facing severe distress (the coping resource hypothesis)—has been typically investigated in separate studies, as if these two processes were mutually exclusive. Our aim is to test in a single study the possibility that BJW can be a personal resource and a coping resource. We analysed data from the 9th Round of European Social Survey comprised of random representative samples from 27 European countries (N = 47,086 participants). We considered distressing circumstances both at an individual level (health impairment and financial difficulty) and at a macroeconomic contextual level, as living in a poorer country (GDP) can represent an additional distressing condition. We measured BJW with a 3-item scale of general BJW. We found BJW was associated with higher well-being equally for people facing and not facing financial difficulty or health impairment, supporting BJW as a personal resource. Furthermore, the decrease of well-being of people facing financial difficulty or health impairment at an individual level, compared to those that were not in such distressing conditions, was higher for individuals with lower BJW than for individuals with higher BJW, supporting BJW as coping resource. Our findings support BJW as a personal resource under non-distressing conditions and as a coping resource that sustains well-being in distressing conditions, and not a "pure" BJW personal resource or BJW coping resource hypotheses.

Faith can move mountains - but where to? A diary study of how BJW links social stressors to well-being

Maria Udine Kottwitz

There is profound evidence that belief in a just world (BJW) is adaptively linked to well-being. While previous research has emphasized BJW being a stable personality construct, in this study we take on a more dynamic approach and examine whether BJW explains the association of negative experiences and well-being on the daily level. Whole trait theory argues that personality consists of more trait- and more state-like parts, and we argue that also BJW varies depending on situational cues if assessed on a daily level. Specifically, based on trait activation theory, we assume that experiencing aversive social working conditions (such as social conflict or illegitimate tasks) shapes daily perceptions of BJW, which in turn affect daily mental impairment (assessed as job exhaustion and being stressed). We tested our hypotheses with data from 125 employees who participated in a diary study on an average of 3.8 workdays over a two-week period (n = 446 day-level observations). Results from multilevel path analyses (Mplus 8.8) provided support for the expected mediation linking daily aversive social conditions (in terms of conflicts and illegitimate tasks) via daily personal BJW (but not general BJW) to impaired well-being. We discuss the theoretical implications for BJW theory by illuminating that – contradicting the dominant trait-focused view – BJW varies on a daily level and that in line with trait activation theory it can be decreased or increased by situational cues (e.g., unjust experiences, conflicts).

Culture matters! How cultural values shape the link of BJW and life satisfaction

Jaroslava Babjáková

There is a growing body of literature that recognizes the importance of belief in a just world (BJW) for well-being. Among others, the adaptive relationship between personal BJW (PBJW) and life satisfaction (Sari et al., 2021) was emphasized. However, until now, there has been a relative paucity of studies investigating variables that might function as boundary conditions. Considering that PBJW was shown to act as a buffer (Ucar & Dalbert, 2018), our aim was to examine if BJW interacts with cultural values when predicting life satisfaction. Particularly, we considered the six cultural dimensions as introduced by Hofstede & Minkov (2013). Our research sample consists of 677 parents recruited online in Germany, Slovakia and Great Britain from August to October 2022. They filled in the Satisfaction with Life scale, the General and Personal BJW scales, the Value Survey Module 2013 and socio-demographic items. Moderated regression analyses indicated that PBJW buffered the effects of uncertainty avoidance as well as Indulgence-vs.-Restraint cultural orientations. On the country level, for German parents, the values of Masculinity-vs.-Femininity additionally interacted with PBJW. While Indulgence-vs.-Restraint acted as moderator in the Slovak sample, no substantial interaction emerged in the English sample. These results indicate stronger associations between PBJW and life satisfaction for values reflecting high uncertainty avoidance, high restraint (i.e., tendency to value withholding pleasures to align more with societal norms) and high masculinity. Our study provides valuable insights into the BJW-life satisfaction relationship in which culture has to be seen as a boundary condition.

The apple never falls far from the tree: Does people's BJW impact the well-being of the whole family?

Kathleen Otto

The belief in a just world (BJW) endows individuals with the confidence that they will be treated fairly and provides a framework easing the interpretation of personal life events in a meaningful way. Because of these functions, BJW is positively linked to people's own well-being. However, when it comes to effects of BJW for others, except of promoting helping behaviour, the effects mostly focus on its potential downside in the form of victim derogation or system justification. We like to contribute to the literature by illuminating BJW's positive effects on other people by shedding light on the role of people's BJW for the well-being of family members. We base our argumentation on a phenomenon referred to as crossover. Crossover occurs in significant, long-lasting and close dyadic relations, where individuals depend on each other and interact regularly. Assuming a crossover process of well-being within the family, we speculate that people with a stronger BJW will not only show higher well-being themselves, but also that their children and partners would report a better mental health status. We further explore potential transfer mechanisms for this effect such as shared social cognitions (cognitive crossover) or emotional contagion (affective crossover). Using multi-source data in a longitudinal study, we studied parents' (and partly their partners') BJW and facets of their well-being and their children's well-being (e.g., life satisfaction). Notably, with our study, we broaden the knowledge on BJW's role for sustaining mental health to its adaptive effects on mental health of close social contacts.

Room D: Oppression of Minorities

Sociocultural Engagement in a Colorblind Racism Framework Moderates Perceptions of Cultural Appropriation

Ariel Mosley

Cultural appropriation refers to an action whereby an individual makes use of, imitates, or takes possession of cultural products of an outgroup or source community. Compared to Black Americans, many White Americans do not differentiate between high (i.e., White) and low (i.e., Black) status actors when making judgments of cultural appropriation (Mosley & Biernat, 2020). The goal of the current research is to assess why some individuals exhibit a lack of recognition of structural and historical racism when making judgments of cultural appropriation. To answer this question, we draw on theoretical work on colorblind racism, a framework of racial ideologies that emphasize that group differences should be ignored, and that people should be treated as individuals (Bonilla-Silva, 2006). Three experiments investigate the colorblind - racism hypothesis: perceivers who are highly invested in a colorblind racism ideology —assessed along three dimensions including racial group identification, historical knowledge of racism, and endorsement of assimilationist ideologies—will see equal levels of appropriation in the actions of White and Black perpetrators. In contrast, perceivers low in colorblind ideology will see White (versus Black) actors as more culturally appropriative. We for evidence for this hypothesis among White (Studies 1-3) and Black (Study 3) perceivers. These findings suggest that endorsement in a colorblind ideology can facilitate perceivers to ignore power differences between groups when making judgments of cultural appropriation.

The Gradual Decline of the Dark Duo: A Latent Growth Curve Analysis of Colonial Ideologies

Zoe Bertenshaw

Despite its bicultural and egalitarian narrative, inequality between the settler colonisers and the Indigenous peoples remains rampant in Aotearoa (New Zealand). The colonial ideologies of historical negation and symbolic exclusion (the 'Dark Duo') legitimate this inequality by denying the relevance of colonialism to contemporary inequities and excluding Indigenous culture from the nation's mainstream identity, respectively. In the current study, we investigate whether endorsement of these inequality-promoting ideologies is declining among the settler colonisers (New Zealand Europeans) over time. Utilising nine annual waves of longitudinal panel data from a nationwide random sample of New Zealand Europeans (N = 23,094), we estimated two latent growth curve models to track mean-level changes in historical negation and symbolic exclusion from 2009 to 2018. As expected, both ideologies exhibited a gradual, though slightly accelerating, decline during this period. Subsequent analyses revealed that age and identifying as male correlated positively with the intercepts for the Dark Duo. Furthermore, rates of change were mitigated by age and male gender for historical negation, and by age (but not gender) for symbolic exclusion. Results thus illustrate a progressive trajectory of ideological change among settler colonisers in Aotearoa, and pinpoint target groups that may have a longer way to go before achieving a bicultural mindset.

Epistemic oppression, ethnic discrimination, and dominating the contours of justice

Lisa Levin

The combination between wars, climate changes, financial meltdowns, political extremism, and fallouts of the Covid-19 pandemic, once possibly considered a 'doomsday prophesy', is currently unfolding as a persistent context of modern life. Under these circumstances, an entrenchment of social Darwinism can be detected, and concrete efforts should be made to distill, preserve, and extend practices and routines based on principles of inclusion and participatory democracy as precursors and expressions of justice. This becomes especially crucial, and at the same time complicated to apply, in polarized political regimes and regarding superdiverse communities. In such cases, basic claims of entitlement to presence in spaces where justice is realized or demanded, or even concerning the legitimacy of participating in their construction are a matter of ongoing contestation. In this talk, I will discuss results of research I have conducted on sovereign and majority domination of the contours of justice discourse and action, with specific emphasis on marginalized and sidelined communities in Israel who are victimized by epistemic and other oppression. This discussion will partially rely on some of the ideas put forward by Giorgio Agamben with regard to 'belonging' and 'localness', and notions proposed by Didier Fassin about public policy, civil society and social rights.

Supporting Success and Well-Being for Diverse and Underrepresented Student Populations through Curricular Resilience Micro-interventions

Sarah Lee

Resilience interventions play an increasingly prominent role in higher education in supporting students' adaptive responses in the face of increasing acute and chronic stressors (Brewer et al., 2019). Resilience is a dynamic experience of internal and external assets and resources, "the process of effectively negotiating, adapting to, or managing significant sources of stress or trauma" (Windle, 2011). Micro-interventions, brief and targeted practices including mindfulness and cognitive-behavioral approaches, are associated with increased resilience and psychological capital across diverse student populations (Luthans et al., 2006; Umeda, Mach & Browning, 2018). In fact, existing literature highlights the promise of curricular resilience interventions, as these represent a systems-based approach. Curricular resilience interventions in particular maximize access for underrepresented populations who experience barriers to co-curricular programs due to time and resource constraints (Quaye et al., 2019). We will share the results of our pilot study conducted on our own campus, which is a designated Minority Serving Institution (MSI). Our study included undergraduate and graduate student popuulations and data were gathered in the fall semester 2022. We will discuss the effectiveness of different micro-interventions on student well-being, including measures such as self-efficacy, resilience, self-compassion, and (reduced) depression and anxiety. We will then discuss the general importance of curricular micro-interventions, best practices for administration (i.e., using unbiased language), and evaluation of student outcomes. The authors will also share their strategies for choosing micro-interventions, obtaining institutional buy-in, and training faculty in these practices.

Room E: Perspektive-Taking and Decision-Making

When will people take the perspective of other group members? A meta-analysis of the effects of perspective-taking on intergroup attitudes and actions

Eliana Kasichon Buonaiuto

Prejudice is known to have adverse effects on individuals who experience it, and societies that host it. One popular method for tackling prejudice is to encourage members of advantaged or majority groups to take the perspective of disadvantaged group members (i.e., "perspective-taking"). However, it is becoming clear that this strategy does not always reduce negative attitudes and can sometimes exacerbate hostility. In this talk, we will examine when and why perspective-taking techniques fail or succeed. We propose that perspective-taking interventions fail when they do not account for the nature of the intergroup relationship between the advantaged and disadvantaged groups in question. We report meta-analytic results from experimental studies (k = 147 involving N = 21, 841 participants) pertaining to the effects of perspective-taking on intergroup attitudes and actions. We hypothesise that perspective-taking will have positive effects (i.e., reduced prejudice/increased support) when the relationship between the advantaged and disadvantaged groups is perceived to be more benevolent; but may be associated with negative effects (i.e., enhanced prejudice/decreased support) when the relationship between the advantaged and disadvantaged groups is perceived to be more hostile. The findings of the meta-analysis provide key insights which can inform research practices and improve mainstream campaign strategies.

The moral self in relation to empathy choice

C. Darly Cameron

Empathy is often discussed as a guide to moral conduct, and conversely, morality can often shape empathy -- with much discussion of whether people have blunted empathy in response to moral transgressors. In this talk, I will present new work that uses a novel measure of empathy regulation, the empathy selection task, in which people can choose whether to empathize or not with particular targets. We examined whether people would be especially unlikely to empathically engage with morally dissimilar targets, especially under conditions where people expected empathy to create similarities between self and other. I will present the results of four studies in which we examined whether would choose to empathize with dissimilar targets. In Studies 1-3 (overall N = 574), participants were asked to choose to empathize between either immoral or morally neutral targets. In Studies 1 and 2, participants were additionally randomly assigned to either imagine similarities or differences from the targets. In Study 3, the comparison condition to similiarity was a no-instruction control. In Studies 1-3, participants in the similar condition avoided the immoral targets more strongly than participants in the contrast conditions (p's < .001). In Study 4 (N = 389), we examined difference both at the level of immoral traits but also non-moral presonality traits, and found that similarity condition produced greater avoidance for both kinds of dissimilar targets, with the effect descriptively greater for morally dissimilar targets (p = .054). Overall, people appear to avoid empathy when they expect moral dissimilarity, suggesting that perceived morality can motivate how people choose empathy.

How Relative Power Affects the Impact of Empathic Forecasting on Social Decision-Making

Moritz Fedeneder

A growing body of research on empathic forecasting (i.e., predicting another person's affective experience in response to a future event) shows that individuals tend to overestimate the intensity and duration of other people's emotional responses, especially to negative events (i.e., the so-called impact bias). Here, we investigate the circumstances under which the impact of empathic forecasting on people's social decision-making becomes more or less evident. We hypothesize that more situational power increases the sensitive effect of empathic forecasting on offers in social exchanges. Power was manipulated by comparing games in which allocators either had absolute power (dictator game), intermediate (delta game), or shared power (ultimatum game) over joint outcomes. Participants (N = 427) were always allocators; the games consisted of one round only. Results showed that empathic forecasting interacts with relative power in line with our theorizing: When individuals perceived more relative power, the sensitive effect of empathic forecasting on offers in social exchanges became stronger. Our findings suggest that the synergy of sensitive empathic forecasting and high relative power generates action tendencies towards social responsibility. In further exploratory analyses we therefore took into account how empathic forecasting might relate to justice sensitivity (perpetrator and beneficiary sensitivity). Future research should further investigate the implications of empathic forecasting on social decision-making and its connections with other-oriented personality traits.

The psychological consequences of a decision in a trust economic game when focused on oneself or others

Krystyna Adamska

It was recognized in the realm of interpersonal exchanges, politics and economy that trusting others is a way to conserve resources, not wasting them for actions whose main aim is to avoid losses. But there is a challenge, due to the threat of losses and individual decision reflects the implicit social knowledge on this risk. Being concentrated on oneself or others reflects a social knowledge perspective on the consequences of the decision. Three separate studies (N = 401) were conducted to answer the question of psychological consequences of positive and negative trust decision made by proself and prosocialy oriented persons. In each of the studies the trust game was used, and predictive power of self vs other focus was assessed. Self focus plays its role in supporting oneself when the decision is negative but not when it is positive. The mix of self and other focuses, that is perceiving oneself as a moral, competent but not assertive person, enhances trust to superior when the trust decision is negative. The self focus is not related to trust when the decision is positive while warmness and morality are. These two aspects of self-reported prosociality are related to trust only when the decision is made in the embodiment condition, that is the photograph of a partner is presented. They are not related to trust when the partner of the exchange is an abstract idea. The results of three studies support the significance of interactivity of trust decision and self vs other focus.

Thinking Beyond the Negotiation Table: Impacts of Externalities on social justice in Negotiation

Kai Zhang

Over the past decades, there has been a growing awareness that the reconciliation of diverse interests between individuals or groups to form social justice must be thoroughly addressed at all levels of society. Despite the societal significance of the reconciliation of interests across parties, the majority of negotiation research has limited its focus on processes that affect the resolution of conflicts at the immediate bargaining table, and it has ignored the fact that social conflicts being resolved between the negotiating parties may impact the interests of other parties who are absent from the table (i.e., social justice of a negotiations). Given this, building on research from social science and social psychology, the current research proposed that the reconciliation of diverse interests of stakeholders beyond the negotiation table as well as taking social justice into account are crucial challenges during negotiation at the table. In a series of five experiments (N = 601, 3 interactive face-to-face experiments and 2 online scenario experiments), we systematically investigated whether, when, and why negotiators will take the external parties' interests and social justice into account. We consistently found a proximity effect—negotiators were able to successfully explore the integrative potential at the level of the proximal outcomes (parties' outcomes at the table) but failed to explore the integrative potential at the level of distal outcomes (external parties' outcomes beyond the table). Finally, our research investigated a cognitive tool (i.e., integrative mindset) that helps decision makers take an inclusive perspective on the diverse interests both at and beyond the table to form a social justice in a negotiation.

Symposia II: 01:00 pm – 02:45 pm

Room A: Justice in the Political Domain

The causal effect of a local increase in the share of refugees on justice-sensitivity and its role in explaining regionally different responses in political attitudes

Sandra Bohmann

This paper is concerned with the effect of a sudden increase in cues for social injustice, operationalized by the increase in the share of refugees living in the county, on justice sensitivity and consequential attitudinal changes in the political realm. Increased exposure to refugees is hypothesized to temporally activate already present justice concepts, and thus lead to increased justice sensitivity. I further hypothesize that a higher share of refugees in the county is likely to predict increased party identification with right-wing parties for individuals high in victim sensitivity, but not for individuals high in observer, beneficiary, and perpetrator sensitivity. The paper uses longitudinal data from the innovation sample of the German Socio-Economic Panel Study (SOEP-IS) and information on the share of refugees in a county from the federal statistical office. Descriptive analyses reveal stronger victim sensitivity in eastern Germany. Repeated measures of both, justice sensitivity as well as the share of refugees in the county allow controlling for the initial level of justice sensitivity. First differences analysis reveals that increased exposure to refugees increased victim, observer, and beneficiary sensitivity but not perpetrator sensitivity. Taking self-selection of refugees in certain counties into account via a shift-share instrumental variable design does not alter the results. The combination of a longitudinal and an instrumental variable design allows a causal interpretation. Further analyses reveal that increases in victim sensitivity increased the propensity for increased right-wing party identification, however not significantly so. The results help to explain other evidence on regionally diverse reactions to refugees.

Justice Sensitivity in Political Thinking and Behavior - A Systematic Review and Theoretical Analysis

Tobias Rothmund

It has frequently been shown that justice notions are systematically related with political thinking and behavior. For example, people with a left-wing political orientation tend to favor equality as a principle of distributive justice, whereas people with a right-wing political orientation like to stick to the principle of equity. Extending this line of research, there is a growing body of literature exploring how individual differences in justice sensitivity are linked to political thinking and behavior. In this presentation, I aim to (a) review this literature and (b) provide a theoretical integration of the state of research. The theoretical integration is based on the assumption that self-oriented justice sensitivity (victim sensitivity) and other-oriented justice sensitivity (observer sensitivity, beneficiary sensitivity, perpetrator sensitivity) reflect individual differences in the moral understanding and justification of social justice concerns. I use survey data from the US and Germany to support this claim.

Victimhood Narratives and their Strategic Use for Political Mobilization

Lucas Köhler

Perceived victimhood—the subjective perception that either I or my group have been unfairly treated in some way—is related to radical attitudes, support for particular political candidates and mobilization. Past research shows that victimhood narratives in political campaigns have been used to trigger perceptions of relative deprivation, moral outrage, and (political) mobilization. In this project, we investigate whether (a) the strategic use of victimhood narratives in political campaigns has increased over time, (b) whether political parties differ with regard to their specific victimhood narratives, and (c) whether receivers with specific dispositions (e.g., victim sensitivity) are more susceptible to victimhood narratives than others. We report results of a qualitative and quantitative analysis of German election programs between 2002 and 2021 and discern theoretical and practical implications.

Migrants' Attitudes toward Distributive Justice Principles

Margherita Cusmano

Empirical social justice scholarship has uncovered that beliefs and evaluations of economic inequality differ both within and across societies. Scholars have pointed at institutional structures and individual characteristics, such as income and profession, as factors driving such differences. However, little attention has so far been paid to immigration as a factor underlying different perspectives on distributive justice. This paper discusses reasons why immigrants may hold different views than non-immigrants. Further, it presents analyses testing to what extent such differences can be shown empirically. Through an analysis of the Diversity Assent in Urban Germany dataset, the study first explores the extent to which immigrants agree with different distributive justice principles; then, it tests whether migrants respond differently compared with non-migrants. The paper thus aims at exploring migration as a possible driver of distributive justice preferences.

Prejudice against Moroccan Migrants: The Role of Authoritarianism and Threat Perception

Eva Moreno Bella

Europe is characterised by its diverse population, partly due to population migration between member countries but also to migrants from other continents. In particular, Spain receives a large number of migrants from Morocco due to its geographic proximity. Thus, Spaniards and Moroccans live together in the same country, which is increasingly characterised by authoritarian discourses that spread intergroup threats. Indeed, literature highlighted the relevance of ideologies as one of the bases of prejudice (Duckitt et al., 2002). But also, other variables related to intergroup attitudes influence the discrimination of social groups (Navas et al., 2012). The aim of this study was to examine the prejudice of Spanish people against migrants from Morocco. To do that, we evaluated subtle prejudice, ideology-related variables such as authoritarianism and social dominance orientation, as well as a variable related to intergroup relations, that is, the outgroup threat perception. The study was carried out with a Spanish sample (N = 161). The survey was carried out through the Qualtrics platform and was disseminated through social networks. The results showed that the variables were significantly associated. We also observed that authoritarianism predicted subtle prejudice. Importantly, the perception of outgroup threat mediated the relationship between authoritarianism and subtle prejudice. Our results contribute to the understanding of the mechanism by which subtle prejudice towards Moroccan migrants originates in the Spanish population.

Room B: Societal Issues around Gender and Parenthood

Who are the "Others" and How to Protect Them from Discrimination: Human Rights Courts' Practices in Identifying Vulnerable Populations

Konrad Turnbull

Recently, the peculiar case of NA v United Kingdom was communicated to the European Court of Human Rights (ECtHR). In short, the applicant is claiming that they faced discriminatory treatment due to the '[a]lleged absence of judicial remedy for members of the House of Lords and Members of Parliament accused of sexual misconduct'. It seems quite surreal to give credence to the notion that potential perpetrators of sexual misconduct could be considered a victim of discrimination, especially considering that their alleged victims themselves are likely victims of discrimination in the form of sexual and/or gender-based violence. However, there may be legal merit to the idea that politicians without access to adequate judicial remedies could face discrimination. Although, and what will be the focus of this research talk, this question of exactly how courts identify "groups" susceptible to discrimination is one that requires further research. To clarify, the Inter-American Court of Human Rights (IACtHR) identifies 'vulnerable groups', whilst the ECtHR refers to 'protected groups'. Additionally, in the dawn of discrimination law, courts and scholarship generally had a more limited focus, i.e. discrimination based on race, religion, or sex. Yet, over time courts, like the IACtHR & ECtHR, have evolved and expanded the scope of these groups to include discrimination against human rights defenders, or based on gender identity, familial composition, amongst "other" statuses. Therefore, through exploring existing practice on how international courts have identified "new" groups, we may better understand (especially structural) discrimination and offer further transparency for victims, scholars, and lawyers alike.

Transitioning Away From Women's Reproductive Autonomy: Investigating Changes in Abortion Attitudes Following the Transition to Parenthood

Eden Clarke

Despite support for elective and traumatic abortion gradually increasing over time, the recent reversal of Roe v. Wade in the United States demonstrates the precarity of women's reproductive rights. The transition to parenthood is an unexamined event that may contribute to this uncertainty by fostering conservative values that undermine support for women's reproductive rights. To address this oversight, the current study utilises nine annual waves (2011-2019) of longitudinal panel data to perform an event-aligned piecewise latent growth curve model and investigate the rates of change in support for elective and traumatic abortion in the year(s) before and after participants became parents (N = 1,266). As predicted, support for elective and traumatic abortion increased in the year(s) preceding the transition to parenthood. After the transition, support for elective abortion continued to increase (albeit at a slower rate), whereas the rate of change in support for traumatic abortion stabilised. These results demonstrate that the process of becoming a parent undermines abortion support, particularly in the case of traumatic abortion.

The interplay between infrastructure and gender roles in transition towards electric mobility usage

Josephine Tröger

People adopt electric vehicles (EV) when they perceive a high compatibility of the EV with their personal values and needs in everyday life. Early adopter studies show that men adopt electric cars more often than women. Based on gendered roles in our society and interrelated gender differences in green behaviour, it is likely that current e-mobility infrastructure, especially at the workplace, seems more compatible with men's needs than with women's needs. One need difference may be intertwined with the fact that men more often perform full-time jobs and contribute to the role as 'bread winners' whilst women more often have part-time jobs performing the 'care givers' role. We argue that it is necessary to understand these interrelations and integrate needs and mobility patters of diverse groups into infrastructural planning to increase transformation and guarantee a just and gender-equal mobility transition. Our study explores gender effects in perceived compatibility of needs and values regarding e-mobility and charging infrastructure at people's workplace. We invited Fraunhofer employees across Germany to take part in an online survey measuring their attitudes and behavioural intentions before and after installation of semi-public charging infrastructure at their workplace (Nt1 = 1183, Nt2 = 506, Nt1&t2 = 259). We analyse interrelations between paid working time, gender identities, need and value compatibility determining acceptance and adoption of EV. Results will be presented and discussed from a social justice and gender equality perspective considering policies that aim to support diffusion of EV.

Parental defensiveness in mandated child protection assessments: lack of insight, or a response to a threatening context?

Isabelle Hermes

While often experienced as a punitive response by parents, the purported aim of statutory child protection intervention with parents who have been deemed to have caused harm to their children is restorative. Once a child is removed from the care of their parents, child protection agencies in Anglophone countries (those that typically adopt a 'child protection' orientation) often require parents to undergo a parenting capacity assessment to determine the viability of family reunification. In Australia, key considerations that affect reunification recommendations within parenting capacity assessments are the capacity for parents to acknowledge their responsibility for the child protection concerns, show insight into these concerns, and identify a pathway to sustained behaviour change. However, it is commonly assessed that parents do not take responsibility of, or demonstrate insight into, concerns raised, and reunification rates in all Anglophone countries remain low relative to rates of removal. This study qualitatively examined the assessments of parental engagement in parenting capacity assessments made by child protection practitioners. While acts of defensiveness, minimisation, and deflection of blame were assessed by practitioners as demonstrations of limited insight into child protection concerns, research in the areas of psychological needs, motivation, and identity shed light into the ways in which the nature and context of the assessment process may invoke such responses from participants. Implications and alternative ways of working with parents who are themselves commonly victim/survivors of interpersonal and systemic abuse and violence, and who hold multiple, intersecting, stigmatised identities are discussed in relation to the notion of responsibility taking.

Room C: Belief in a Just World: Current State and Future Directions

Over the last 50 years, research has shown that belief in a just world (BJW) can lead to sometimes more and sometimes less adaptive consequences. Current debates about the ongoing COVID-19 pandemic and people's attitudes towards climate change prompt the question: how are these phenomena connected with justice convictions and experiences? Therefore, the first talk investigates relations between BJW, perceived control, perceived risk, and hopelessness during the COVID-19 pandemic with an international sample of adults. The second talk also provides data from a globally diverse sample of adults and investigates climate change denial in relation to BJW and environmental identity. In the third talk, a new approach to studying BJW is presented. A longitudinal study investigates the relations between adolescents' just-world gap—the difference between people's personal and general BJW—and a variety of sociodemographic variables, such as wealth, gender, and cultural background. The fourth talk provides data from two experiments, showing that the justice motive leads to blaming innocent victims. Importantly, the author investigates the extent to which inducing cognitive dissonance and awareness leads to reduced victim blaming. Lastly, the fifth talk presents two studies focusing on the measurement of personal and general BJW. The author shows that explicitly contrasting item wordings can lead to differential associations with outcomes, such as life satisfaction and optimism. Considering such features in measurements may lead to more reliable BJW research. Aligning with the theme of this symposium, each talk will endeavor to emphasize important future directions for BJW research.

The Adaptive Benefits of the Belief in a Just World during the Pandemic

Gözde Kiral Ucar

In a cross-sectional questionnaire study, we investigated the relationships between belief in a just world (BJW), perceived COVID-19-specific control, perceived risk-self and -others, and hopelessness among a globally diverse sample during the early stages of the COVID-19 pandemic. Due to the adaptive functions of BJW, we expected that BJW can serve as a psychological resource during the pandemic. In detail, we hypothesized that BJW and perceived COVID-19-specific control would negatively relate to hopelessness, and perceived COVID-19-specific risk-self and -others would positively relate to hopelessness. We also hypothesized that BJW would positively relate to perceived COVID-19-specific control, but negatively to perceived COVID-19-specific risk -self and -others. A total of 1,250 people from Australia, Brazil, Germany, Russia, Turkey, and USA completed an online questionnaire. The results revealed that, when controlling for gender, age, country of residence, and being in a risk group for COVID-19 (e.g., smoker, old age, chronic disease etc.), a stronger personal and general BJW and higher perceived COVID-19-specific control and COVID-19-specific risk-others were related to a decreased hopelessness. How at-risk participants perceived themselves to be for COVID-19 was positively related to hopelessness. Moreover, the results also showed that personal BJW was negatively related to perceived COVID-19-specific risk-self and positively to perceived COVID-19-specific control but not to perceived COVID-19-specific risk-others. General BJW was negatively related to perceived COVID-19-specific risk-other and positively with perceived COVID-19-specific control, but not with perceived COVID-19-specific risk-self. Overall, the results confirm that BJW can provide individuals with benefits to cope with uncertainties during a pandemic.

Justice for me or for all? A longitudinal analysis demonstrating Justice Capital

Kendra Thomas

Justice beliefs are differentiated between perceptions of world fairness (General Belief in a Just World; GBJW), and personal life fairness (Personal Belief in a Just World; PBJW; Lipkus et al., 1996). How much someone differentiates between these is the just world gap (PBJW minus GBJW; Thomas & Rodrigues, 2019) with a greater gap indicating a greater perceived personal buffer to injustice. This study tracks justice beliefs longitudinally (ages 12, 13, and 14) in a diverse sample of 659 adolescents (51.3% male; 45.2% white) in the city of São Paulo. Just world gap was significantly higher across time points for those in private schools, higher for whites than non-whites, and increasingly differentiated across income levels. K-means clustering was used to understand naturally occurring trajectories of justice beliefs and the five identified clusters were compared concerning sociodemographic variables. Those who consistently had a high gap were the wealthiest on average of all clusters and 82.9% attended private schools. Only one cluster had a GBJW trajectory higher than PBJW and these adolescents had the lowest family income average and were disproportionately female, non-white, and in poorly funded schools. The presentation will detail the clusters and how demographics differentiate adolescents' understanding of justice in the world. This study highlights the sophistication of adolescent understanding of contextual inequality. Results support the justice capital perspective, showcasing how access to justice can differ across status (gender, income), and effort-effect pipeline (schools). Supported by São Paulo Research Foundation (FAPESP) under Grant Number: 2013/07923-7.

Cognitive Dissonance induction as an "inoculator" against negative attitudes towards victims

Pilar Aguilar

The 'belief in a just world (BJW)' and the related 'justice motive' can be construed as a fundamental drive-in people's life. Paradoxically this 'justice motive' may motivate people to be unfair by assigning blame to objectively innocent victims. In two experimental studies, we address the possibility that inducing cognitive dissonance can reduce the assigning of blame to innocent victims. Study 1 (n=71) consisted of a 2 x 2 design in which participants were randomly assigned to two types of induction (Dissonance induction / Awareness Induction Only condition) and two victims' background conditions (innocent victim v non-innocent victim). In Study 2 (n=171) 3 types of induction were compared (Dissonance Induction / Awareness Induction / Control condition) with all victims' scenarios considering them innocent. Study 1 showed that innocent victims were less negatively evaluated in the Dissonance Induction condition compared to the Awareness Only Induction condition; non-innocent victims were not differently evaluated in both conditions. Study 2 showed that innocent victims were less negatively evaluated in the Dissonance Induction condition compared to the Awareness Induction condition and the Control condition. Overall, findings suggest that cognitive dissonance induction can be an effective mechanism to reduce assigning blame to innocent victims.

Measuring Justice Beliefs: Ideas for Improving the Fundamentals

Jonathan Bartholomaeus

The individual differences measurement of the belief in a just world (BJW) is intuitively appealing and has allowed for the widespread study of BJW. Unfortunately, however, only minor efforts have been given to the ongoing psychometric validation of BJW measurement tools. In this presentation, I will discuss two new studies that focus on BJW measurement. These studies broadly cover the cross-cultural applicability of BJW measurement and the notion of ambiguity in widely used BJW measures. Findings on the psychometric equivalency of Dalbert's (1999) personal and general BJW measures across six countries (Australia, Brazil, Germany, Russia, Turkey, and the USA) indicate that factor structures and item functioning are largely equivalent across countries. However, differences in the strength of endorsement of BJW indicates that cultural factors may influence the formation and expression of BJW. Ambiguities may arise when responding to Lipkus et al.'s (1996) popular measure of BJW-self. One such ambiguity is the type of justice experience (positive/negative) the respondent calls to mind. When this aspect of the items is explicitly contrasted (i.e., "I feel that I get the good/bad things I deserve") differential associations with life satisfaction, optimism, gratitude, psychological entitlement arise. These findings suggest that further refinement of BJW measures will lead to clearer and more reliable research. Based on the insights gained from these studies, I will discuss a number of promising avenues for future research in BJW scholarship that will place the discipline on a firmer psychometric footing.

Room D: Prosocial Behavior

Political Ideology and Willingness to Cooperate

Alex Burger

Prior research suggests that individuals who endorse right- versus left-wing political views tend to be less cooperative toward others. In this research project, I aim to take a closer look at the association of political-ideological orientations with individuals' willingness to cooperate. In particular, I am interested in contextual factors that moderate the association of ideological orientations with the willingness to cooperate. I will report findings from a set of three studies that indicate that the inclination to cooperate of individuals on the political right depends strongly on (a) the in- versus outgroup status of interaction partners, while this distinction is less relevant for the inclination to cooperate of individuals on the left and (b) on the specific dimension of ideological orientation under consideration (symbolic ideology, social dominance orientation, or authoritarianism). In the studies that were conducted, cooperative behavior was measured through social value orientation (SVO) as well as behavior in a solidarity game. When no information on the group status of interaction partners was provided, social dominance orientation turned out to be the crucial ideology dimension, which was negatively associated with inclinations to cooperate. When information on the group status of interaction partners was provided, it had a stronger impact on the inclination to cooperate of individuals who placed themselves further right (vs. left) on a left-right scale and scored high (vs. low) in authoritarianism.

ZOOMing in on the Effect of Observability on Prosociality: Virtual Presence of Others Increases Charitable Giving in China and India but has no Effect in the US

Danila Medvedev

Based on predominant theories in social and evolutionary psychology, signaling cooperation has reputational benefits and people's prosociality should be influenced by whether or not they are in the presence of others. Initially, multiple studies have confirmed this assertion, showing that even subtle cues of being observed increase prosocial behavior (e.g., charitable giving). Surprisingly, however, more recent empirical evidence has been mixed, leaving a lot of uncertainty regarding the mere existence of the effect. The vast majority of these previous studies were conducted in WEIRD contexts. Using a novel and ecologically valid manipulation of observability (completing the study in private versus on Zoom), we provide further evidence that observability does not affect prosociality–in the US. In China and India, on the other hand, it does. There, people donate significantly more of their money to charity when a person is present with them on Zoom as they are making their donation decisions. We further demonstrate that cultures vary in how much people "devalue" the moral character of someone who behaves prosocially when observed. Specifically, in the US, one receives significantly less reputational credit for donating a lot in public (compared to in private). We argue that this reduces the incentives to increase one's level of cooperation when observed and potentially explains the null effect of observability. In India, however, observers confer the same amount of reputational benefits to people who behave prosocially in public and those who do so in private, making increasing one's level of cooperation when observed an attractive reputational strategy.

Intergenerational Volunteering: Role of the Intergenerational Justice Function

Svenja Christina Schütt

In our society, people get older and for most, the active lifespan increases beyond retirement. Elderly people can share a lot with others, due to their knowledge, life and work experiences, and their spare time. Intergenerational volunteering projects, which support the contact of different generations outside their families to keep elderly people involved in social life, are becoming more popular. Many studies have already addressed the question of why people volunteer: There is underlying motivational pluralism within and between people, also depending on the specific context of volunteering work (Bierhoff et al., 2007; Clary et al., 1998; Jiranek et al., 2013). In the present research, the following specifying question is approached: Which role do generational motives play for intergenerational volunteering compared to classical motives (Clary et al., 1998)? To this point, there is primarily qualitative data on intergenerational volunteering. Quantitative data and correlation analyses are mainly absent from studies in the German-speaking scientific community. The present study contributes to closing this research gap by providing a quantitative, longitudinal analysis of motives, willingness, and behavior. Answers are drawn from a dataset of more than 700 participants from volunteer projects and the general population. The findings of a mediation analysis confirm that primarily generational motives, such as intergenerational contact and intergenerational justice, play the most important role in intergenerational volunteering ($R^2 = .41$). The classic career motive even has a negative effect on volunteering in an intergenerational context. Limitations and implications for research and practice will be discussed.

Social preferences and envy: Linking benign and malicious envy with social value orientation

Dorothee Mischkowski

Situations of disadvantageous inequality often elicit envy as a negative emotional response. To resolve it, an envious person can either strive to reach the superior status quo (benign envy) or can maliciously seek to restore equality so that the envied person loses her superiority (malicious envy). This project elaborates on the conceptual distinction of envy by investigating how benign and malicious envy relate to social preferences. In three preregistered, incentivized online studies (N total = 1004), we (1) investigate the relation between Social Value Orientation (SVO) as a measure of social preferences and dispositional benign and malicious envy and (2) validate the results in a newly developed incentivized economic game, mirroring benign and malicious envy as behavioral choice options. In all three studies, we find a negative relation between SVO and malicious envy in that increased malicious envy goes in line with an individualistic preference. Unlike previous results, we consistently find a similar relation between SVO and benign envy. In the envy game, dispositional malicious envy is predictive for maliciously envious behavior; a similar tendency shows for benignly envious behavior. Our findings contribute to the recent debate on the nature of envy. In particular, the finding that benign envy negatively relates to SVO contradicts the concern that benign envy might merely reflect "constructive" or socially desirable responses to inequality. In addition, we validate an economic game as a behavioral operationalization of benign vs. malicious envy that enables to investigate the distinction between benign and malicious envy beyond self-report data.

The Effects of Envy in Joint Decision Making: How Feeling Envious Affects Integrative Negotiations

Hong Zhang

Researchers from a wide range of disciplines share a consensus that envy is among the most powerful emotional forces in humans. The existing literature provides important insights for understanding envy, especially its antecedents and intrapersonal consequences (e.g., the affective and cognitive consequences of envy); but the interpersonal implications of envy in social interactions still await more empirical scrutiny. Envy is a social experience, and it invariably occurs in dyads of the envious and the envied persons. Given the importance of envy as a social phenomenon, the current research seeks to investigate how envy affects interpersonal interactions in joint decision-making situations. We propose that due to the painful feelings of being envious, envy will decrease the interpersonal trust between the envious and envied actor and ultimately harm their joint decision making. Moreover, we explored how if-then plans (i.e., implementation intentions) can help the envious actors to increase their trust in the envy situation, and thereby mitigate the negative effects of envy in joint decision making. In general, the current research project focuses on the significant role of envy in the interactive processes of joint decision making. Integrating the literature on negotiation and envy, we aim to highlight whether, how, and why envy impacts negotiators' perceptions, behaviors, and achieved outcomes. By investigating potential interventions to overcome the negative effects of envy, we establish and validate effective tools to break through the envy barrier and help joint decision-makers achieve optimal solutions.

Room E: Communicating Justice Issues

The effect of the least advantaged people's information on the discourse in a group discussion

Yume Souma

Citizens in a public deliberation are expected to discuss from the perspective of common goods that contain multiple principles, including a criterion for distributive justice. The Discourse Quality Index (DQI) was developed to evaluate whether diverse common goods were considered (Steenbergen et al., 2003). Although DQI is useful, an evaluation of the entire discussion and its outcomes by the participants is also necessary. Therefore, this study uses multiple measures of discourse quality. This study examined the discussion of treatment of low-contaminated removed soil outside of Fukushima prefecture, Japan. This issue required the deliberation of multiple common goods, such as utilitarianism and the maximin principle. Nevertheless, the maximin principle might be underestimated because the public knows little about the least advantaged people, i. e., Fukushima residents. Given such a situation, it is worth examining the effects of information about the residents on the deliberation of the maximin principle, using measures of discourse quality and its outcomes. We conducted a group discussion experiment manipulating the least advantaged people's information to explore factors affecting the discourse regarding multiple common goods. The analysis of DQI found no significant difference between conditions regarding the maximin principle. As for the evaluations, the participants in the informed condition weighed the maximin principle more than those in the non-informed condition regarding the outcomes, while a significant difference in the maximin principle was not found regarding the discourse quality. Reasons for the differing results based on the measurements used are discussed, suggesting the necessity of evaluation using plural measures.

Interactional Justice in Private Communication During the Corona Pandemic

Adrian Thomas

During the Corona Pandemic, people faced various changes which also affected their private interactions, resulting in more potential for social conflicts (e.g., Salmon et al., 2022). Therefore, interactional justice and different ways of communication in this specific context need to be considered in psychological research. As interactional justice has multiply been related to social conflicts (Montada, 2012), this study investigated the relation of communication channels, interactional justice and social conflicts in the context of the Corona pandemic. Additionally, interactional justice as part of organizational justice, has been attempted to transfer both theoretically and empirically to the private context. The study was carried out using an online questionnaire (N = 170). The circle of participants was restricted to people who were living in Germany since March 2020 to guarantee a comparable impact of the pandemic on the subjects' lives. Factor analyses indicated a two-factorial solution for interactional justice in the private context allowing a split in interpersonal and informational justice. Both dimensions of interactional justice were negatively predicting the occurrence of social conflicts and related to the concernment with the pandemic. Also, interactional justice was perceived significantly higher in synchronous than asynchronous communication. Additionally, results indicated a possible moderation of the communication channel of the effect of interactional justice on the occurrence of social conflicts. Taken together, communication synchronicity affects interactional justice which is negatively related to concernment with the pandemic and predicts the occurrence of social conflicts. Theoretical and practical implications for the promotion of interactional justice are discussed.

Art as bridge: Can aesthetic contextualization facilitate engagement with adverse topics?

Marlene Sophie Altenmüller

War, famine, poverty – in our everyday life, such issues trigger a range of negative emotions and we try to avoid them whenever we can. In art, however, people willingly engage with the very same topics: They watch horror movies, listen to sad music, or visit unsettling performances. Here, we propose that aesthetic experiences are characterized by a psychologically distanced viewing mode that might impact engagement with negative topics at two stages: First, we assume aesthetic contextualization (i.e., presenting something as art vs. informational) enables initial engagement with adverse topics. Second, we test whether this engagement then leads to a transformative impact reaching beyond the art experience, changing attitudes and behaviors regarding the presented topics. In two studies (online and 360° virtual reality), we empirically test these ideas. Based on our results, we will discuss whether art can metaphorically build a bridge to engagement with adverse topics.

Creating Just Campus Communities: Engaging University Students in the Development of Restorative Justice Practices

Chris Riley

Restorative justice attempts to move beyond retributive justice by sharing responsibility and power in the context of conflict. Similarly, Just Community approaches to student moral development rely on principles of participatory democracy and recognize students as co-participant in decision-making processes. However, in developing and implementing on-campus restorative justice models, universities have done little to share responsibility and power with their students. This is especially true when addressing student conduct processes, which are typically designed and implemented by administrators with little to no student input. As an alternative to this top-down administration-center approach, this study utilizes a restorative justice and Just Community framework to engage university students in the development of on-campus restorative justice solutions as part of community-based learning (CBL) colloquia course. In this community-based participatory action research project, honor students will (1) develop an understanding of existing processes for handling student conduct violations and restorative justice fundamentals; (2) work in small groups to consider a case study related to one of four existing disciplinary processes – academic integrity, code of conduct, residence life, and sexual misconduct; (3) design and participate in mock restorative justice practices for addressing their assigned type of conduct violations. Utilizing focus groups, student participants would then present their draft restorative justice designs to relevant campus stakeholders in order to consider practical ways to improve their designs. The final research presentation will outline the insights gained based on students' final designs and reflections of both participating students as well as faculty and administrators.

Poster Session

Reducing non-cooperative behavior of victim-sensitive individuals through compensatory control

S. Nuding

In social dilemmas, individuals' outcomes are not only contingent on their own actions ("actor control"), but also on other persons' actions ("partner control" and/or "joint control"). Since other persons' actions are often unpredictable, social dilemmas necessarily involve some degree of uncertainty and, thus, imply a loss of control for each actor. This loss is particularly aversive for actors who harbor a latent fear of being exploited, such as people with a disposition to be "victim-sensitive". Here, we test whether affirming a sense of personal control in actors ("compensatory control") alleviates the negative effect of victim sensitivity on trust in social dilemmas. In two studies (n1 = 273, n2 = 336), participants played an online trust game with a fictitious partner. Victim sensitivity (VS) was measured via self-report scales; compensatory control was manipulated between-subjects. Affirming personal control successfully reduced the negative effect of VS on trust in Study 1, but not in Study 2. Methodological differences between the two studies may have led to the diverging effects. Future avenues for research on compensatory control in social dilemmas will be discussed.

Conceptions of Racism from the perspective of People of Color

C. Coleman

Psychological research has a longstanding tradition of conceptualizing racism as individual prejudice, and—unfortunately—this prioritization of conceptualizing racism as individual bias is a reflection of the dominant narrative maintained within the United States. Consequently, many Americans (both White and racial minorities) currently believe interpersonal racism to be the bigger problem relative to structural racism. This way of thinking about racism is lacking, as it does little to explain why such pervasive inequalities have permeated the very systems which dictate access to wealth, housing, and a multitude of other factors essential to one's quality of life. Regrettably, when researchers have studied the more insidious, systemically embedded nature of racism, they have focused primarily on White participants or used them as the main comparison group of interest. In order to advance past this overreliance on the dominant group's viewpoint, we sought to explore the downstream consequences when more marginalized racial groups conceptualize racism as structural (vs. interpersonal). In two studies (total N = 814) utilizing Asian, Black, and Latinx participants, we found conceptualizing racism as systemic (over and above conceptualizing racism as individual bias) positively predicted people of color's ability to identify systemic and individual instances of racism, their identification as a person of color, their sense of solidarity with people of color, and it negatively predicted their endorsement of system-legitimizing beliefs. These findings highlight the importance of systemic definitions of racism for people of color, including group members who are often excluded from psychological research on racism (i.e., Asian and Latinx participants).

Extralegal Factors Influencing Jurors' Perceptions: Exploring the Impact of a Defendant's Ethnicity, Immigration Status, and Socioeconomic Status

A. ElBassiouny

The purpose of this study was to examine how jurors' decisions and perceptions were impacted by a defendant's ethnicity (White Canadian / White Russian / Mexican / Chinese), immigration status (documented / undocumented), and socioeconomic status (low / high). Participants were asked to read the case file of a defendant that included what he was charged with, his demographic information, and evidence from the prosecution and defense. They were given the jury instructions that were typical in the state of California and then asked to questions related to verdict, sentencing, and perceptions of the defendant. There were no significant differences with the verdict and sentencing, but there were differences in the perceptions of the defendant. Participants had more positive perceptions towards the defendant from a low SES. The Mexican defendant from a low SES was perceived to be guiltier than the other defendants. The undocumented White Russian, rather than the White Canadian, defendant was seen as having committed a similar crime in the past. Participants were more confident in their guilt decision when he was White Russian from a low SES. The current research could be used as a way to train jurors on instances when the demographics of a defendant could potentially bias their perceptions about them. In addition, lawyers can also use this type of research during the voir dire process as a way to identify and remove jurors who may be biased.

Building Capacity to Understand COVID-19 Vaccination Decisions in Essential Patient Support Personnel

C. Skubisz

COVID-19 vaccines are free and widely available in the US. Yet, vaccination hesitancy, the reluctance or refusal to vaccinate, remains. Hesitancy is observed in population subgroups including essential patient support personnel (EPSP). EPSP are paid employees who provide hands-on care to patients in private or institutional healthcare settings. These workers are critical to patient care and work in high-risk environments, but are less visible than credentialed doctors or nurses. Most EPSP are Black and Hispanic women, under age 50, with a high school diploma (grade 12) or less education. Foreign-born and undocumented workers often fill these roles. Many EPSP positions lack the basic protections (e.g., healthcare benefits, unions) afforded to credentialed workers. Thus, the uptake of COVID-19 vaccines and decision-making about vaccination represents a societal inequity. EPSP may not have the resources or time to make an informed decision about vaccination which is a social justice issue, given the serious ramifications of not being vaccinated (i.e., no paid leave, severe disease). Therefore, it is imperative to understand hesitancy and decisions made by those who provide healthcare support for others. This research describes the process of capacity building to carry out community-based participatory research. Involving EPSP in the research process is critical to addressing this important public health issue. The steps involved in defining the EPSP population, identifying research partners, interviewing key stakeholders, and building a team prepared to carry out patient-centered outcomes research are described in this formative work aimed to create equity around vaccination decisions for EPSP.

Believe in a Just World, Existential Fulfillment, and Subjective Well-Being of IT Professionals: Before and During Russia's Invasion in Ukraine

I. Kryazh

Belief in a just world BJW (Lerner, 1977) and existential fulfillment EF (Längle, 2003) can be seen as personal resources to maintain psychological well-being (e.g., Dalbert, Donat, 2015; Furnham, 2003; Mausch, Rys, 2020). It was assumed that: 1) BJW and EF are predictors of SWB, while the relationship between BJW and SWB is mediated by existential fulfillment; 2) wartime trials weaken personal BJW, which, in turn, negatively affects EF and SWB. The research involved 177 respondents (86 men, 71 women) employed in IT: 80 were interviewed in September 2021, and 77 in November 2022. Methods: The BJW Scale (Dalbert, 1999), the Test of fundamental motivation (Shumskiy, Osin, Ukolova, 2017) for measuring EF, the Satisfaction With Life Scale (Diener et al., 1985) — cognitive parameter of subjective well-being, the Scale of subjective well-being (Perrudet-Badoux et al., 1988) — emotional parameter of subjective well-being. Significant predictors of SWB are EF and personal BJW, accounting for 65% of the total variance for emotional discomfort and 52% for Satisfaction With Life. It was found that personal BJW and EF indicators in 2022 are significantly lower than in 2021. SEM (path analysis) indicated that the best fit indexes were identified for models, according to which the decrease in the level of EF was a result of the personal BJW weakening in response to the consequences of Russia's invasion of Ukraine. At the same time, the connection of personal BJW with emotional discomfort is wholly mediated, and with SWL - partially mediated by EF.

Experiences and Views on the Criminal Justice System

N. Bourgeois

An individual's experiences influence their reactions and responses to future situations. Previous research by Byrne et al., (1999) suggests that victims who experience partner violence were less likely to report satisfaction with the Criminal Justice System than participants who had not experienced partner violence. An important question that can contribute to justice research is if experiences with the criminal justice system influence how an individual views the justice system. To extend previous research, the present study examines whether negative views of the justice system are widespread or if only individuals who underwent negative experiences within the justice system will have a negative view of it. Additionally, I investigate the differences of views and experiences between minority and white populations. The scales used to measure these variables are, Belief in a Just World Scale (Lucas et al., 2011), Scale of Positive and Negative Experience (Diener et al., 2010), and the General Fairness Index (Hurwitz & Peffley, 2005). I hypothesized people with prior negative experiences within the justice system viewed the Criminal Justice System negatively. The results provide context that supports negative views of the criminal justice system are significant amongst all participants. An indicative difference was shown in the results when I measured the significance of perceptions of fairness within the justice system between both groups. Justice-related research has the potential to provide awareness and allow for organizational transformations that will allow for future research to analyze the relationship between the criminal justice system and those who have experiences with it.

When Principles of Fairness Change: An Experimental Investigation of Shifts Between Relational Models

N. Fischer

Drawing on Relational Models Theory (RMT, Fiske, 1992, Rai & Fiske, 2011) and Relational Incentives Theory (RIT, Gallus et al., 2021), we experimentally examined when people shift the relational model (RM) they are using for relationship regulation and change their social behavior accordingly. RMT posits that an interaction partner's behavior congruent with a recipient's salient RM is perceived as fairer than incongruent behavior. RIT posits that incongruent behavior can trigger a shift towards the RM implied by the incongruent behavior. We propose that the fairer an incongruent behavior is perceived by the recipient, the more likely it is that an RM-shift occurs. Specifically, we propose that the likelihood of an RM-shift increases when the recipient a) obtains justification for the incongruent behavior and b) is predisposed to the RM implied by the incongruent behavior, because each condition increases the recipient's fairness perception of the incongruent behavior. For testing these hypotheses, a sample of $N = 367$ participants completed an online reaction-time task in a 2 x 2 x 2 (RM framing x Congruence of the interaction partner's behavior x Justification for the behavior) factorial design plus a measured fourth factor (recipient's predisposition). All hypotheses could not be rejected. Results speak to a dynamic extension of RMT by incorporating theoretical propositions from RIT for predicting RM-shifts. Our study provides first empirical evidence for when principles of fairness change (i.e., RM-shift) during social interaction. Theoretical and practical implications are discussed, and recommendations for addressing limitations and questions for future research are given.

The Belief in a Just World and the legitimization of informal caregivers' suffering

Â. Romão

Informal caregivers undertake unpaid care in the intimate environment of those with limitations in their physical, mental, or cognitive functioning. Although they provide a significant contribution to society, this group remains with a lack of social recognition. The belief in a just world (BJW), a motivation to perceive the world as fair, has shown to have defensive functions for the perceivers when they face people suffering. In two online experimental studies, we aimed to examine the impact of the observers' BJW on the perceived minimization of informal caregivers' suffering. In Study 1 ($N = 205$) and in Study 2 ($N = 98$), participants were randomly assigned to read one of two descriptions (female informal caregiver vs. male informal caregiver). Study 1 describes the informal care provided to an elderly spouse with dementia and Study 2 to a middle-aged spouse who became paraplegic after a car accident. After, participants completed several measures that might impact on the perception of informal caregivers' suffering (i.e., BJW, empathy, and burnout measures). As we expected, the results showed a positive association between the observer's BJW and the legitimization of suffering of informal caregivers, over and above individual control variables (i.e., gender, age, religiosity, political orientation, years of education, be or have been informal caregiver). We hope these two studies may contribute to better understand the mechanisms that legitimize the lack of attention received by informal caregivers and can be the basis of interventions that aim to improve their situation.

National ideology as a source of inclusive versus exclusionary judgments: A case of Japanese notion of ethnic, civic, and cultural aspects of nationality

M. Karasawa

Judgments concerning whether outsiders such as immigrants should be accepted or rejected are made on the ground of various standards including ethnic (e.g., ancestry), civic (e.g., paying taxes), and cultural (e.g., language proficiency) criteria. Different countries and different individuals show variations in their preferred category of criterion. Studies have also demonstrated that exclusionary attitudes are reflected on the extent to which a particular criterion is regarded as important and difficult for an outsider to fulfill. Using this index, the present study examined the role of individual differences in ideological national attitudes, including nationalism, patriotism, and internationalism, as a source of intolerance against potential outsiders. Japanese participants (N = 385, Mean age = 40.50) were asked to imagine an individual whose national identity was ambiguous and to rate various criteria regarding the importance and difficulty of each as a basis for judging the target person's nationality. Results showed that cultural nationalism was associated with more demanding views of the criteria not only in the cultural but in the civic domain as well. In contrast, internationalism was associated with more tolerant standards in ethnic and cultural domains. Japan is one of the countries where ethnic and cultural domains have traditionally been emphasized whereas there is a growing recognition concerning the justice of the civic domain. The extent to which the present findings can be generalized to other countries with different historical backgrounds involving immigrant issues are discussed.

Responses to Unfair Distributions Depending on Self-Regulation and Justice Sensitivity in Adolescence: A Longitudinal Study

C. Ritgens

Individuals' reactions to situations in which another person in unfairly treated depend on many factors, such as social skills and societal norms. In addition, acting prosocially requires effective self-regulation, because it may counter one's own interests. Furthermore, the willingness to intervene may depend on personal characteristics capturing the individual importance of justice norms, such as justice sensitivity (JS). Acting in accordance with JS in the face of own disadvantages, however, may also require self-regulation. Thus, JS may mediate the links between self-regulation and prosocial behavior. This study will investigate the relation between self-regulatory competencies in childhood and prosocial behavior in adolescence and the potential mediating role of JS using data from a German large-scale longitudinal study with four measurement points between 2012 and 2022 and participants between 6 and 20 years of age. Self-regulation was measured via inhibition, emotional reactivity, planning behavior, emotion regulation, working memory updating, affective decision making, flexibility, and delay of gratification. Prosocial behavior was measured via participants' perpetrator (altruistic) punishment and victim (altruistic) compensation at their own cost in an economic game. The data will be analyzed using latent mediation analyses. We expect higher inhibition, planning behavior, and emotional reactivity in particular to predict more altruistic punishment and compensation, and observer- and perpetrator JS to positively mediate this relation. We expect lower self-regulation to predict higher victim JS which should predict less altruistic actions. The findings of our study will add to the theoretical as well as practical knowledge about prosocial behavior in adolescence.

Tuesday, July 25

Symposia III: 10:15 am – 12:00 pm

Room A: Stereotypes, Prejudice, and Discrimination

Teachers' stereotypes, attitudes, and judgements depending on students' family backgrounds: Results of an intervention study

Anita Tobisch

Social and ethnic-cultural disparities of academic success prevail in German educational contexts on a high level (e.g., Reiss et al., 2019). Besides effects of primary factors, e.g., knowledge and family resources, research showed secondary effects of origin, e.g., dissimilar decisions for secondary schooling associated with teachers' judgements (cf. Dumont et al., 2014). Research on teachers' judgement accuracy has shown discrepancies depending on students' family backgrounds. Several empirical studies found negatively biased judgements for students with migration background or low social status (e.g., Bonefeld & Dickhäuser, 2018); others found positively biased judgements for students without migration background and higher social status (e.g., Tobisch & Dresel, 2017). Explanations drawing on the Continuum Model of Impression Formation (Fiske & Neuberg, 1990) assume influences of teachers' stereotypes on their judgements. In accordance, research indicates that teachers' stereotypes and attitudes towards students differ by family backgrounds and appear to influence teachers' judgments (e.g., Glock et al., 2016). Based on theories of attitude change (revised Intergroup-Contact-Theory, cf. Pettigrew & Tropp, 2008; ELM, Petty & Cacioppo, 1986) and judgment control we developed a short intervention to change stereotypes and attitudes and reduce judgment biases. Results of an experimental within- and between-subject design (pre-post-follow-up and placebo-condition) with N=215 preservice teacher students indicate intended effects of the intervention on stereotypes, attitudes, and judgements, expected correlations of stereotypes and attitudes, but unexpectedly no correlations of stereotypes or attitudes with judgements. A second study employing the same intervention on stereotypes, attitudes, and judgements with N=101 students replicated the within-subject effects.

Realistic Threat and Intergroup Prejudice: COVID-19 and Social Distance Preferences

Michael Platow

Throughout the COVID-19 threat, community members were advised to engage in "social distancing" to limit disease transmission. Although intended as a form of public health maintenance in this instance, pursuit of social distancing has been recognized for nearly a century as also a form of prejudice expression. In a series of studies conducted in June and July 2020, we demonstrate that people pursued social distancing for both health related (disease avoidance) and prejudiced reasons. For example, in one experiment, American participants expressed social distancing preferences on the basis of relevant threats, but also expressed social distancing preferences on the basis of a priori negative attitudes toward a specific out-group. A second experiment revealed similar findings in different contexts, and using different measures. Overall, these data demonstrate how COVID-19 threat was used to justify negative intergroup attitudes. Beyond solely enabling the expression of prejudice, the realistic COVID-19 threat could ultimately inhibit attempts at prejudice reduction by limiting intergroup contact. Having all the right conditions for successful prejudice-reducing contact will ultimately be completely irrelevant if the intergroup contact fails to be initiated in the first instance.

Preference for the ingroup, or the ones at the top? Belief- vs. status-indicative social dimensions shape attitudes given multiple group memberships

Marie Isabelle Weißflog

Multiple group memberships like ethnicity, gender, age, etc. shape social perception and interaction. We must acknowledge this complexity in intergroup relations. One way to support this effort is looking for similarities and differences in the ways social dimensions work. We distinguish belief-(BI) from status-indicative (SI) dimensions, i.e. dimensions informative for warmth/morality and competence/social status, respectively. We investigated how information about group memberships on BI and SI dimensions influences attitudes toward targets. We conducted three online factorial survey experiments in Germany, the UK, and the US (total N = 925). Participants read target descriptions with information on nine dimensions (age, gender, sexual orientation, ethnicity, migration background, religion, income, occupation, political attitude). We measured attitude toward targets, BI and SI for dimensions, and social status for all groups on each dimension. BI lead to more ingroup bias within participants across dimensions, and across participants in UK and US but not Germany. SI lead to more status preference for some dimensions; for others it lead to less status preference instead. Across participants, there was no interaction of status preference and SI in UK and Germany, but a positive one in the US. BI dimensions produce more ingroup bias, but SI and status preference have a more complex relationship that may depend on the operationalization of status, local hierarchies and norms, and individual factors.

A Framework for Understanding the Effects of Structural Racism on Health and Implications for Policy

Amandeep Kaur

Structural racism—the totality of ways cultural communications of prejudices (i.e., cultural racism) and discriminatory laws and policies (i.e., institutional racism) manifest and persist across societal systems and functions—has profound health effects. Structural racism shapes health outcomes via: 1) exposing minoritized and/or racialized groups to greater threats or barriers, such as residential segregation, differential policing, and educational inequity; and 2) limiting access to critical resources, such as economic, political, and social capital. Understanding the historical underpinnings of structural racism and their effects on health outcomes across the lifetime and over generations is critical to the development and implementation of effective policy to advance social justice. We provide a broad framework, delineating the relations of discriminatory laws and policies to inequitable outcomes, including residential and occupational segregation, and disparities in health. Given the well-documented history of and health effects of racism on African/Black Americans, we focus on this group to provide a detailed analysis illuminate how historical forces shaped cultural attitudes and discriminatory policies to exert widespread and lasting health effects, including COVID-19-related inequities. We review the strengths and drawbacks of existing policy initiatives to mitigate the adverse health effects of structural racism. Deconstructing these processes for African/Black Americans provides a framework for examining the complex interlocking systems driving health inequities among other populations and identifies targets for policy to promote health equity.

What Counts as Discrimination? Meritocracy Shapes the Answer

L. Taylor Phillips

Demographic attributes (e.g., age, disability, race) frequently affect people's decisions. We provide a novel perspective as to why such discrimination persists: Meritocratic principles lead people to perceive some demographic attributes as fair to use, rather than as discriminatory. Specifically, we theorize that meritocracy requires that controllable and relevant inputs determine outcomes; as a result, perceived controllability and relevance affect the degree to which demographic attributes are perceived as fair to use. Moreover, we suggest perceived relevance outweighs controllability, such that even uncontrollable attributes can be perceived as fair criteria if perceived to be outcome relevant. In two qualitative studies, we probed how people think about demographic attributes used in selection (Studies 1a–b). We find that people refer to controllability and relevance dimensions to justify their perceptions. Further, people largely associate uncontrollable, irrelevant attributes with discrimination (race, sex), neglecting attributes they perceive as controllable and/or relevant (disability, caregiving status). Next, three surveys (Studies 2a–c) support our theorizing that perceived relevance impacts fairness perceptions more strongly than perceived controllability. In three experiments (Studies 3a–c), we provide causal evidence that relevance and controllability shape perceived fairness, which in turn affects selection behaviors, including seeking information regarding demographic attributes during hiring. Finally, Study 4 demonstrates downstream consequences: Perceived controllability, relevance, and use of demographic attributes together impact employees' psychological safety and job satisfaction. Overall, we find that principles of merit lead people to believe that even some legally protected demographic attributes are fair to use, allowing discrimination to persist.

Room B: Online Justice: Exploring the motives and consequences of online shaming and censorship

Since nearly the inception of the internet, the internet has been used as a communication platform by which humans attempt to enact justice. Attempts to enact justice online can encompass a wide variety of actions – from censuring speech, to sharing images and video, to posting statuses, to leaving comments, and mobilising collective action – individuals employ a wide variety of strategies to respond to perceived violations online. This symposium examines the motivation for participation in online justice in the forms of online shaming and online censorship, as well as the consequences for those who become its target. Arguably this has increased since 2019. Pandemic shaming is just the most recent example in a growing list of online shaming events where individuals are called out for violating perceived norms or values – with sometimes devastating consequences for the individuals targeted (Parr & Billingham, 2020). The symposium includes a wide range of mixed methods including twitter topic modelling, qualitative, cross-sectional and experimental designs. Collectively these papers speak to processes of moralization online, the importance of identity, the role of emotions, and the dynamic interactional nature of interactions online that can give rise to these phenomenon. Discussant: Professor Michael Wenzel.

Why do people engage in online shaming, and who participates? A case study of shaming and shaming backlash on Twitter

Kuni Zhao

Why do people engage in online shaming (the behaviour of calling out a perceived wrongdoer on the internet), and who participates? We examined these questions by analysing a shaming incident that spanned 4 days on Twitter in 2020. We collected tweets (N = 5,005) over two periods: 1) shaming a Melbourne doctor following a breach of COVID-19 public health advice, and 2) a shaming backlash towards the Australian politician who named and shamed the doctor. We estimated two correlated topic models for Phase 1 (9 topics) and Phase 2 (11 topics), respectively. In Phase 1, we found that those who shamed the doctor expressed a sense of group identity of being a patient, and those who shamed the politician aligned themselves with healthcare workers. Both groups demonstrated the goal of hurting the perceived wrongdoer (the doctor/politician), and the goal of obtaining social-moral identity satisfaction (e.g., bolstering their own group identity through derogating the other group) in Phase 1. In Phase 2, both groups showed more group-based expressions. Additionally, in Phase 2, we found that those who shamed the politician (but not those who shamed the doctor) showed a goal of creating societal change (by calling for support from the community, and signing a petition of demanding an apology from the politician). Overall, the findings suggest that shaming can be a response when one's group identity is threatened - and some (but not all) types of online shaming may reflect people's desire for social change. Theoretical and practical implications will be discussed.

A qualitative exploration of the experience and associated impacts of being shamed online

Shannon Muir

Online shaming, where people engage in calling out perceived wrongdoings on the internet as a means of social policing, is now a widespread and pervasive worldwide phenomenon. While anecdotal evidence and theoretical speculation suggests the consequences of online shaming for those subjected to it can be extensive, long lasting, and largely disproportionate, no known empirical research on this experience has been completed to date. Guided by a social constructionism epistemology, the current exploratory, qualitative interview study features findings from an inductive thematic analysis exploring how 22 individuals (aged 18-49) subjected to online shaming describe their shaming experiences and various associated impacts. While there were many unique experiences across participants' stories, the current findings illuminate the commonalities, including: emotional reactions and thought processes after the shaming events occurred; various ways of reacting to being shamed online; changes to perceptions of the self, other people, and online spaces; participants struggling with how they understood their experiences, with many describing competing beliefs and difficulties in consolidating how exactly they felt about their online shaming events; beneficial coping mechanisms; and some opportunities for growth that were identified as positive by-products of being shamed online. Overall, being someone who had been shamed online was constructed as a nuanced, but largely negative experience with adverse consequences that varied in intensity, frequency, and duration. Understanding the experiences and impacts of online shaming is important for informing public discourse (particularly those who engage in or are subjected to online shaming), as well as service providers, policymakers, and educators.

Do people support censorship of those with pro-free speech stances?

Natasha Doré

There are currently many on-going societal debates about which views people should be allowed to publicly express. Some people believe others should be allowed to freely express their views, but others believe censorship is appropriate if views are considered offensive. We are aiming to investigate if this need for censorship extends to people with pro-free speech stances. We will conduct a series of experiments testing the idea that people are biased to think that individuals who endorse free speech for a group agree with that groups beliefs. This may lead to censorship in two ways: (1) people may censor free speech supporters if they believe them to also be supporting the group itself; and (2) people may choose to censor controversial speakers if giving them a platform is inherently seen as endorsing their views—if they allow them to speak, then they may be seen as complicit. Furthermore, we also aim to explore whether a number of individual differences make a person more likely to endorse censorship. For example, some people can be more 'black and white' in their thinking than others: "If I disagree with someone, then their viewpoint must be bad". It may be that this train of thought would lead to censorship more often, compared to people who see more shades of grey.

Perceiving bad intentions behind someone's words increases support for censoring them

Andrew Vonasch

One reason people support free speech is because they value open discourse with people holding different perspectives and beliefs—even if those beliefs are "terrible." For this reason to be valid, however, the people holding "terrible" beliefs should hold them genuinely—if their advocacy of these beliefs is ingenuine, the open discourse does not enable discussion of people holding different beliefs—it is open to trolls and charlatans. Across three studies (N = 1050), including both experiments and cross-sectional designs, we found that people who believe another person's beliefs are ingenuine are more likely to support censorship of their speech. Moreover, there is a tendency for people to believe that people espousing different beliefs (e.g., #BlackLivesMatter versus #AllLivesMatter) do not genuinely hold those beliefs, and are motivated to espouse them for ulterior motives.

Motives for Online Shaming: Doing Good or Feeling Good?

Lydia Woodyatt

Public shaming has moved from the village square and is now an established online phenomenon. Online, shaming can become vitriolic, with disproportionately severe consequences for those targeted. To date, little empirical work has explored the social and psychological processes that may underpin people's engagement in online shaming. This research explores whether online shaming is driven by a person's desire to do good, that is, a justice motive; or, because it feels good, a hedonic motive, specifically, as a form of malicious pleasure at another's misfortune (schadenfreude). Across three experiments (N = 225, 202, 200) we presented participants with a fabricated news article featuring an instance of Islamophobia and gave them the opportunity to respond. In all three studies, participants' concerns about social justice had no positive direct effects on online shaming and had no indirect effect on shaming via moral outrage. Rather, justice concerns facilitated online shaming behaviour by driving participants' belief that the offender in the news article was deserving of negative consequences – and through their feelings of schadenfreude regarding the person receiving the negative consequences. Perceived anonymity did not moderate this process, however Study 3 provided evidence for norms influencing the relationship between schadenfreude and the severity of participant's comments.

Discussant: M. Wenzel

Room C: Responding to Global Crises

A good life within planetary boundaries: Assessment of expert beliefs about (de-) growth narratives

Sebastian Berger

Meeting human needs at sustainable levels of resource use is fundamental in achieving well-being for all while avoiding catastrophic climate change. A common debate centers around which economic system can best secure reaching of these twin goals. One the one hand, promoters of Green Growth suggests that continued growth of economic output is possible, as growth can be decoupled from resource use and carbon emissions. Increasing human development via continued growth is thereby possible, without continued transgression of planetary boundaries. On the other hand, promoters of Degrowth suggest that a good life in planetary boundaries requires lowering or stopping growth of multiple sectors of the economy. Arguably, continued growth is unfeasible, if not impossible, due to the historically high correlation of material use and economic output. In the present research, we sought to provide a systematic assessment about expert academics' views on the issue. We have identified a set of 30,000 academic experts, stemming from either sustainability science or economics, who are invited to provide answers to our survey. We provide an assessment of their views and opinions around those two growth scenarios. In addition, we measure efficacy beliefs around various responses to climate change, including the increased use of nonviolent civil disobedience by activist groups. We provide consensus assessments of each group, and point to potential differences in underlying reasoning. The research may help to estimate average beliefs on crucial transformation processes in the academic community.

Explaining Radical Climate Protest: How Unfairness Perceptions and Civil Disobedient Protest Intentions Develop Over Time

Amarins Jansma

Given the looming threat of climate change and the rapid rise of radical protest groups, some climate protesters might be tempted to radicalize toward law-breaking and violent behavior. Because research suggests a link between people's perceptions of unfairness and radicalization processes (Van den Bos, 2018, 2020), this study examined the interrelationships between these variables, focusing on three phases distinguished in climate protests: legal protests such as peaceful marches, civil disobedient protests such as roadblocks, and violent protests such as damaging property. During climate protests in the Netherlands, we recruited 137 people who identified with Extinction Rebellion, a global environmental protest movement that uses non-violent civil disobedience as its core strategy. This involves law-breaking actions such as disturbing public order or disobeying authorities. Respondents completed a questionnaire twice with 6 months in between. Our results showed that after half a year, climate protesters were generally more willing to participate in civil disobedient actions. Their willingness to engage in legal or violent climate actions did not change over time. Overall, we found that concerns about unfairness (perceived misbehavior by the state, social injustices, and systemic injustices) were associated with climate protesters' willingness to protest disobediently. Our findings provide new insight into the thoughts, feelings, and behaviors of climate protesters and suggest protesters' level of trust in authorities is important for their willingness to participate in different types of climate action.

When Neoliberals become Activists: Global Crises Motivate Solidarity, but not Support of System Change

Janine Stollberg

Neoliberalism has been shown to stand in the way of societal change to overcome social injustice. People, who support neoliberal beliefs (i.e., who belief in a free-market philosophy and meritocratic principles), are less motivated for collective action against social inequality or helping the disadvantaged. At the same time, global crises, put a spotlight on injustice and harm. They can represent an existential threat to people and thus, a strong motivating force for prosocial behavior. In three experimental studies (Ntotal = 689), we tested the prediction that increasing people's awareness of a global crisis (compared to a non-threatening control condition) makes people more prosocial, even if this stands in contrast to their ideological beliefs. Our results show that a salient global threat (by an economic or humanitarian crisis) increased the willingness to donate for global aid agencies, as well as did expressions of solidarity with Ukrainian refugees among participants high in neoliberal beliefs. These effects were independent from effects of related but independent ideologies, such as political conservatism or social dominance orientation. However, they were limited to prosocial behavior that did not aim at system change, such as donation intentions or solidarity, and did not extend to collective action against social inequality. We discuss implications of our findings on how threatening information about global crisis can motivate support for different forms of prosocial behavior, such as benevolent solidarity in contrast to activism for system change.

Correcting misperceptions of inequality in resource consumption increases support for mitigation measures

Laila Nockur

Current levels of resource consumption are far beyond sustainable, but not everyone contributes equally to this problem: Whereas the average carbon footprint of the bottom 50% of consumers was only 1.6 tonnes of CO_2 in 2019, the top 10% of consumers had an average carbon footprint of 31 tonnes of CO_2, and the top 1% an average carbon footprint of 110 tonnes of CO_2 (World Inequality Report, Chancel et al., 2022). In several studies we show that US residents heavily underestimate the inequality in the distribution of consumption within their country and worldwide. In addition, participants indicated that the distribution of carbon footprints should have been more equal both in comparison to what it was and in comparison to what they estimated it to be. Participants also underestimated the average carbon footprint of US residents. We present further studies on how learning about the actual distribution of consumption within their own country or in the world influences US residents' support for carbon taxes as a means to reduce carbon footprints. In addition, we examine how learning about the actual distribution of consumption influences intentions to reduce high-impact behaviors like air travel or meat consumption, general motivation to mitigate climate change, personal efficacy beliefs, as well as perceived personal responsibility. Data shows that learning about the inequality in consumption increases support for mitigation measures.

Room D: Justice-Related Practices and Behaviors in Organizations

Justice Enactment as Identity Work: How Being Fair Can Reconcile Identity Tensions and Alter Leadership Identity

Julia Zwank

Omnipresent organizational change confronts managers with multiple justice-relevant choices involving miscellaneous competing and contradicting elements. While modern workplaces require managers to entertain multiple social identities and identity is strongly rooted in roles, so-called "justice conundrums" increase emotional arousal and self-doubt and are thus likely to elicit identity tensions, thereby posing an identity threat. Managers who experience such incongruities are likely to engage in identity work to resolve these threats. We present justice enactment as a behavioral response – a form of identity work – to handle such identity threats and postulate how acts of justice enactment can serve as episodes of identification, allowing managers to resolve the ensuing incongruities. Consequently, we develop theory as to how justice enactment allows managers to alter their role-based leadership identity and how justice conundrums specifically lead managers to strengthen and grow their leadership identity; or how fairness considerations may at times contract or even renounce managers' leadership identity. In accounting for a broad range of individual responses, our model elucidates when and how justice conundrums as an identity threat are likely to provoke protection of the status quo and when they potentially open up opportunities for development and growth.

Like leader, like follower? How exploitative leadership spills over to destructive follower behaviors via justice violations and affective reactions

Ellen Schmid

Leadership has an important influence on employee's behavior at work. Good leaders support, motivate, and inspire their followers through fair and appreciative behavior. However, when leaders prioritize their own goals and take credit for their team's work (i.e., show exploitative leadership behaviors), this behavior negatively impacts their followers, who in turn show destructive behaviors, e.g. purposefully hide knowledge. Destructive behaviors at the workplace can thus be a negative downward spiral that causes harm to the organization, the team and the perpetrators themselves. In order to better understand this revenge-like behavior patterns, we will examine the relationship between exploitative leadership on different kinds of follower's destructive behaviors in the workplace and hypothesize that exploitative leadership leads to more destructive behaviors by followers. We expect a mediating role of both justice violations and negative affect and consider justice-related traits to moderate the relationship. A first empirical, cross-sectional study to test the expected relationships will be conducted in Q1/2023. Based on power analysis, we target a sample size of N = 300. The proposed relationships will be analyzed using R and lavaan. Results will have implications for research on negative spill-over effects between leader and follower and research on the emergence of justice violations at work. Practical implications for the prevention of destructive behaviors at work will be derived. Future studies will be dedicated to the investigations of backward effects of exploitative leader and follower behaviors on the respective perpetrator in the forms of subjective well-being and further acts of exploitation.

The role of managers' interpersonal (in)justice enactment, self-transcendence values and internal attributions in predicting guilt

Philine Behrendt

Being sensitive in their interpersonal encounters is a major managerial responsibility, and extensive research documents employees' diverse aversive reactions when they feel treated interpersonally unfairly. However, how managers (i.e., actors) themselves feel about their own interpersonal injustice enactment is based primarily on theoretical assumptions. Drawing on the self-conscious emotion model, we posited that actors might respond with guilt when they fail to uphold and, particularly, when they actively violate the standards of interpersonal treatment. We investigated this probability across three studies in diverse settings (laboratory simulations and survey design) and with diverse samples (undergraduates and working managers). We explicitly operationalized interpersonal injustice besides interpersonal justice behavior and found that the former elicited guilt to a greater extent. Emphasizing self-transcendence values amplified the guilt response. Contrary to our expectations, feeling responsible (i.e., making internal attributions) for the quality of one's interpersonal treatment did not strengthen the effect of interpersonal injustice enactment on guilt. Our research contributes to the theoretical understanding of actors' affective consequences of justice enactment and illuminates personal characteristics that make actors more (or less) vulnerable to feeling guilty. We discuss theoretical implications for research on actor-centric justice and self-conscious emotions and practical implications for organizations and their managers.

Too close for comfort: The effect of relationship closeness and procedural justice on managers' experiences of layoffs

Abiola Sarnecki

Organizational justice is a powerful predictor of employee and survivor reactions to layoffs. However, less is known about the perspective of the managers during layoff processes, who often feel responsible for fairness violations. Drawing on cognitive appraisal theory, we argue that managers' perceptions of the procedural justice of layoffs influence the extent to which they assess the task of having to lay-off people as a stressor. We argue that the closeness of the manager to laid off employees attenuates the positive effect of procedural justice. Consequently, we propose and test whether managers' perception of procedural justice with which layoffs are conducted relates to their well-being (H1), and whether this relationship is mediated by perceptions of control (H2). Manager well-being is expected to relate negatively to their exit intentions (H3). We further propose a serial mediation whereby managers' exit intentions after layoffs are influenced by their well-being, which in turn is influenced by their sense of control, and ultimately by their perceptions of procedural justice (H4). Finally, we argue that relationship quality moderates the serial mediation such that it weakens the positive effect of procedural justice on managers' well-being through sense of control (H5). We test our hypotheses in a field study of 144 managers in an organization undergoing change and in a scenario study (N=302). Our results confirm the positive effects of procedural justice during layoffs on managerial well-being through sense of control. However, when managers have close relationships with the affected employees, the positive effects of procedural justice weaken.

Authentic Allyship? Feeling authentic increases allyship behavior via greater psychological standing

Olivia Foster-Gimbel

Despite public discourse about inauthentic or "performative" allyship, research has yet to examine how feelings of authenticity may influence allies' behaviors. We suggest that concerns about one's authenticity can be a barrier to allyship and propose that affirming allies' authenticity may increase allyship at work via increased psychological standing. We test our hypotheses across 4 studies. First, in a field survey after the murder of George Floyd, we find that authenticity was associated with engaging in more racial justice allyship behaviors. Next, we present two experiments which provides causal evidence that increased authenticity as an ally can lead to greater allyship behavior in a real-world setting. Finally, we replicate and extend these results using a pre-registered experiment that simulates a workplace context. We discuss important implications for a variety of organizations, including social movement organizations, as well as workplaces that seek to recruit allies in their diversity and equity efforts.

Room E: Justice in Education

How students conceptualize justice in the school context can foster or limit their ability to flourish. Justice-oriented teachers and schools can buffer students from peer aggression and societal injustices and thus provide a place for youth to thrive based on their efforts. This symposium offers current insights into research on high school and university students' (un-)just social behavior, justice experiences and convictions, mental health, and well-being. The first talk investigates personality factors, such as honesty-humility and learning/performance goals in relation to students' cheating behavior, impacting their ethical and moral development. The second talk provides data from two studies investigating the relationship between university students' personal belief in a just world (BJW), well-being, and justice-related behaviors. These studies considered several mediators, such as procrastination and justice experiences, and were conducted in the context of the COVID-19 pandemic. In the third talk, the author will provide the results of a study on roles in bullying incidents (e.g., offender, victim, defender) and how these are related to school students' perspective taking, empathy, and BJW. Lastly, the fourth talk will present a study in which university students' cognitive emotion regulation strategies (e.g., refocusing, self-blaming) might mediate the relation between their personal or general BJW and subjective well-being. All told, how youth conceptualize justice in their educational contexts frames their reality and motivates their actions during a sensitive developmental period and a volatile period in history.

The Correlation of Honesty-Humility and Learning Goals with Academic Cheating

Nina Reinhardt

Academic cheating is a problem that affects many educational institutions. It can cause severe consequences; for example, cheating negatively affects a student's ethical and moral standards. Non-cheaters are also affected because they may feel unfairly treated when they are graded worse compared to academic cheaters. Recent studies frequently highlighted that learning goals are correlated with cheating behavior among students. In this study, we investigated whether learning goals are still a predictor of cheating behavior when controlling for students' Honesty-Humility (emanated from the HEXACO model of personality) within a sample of 311 German university students. Regrading students' learning goals, we assessed their learning approach, performance approach, performance avoidance, and work avoidance. Results revealed an intermediate negative and highly significant association between Honesty-Humility and academic cheating. Learning goals did not explain any incremental variance in academic cheating that goes beyond the Honesty-Humility factor. As the only exception, the work avoidance goal was found to also predict cheating behavior, but this positive association does not seem to be as strong as the negative correlation between Honesty-Humility and academic cheating. Result of the present study are classified into existing literature. It is discussed what can be derived from our finding to prevent cheating in the academic context; moreover, directions for future research are discussed.

The relationship between university students' personal belief in a just world and their work attitudes during the Corona Pandemic.

Susan Münscher

Several studies have shown that personal belief in a just world (PBJW) has a positive relation to well-being and justice-related behavior in school and university contexts. The extent to which this relation is prevalent also during the COVID-19 pandemic is a question that will be investigated in this study. For this purpose, two different samples of university students from Germany (n1 = 291; n2 = 124) will be analyzed. The first study examined the direct association of PBJW with well-being and cheating and its indirect relation via the mediators procrastination, fellow student justice, and lecture justice during the pandemic. The second study considers the association of PBJW and current COVID-19 stress experience and need for belonging according to the Self-Determination Theory. The results are consistent with previous research findings. The hypothesized direct effects of the PBJW on life satisfaction, belongingness, and current COVID stress experience could be supported by the results. Procrastination additionally mediated the effect of PBJW on life satisfaction. PBJW predicted academic cheating only indirectly. The mediators procrastination and lecturer justice were significant here. In summary, the results support the assumption that PBJW also acts as a resource during the pandemic that may strengthen students' well-being and just behavior as well as a sense of belonging in educational settings.

Perspective-taking and belief in a just world matter: Adolescents' role experiences in bullying processes

Anett Wolgast

Bullying is a serious problem around the world, especially among adolescents. Evidence exists that low levels of social perspective-taking as well as belief in a just world played an important role in bullying. Both dispositions function as psychological resources that may help students behave appropriately in social life. Previous research identified distinct bullying roles such as perpetrator, victim, assistant, reinforcer, defender, and bystander experiences. Although this participant-role approach has been extensively investigated in the last years, a simultaneous examination of students' perspective-taking and belief in a just world in relation to their experiences in these roles is still missing. This study's objective was to examine a differential approach of school students' visuospatial and dispositional social perspective-taking, emotional concern, and personal belief in a just world in relation to their experiences in bullying roles. We tested these relations in a sample of n = 1309 adolescents (50.6% female, Mage = 13.73, SDage = 0.85) from 38 schools in Germany. The results from a latent structural-equation model suggested that experiences as a perpetrator, assistant, reinforcer but also as defender related to low visuospatial social perspective-taking. Emotional concern was positively related to defender experiences. Personal belief in a just world was negatively associated with experiences as a perpetrator and a victim. The results underline the importance of disentangling concurrent contributions of perspective-taking and belief in a just world related to the bullying roles. We conclude that adolescents' visuospatial social perspective taking seems to be a further mental resource against antisocial behavior in bullying.

Cognitive emotion regulation strategies mediate the relation between belief in a just world and subjective well-being

Matthias Donat

Research on belief in a just world (BJW) has consistently shown that people's conviction of living in a just world, in which they get what they deserve and deserve what they get, was positively related to their subjective well-being within different educational contexts (e.g., school, university) and beyond. BJW can thus help students maintain their psychological health. Furthermore, BJW serves an assimilation function meaning that strong just-world believers cognitively assimilate unjust experiences by denying, minimizing, or reframing injustice, forgiving, or blaming the victim of injustice. However, these assimilation processes have not yet been investigated from the perspective of emotion regulation although there seem to be similarities between assimilation and cognitive emotion regulation. On the other hand, research has also shown that emotion regulation helps students recover or maintain well-being. Consequently, the aim of this study was to investigate the mediating role of students' adaptive (e.g., refocusing, acceptance) and less adaptive (e.g., self-blaming, rumination) emotion regulation strategies in the relation between their BJW and well-being. We tested these relations using data from an online survey (N = 483 students; Mage = 22.7, SDage = 4.2; 68% female). Structural equation modelling showed that the relation between personal BJW and well-being was significantly mediated by the emotion regulation strategy 'refocusing' whereas the relation between general BJW and well-being was significantly mediated by 'self-blaming'. The adaptive role of students' BJW regarding emotion regulation and well-being will be discussed.

Discussant: K. Thomas

Symposia IV: 01:00 pm – 02:45 pm

Room A: The Differing Forms of Discrimination: The Psychological Predictors and Consequences of Discrimination-Based Injustice

Warrior (vs. Guardian) Policing Mentality Increases Support for Police Demilitarization and Community-Friendly Policing Policies

Michael Edem Fiagbenu

Americans continue to call for police reform in response to the recurrent police use of deadly force against civilians and particularly, minority groups. Although past studies show threat perception influences public opinion and policy preferences, it is unclear whether perceiving the police as threatening (vs. protective) affects attitudes towards policing reforms. The current study finds people who believe the police are generally too quick to use deadly force, particularly against Black people, tend to support police demilitarization and community-friendly policing training programs. Moreover, experimental manipulations that increase perceptions that the current American policing model is based on a warrior(vs.guardian) policing mentality increases negative emotions. These emotions in turn increase support for demilitarization and better training for the police. The results highlight the emotional mechanisms underlying support for policing reforms. Moreover, the findings imply a guardian model of policing is more likely to reduce police use of deadly force and improve relationships between the police and the general public.

The Religious Minority Tax: The Psychological and Professional Costs of Practicing Medicine and Religion Among for Muslim American Physicians

Sohad Murrar

Workplace discrimination adversely impacts minority physicians' career trajectories and well-being. As healthcare systems seek to combat workplace discrimination and promote inclusion, understanding religious minority experiences is critical. Using mixed methods (national survey and qualitative interviews), we assessed how religious identity impacts workplace discrimination, accommodation, and several psychological and professional outcomes among Muslim American physicians (n =264). We found the more important religion was to participants, the more discrimination they faced from patients, the more depression they reported, and the fewer religious workplace accommodations they were given. When assessing the role of ethnicity/race, African American Muslims had higher odds of experiencing workplace discrimination, job turnover, burnout, and depression than their Arab, South Asian, and White peers. We supplemented these findings with qualitative interviews (n=18), which showed Muslim American physicians regularly faced religion-based discrimination and a lack of adequate institutional accommodations for their religious practices (e.g., time or space for prayers). Such experiences are linked to several negative outcomes, including a lower sense of belonging in academic medicine, job turnover, and abandoning religious practices. These physicians also carried extra labor to uphold their religious identity in the workplace, expressed denial about experiencing discrimination, and held deep fears of discrimination. Collectively, these data point to the deleterious experiences of religious minority physicians in U.S. healthcare systems and underscore the need for bold action in creating non-discriminatory, inclusive and equitable working environments.

Why Does Terrorist Threat Enhance the Appeal of Conservatism? New Insights into the Role of Emotion and Boundary Conditions for Ideological Shifts

Fade Eadeh

Theorists have posited that threat makes conservatism appealing. There is support for this idea, especially following the threat of terrorism. Yet, several major theoretical and practical issues on this topic are unanswered. First, the breadth of these effects is unclear. Would threat increase support for all conservative beliefs, or only threat-relevant attitudes? Second, most of these experimental effects contain no measure of affect. Although affect, especially fear and anxiety, has been theorized to influence political attitudes, most studies in this domain do not measure or manipulate affect. In contrast to this dominant theoretical perspective, we posit that emotions associated with injustice, particularly during acts of terrorism, may also influence political beliefs aimed at rectifying such injustices. Across three terrorism-focused (vs. control) studies (N=1,854), two findings emerged. First, we find narrow-band attitude change following the threat of terrorism (vs. control). Specifically, terrorist threat influenced anti-Muslim attitudes, but did not reliably influence any other aspect of political conservatism (e.g., social conservatism, anti-Mexican attitudes). In addition, we found anger, a virtually overlooked emotion in this literature, played a larger role than fear, in shaping political attitudes following threat, using both mediation and manipulate-the-mediator methodologies. Theoretically, our results provide new insight into the emotions responsible for threat-driven political attitudes. Moreover, our findings show that terrorism-induced political attitude change is far narrower than presumed. More practically, our work shows that threatening events can influence support for political policies and voting behavior within the United States and abroad.

Perceiving Anti-Christian Bias Increases White Christians' Anti-LGBT Attitudes

Clara L. Wilkins

Christians in the U.S. report increasing perceptions of anti-Christian bias, but little research has examined the consequences of these perceptions. Three experiments provide evidence that for White, heterosexual, cisgender Christians, perceiving anti-Christian bias causes prejudice against gay people – particularly when gay people are perceived as socially influential. Participants primed with anti-Christian bias (vs. bias toward another outgroup) reported lower warmth toward gay and lesbian and transgender people (E1 and E2). This effect was stronger for Christians who saw gay people and transgender people as having significant cultural influence in U.S. society (E2). Experiment 3 examined the causal role of influence. Christian participants rated the qualifications of a gay applicant for an editor position that either had influence over article content or was simply a copy editor. Participants in the anti-Christian bias condition (but not in the control) rated the gay applicant as less deserving of employment for the influential editor position than the non-influential position. Implications for intergroup threat theory are discussed.

Room B: (Self-)Forgiveness

Do empathic offenders feel less like "victims" when victims withhold forgiveness?

Michael Wenzel

When offenders apologize, they may feel they have done the right thing and expect the victim to show conciliation in return. They may also feel they have lowered themselves and may expect the victim to not exploit this and diminish the offender's status/power further. Therefore, if a victim refuses to forgive, offenders may experience this as a norm violation and status/power threat, hence making them feel like a "victim". Across four studies, using recalled and imagined transgressions in interpersonal contexts, we found evidence for this "turning tables" effect. We next reasoned that offenders' trait empathy might reduce the effect, as an empathic offender should have greater appreciation of the hurt the transgression would have caused the victim and of the victim's right not to forgive. We report three studies (N = 297, 297, and 407), in which participants recalled a transgression for which they had apologized and the victim had versus had not forgiven them. Prior to recalling the incident, we measured participants' trait empathic concern. Contrary to our initial reasoning, participants with higher (than lower) empathic concern more strongly perceived a non-forgiving (vs. forgiving) victim as violating norms and abusing power and, via both perceptions, felt more like a victim. Study 3 showed why. Trait empathic concern was correlated with normative expectations of empathy that fully mediated the interaction. Thus, trait empathy can imply normative expectations that others be empathic too. Unforgiving victims may be seen to violate or put themselves above this norm, leading high-empathy offenders to feel victimized.

The Motivation to Forgive: A Person-Centered Analysis

Tyler Okimoto

The forgiveness literature recognizes that there may be a variety of reasons why a victim might forgive an offender, and that benefits may only follow "true" forgiveness typified by prosocial sentiment. Despite this acknowledgment, we still lack a framework for understanding and organizing the full range of motivations that may give rise to forgiveness in its different forms. In the current research, we present a novel motivational perspective on forgiveness. Drawing on self-determination theory, we developed an adapted measure of forgiveness motivation and conducted a person-centered analysis to determine predominant motivation profiles, their antecedents, and their associated forgiveness indicators. Results show that external pressures to forgive are associated with more controlled motivation, which translates into the appearance of forgiveness but lacking in true interpersonal benevolence that follows from more autonomous forgiveness motivation. The findings promote a differentiated understanding of forgiveness types and their antecedents.

Culture is not one-dimensional: Chinese philosophies and their influence on self-forgiveness

Feng Zhao

Self-forgiveness is understood as the overcoming of negative self-affect and working through one's wrongdoing toward a restored moral self. However, it has primarily been studied with Western individualist populations, and research from an Eastern collectivist-cultural perspective is missing. Yet, I posit that Eastern culture is not one homogenous perspective, but rather comprised of several belief systems or philosophies. In Chinese culture, there are three key traditional philosophies: Confucianism, Daoism and Buddhism. In the present study, after recalling an event of wrongdoing or transgression, 198 Chinese participants completed the Differentiated Process Scale of Self-forgiveness (Woodyatt & Wenzel, 2013) and the Three Teachings of East Asia Inventory (Lin et al., 2021). Multiple linear regression was used to test if Confucianism, Daoism and Buddhism significantly predicted the differentiated processes: self-punitiveness, pseudo and genuine self-forgiveness. The results showed: 1) Confucianism and Buddhism positively predicted self-punitiveness, while Daoism negatively predicted self-punitiveness. 2) None of the three ideologies significantly predicted pseudo self-forgiveness. 3) Confucianism and Buddhism positively predicted genuine self-forgiveness, but Daoism did not. The results indicated that the three ideologies appear to affect the process of self-forgiveness differently. Confucianism and Buddhism appear to promote genuine self-forgiveness, while Daoism seems to facilitate the release from self-punishment. The study confirms that culture, or Chinese culture specifically, entails distinguishable philosophies, which differently relate to self-forgiveness. It is therefore worthwhile taking the different cultural philosophies into consideration when trying to understand self-forgiveness and its relations to reconciliation and restorative justice following wrongdoing.

'Working through' an interpersonal wrongdoing: a narrative approach to self-forgiveness

Christiana Harous

Following interpersonal wrongdoing, offenders experience a threat to their moral-social identity that throws into question the offender's moral integrity and social belonging. It has been argued that in order to resolve this threat, and move toward a state of genuine self-forgiveness, offenders are required to 'work through' what they have done. However, what does it mean for offenders to 'work through' their wrongdoing? The answer to this question is currently unclear. One suggestion is that offenders may engage in a process of narration; whereby the story of what happened is created and re-created each time it is told. Research has shown that narration can act as a reflexive meaning making tool that consolidates the memory of an event and its associated emotion. Therefore, the current research proposes that narration and re-narration may act as a mechanism of 'working through' for genuine self-forgiveness. Two exploratory longitudinal studies, using parallel latent growth modelling, were conducted to examine (a) how offenders use narration and re-narration to work through their wrongdoing, (b) what features of narration are beneficial to self-forgiveness and (c) whether offenders and observers differ in their perceptions of what narrative qualities are beneficial, versus detrimental, to working through for genuine self-forgiveness. In Study 1 (n = 245) observers rated an offender's narrative of one wrongdoing event over three time points and made appraisals of the offender's self-forgiveness state. In Study 2 (n = 140) offenders wrote about a recent wrongdoing event over four time points, rated the characteristics of their narrative and reported their self-forgiveness state.

Room C: Collective Action and Social Change

'Fight The Power': The Influence of Music on Collective Action

Simon Howard

There is a century's long history documenting music's contributions to and relationship with liberation struggles (e.g., gospel and spirituals related to overcoming chattel slavery, the Freedom songs of the Civil Rights Movement, the soul, funk, and jazz anthems of the Black Power Movement, and the conscious hip-hop anthems associated with the Movement for Black Lives) by the humanities and other social sciences. Despite this history, despite this however, there have been no studies establshing a causal relationship between exposure to music and collective action. Across two experiments, we examined the influence of listening to hip-hop on Black Americans collective action intentions. We found that listening to conscious hip-hop (but not non-conscious hip-hop) increased Black (but not White) people's intentions to engage in collective action (Experiment 1). Using the dual-pathway model of collection action, in Experiment 2 we explored whether the effect of listening to conscious hip-hop on collective action intentions was mediated by group identity, group-based anger, and/or collective efficacy. A serial-parallel mediation revealed that the relationship was fully mediated by group identity and group based-anger. Findings suggest that exposure to some forms of artistic expression may influence emotion focused pathways of dealing with collective disadvantage among groups who are historically disadvantaged. Future directions and limitations discussed.

In Pursuit of Racial Equality: Identifying the Determinants of Support for the Black Lives Matter Movement with a Systematic Review and Multiple Meta-Analyses

Flavio Azevedo

The Black Lives Matter (BLM) movement arose to put a much-needed spotlight on police brutality and systemic racism. In two comprehensive studies, we sought to investigate the determinants of support for the BLM movement. First, in a systematic review 1,588 records were identified and findings from twenty-four studies (Npooled=27,691) were narratively synthesized along five categories relating to demographics, race, partisanship and ideology, discrimination and prejudice, and psychology. Second, we exhaustively examined the determinants of BLM support across thirteen probability-based nationally representative datasets (Npooled=31,779), finding thirty-seven common predictors for which individual meta-analyses were conducted to estimate the strength and robustness of their associations. Our results suggest a near perfect match between BLM opposition and positive attitudes towards political actors and institutions rooted in systemic racism in the United States. The present work contributes to a broad categorization of correlates of support for BLM across social, psychological, and political domains.

The Power of the Ingroup for Promoting Collective Action: How Distinctive Treatment from Fellow Minority Members Motivates Collective Action

Christopher Begeny

Around the world, protests tied to the Black Lives Matter movement are highlighting myriad forms of unjust treatment that racial and ethnic minorities face, and prompting countries to reckon with these injustices. When considering racial / ethnic minorities' motivation to engage in these collective actions (alongside allies), it is certainly spurred in part by witnessing and experiencing such unjust treatment. Yet because this intergroup mistreatment commands strong attention (rightly so), less attention has been given to another potential force behind minorities' collective action motivations – the (positive) treatment coming from members of their own racial/ethnic group. Bridging theory on intragroup relations and collective action, in four studies (longitudinal + experimental / preregistered), we demonstrate that when racial / ethnic minorities are shown appreciation for the ideas and insights they bring to their group – for instance, when fellow members seek them out for their ideas during conversation; expressions of distinctive treatment – it positively affects their sense of value to the group as a whole, and, in turn, their willingness to engage in collective action. Moreover, we demonstrate how these processes feed into other established explanations for collective action, outlined in the social identity model of collective action (SIMCA; e.g., perceived injustice). We also show that even a single expression of distinctive treatment from a few unknown ingroup members can have positive effects, especially when those members have high standing within the group. Overall, this illustrates the power of the ingroup – how taking opportunities to seek out a fellow member's ideas and perspectives can be a potent force for promoting collective action.

Ideological bias, anomie and social change in Chile

Ismael Puga

Classical theory predicted that people accept social hierarchies insofar they perceive them as legitimated by society as a whole. However, so far empirical research mostly focuses on individual dispositions: we have paid less attention to how people perceive socially shared values, and to whether these perceptions fit with the actual distribution of preferences in society. Using data from 2 (large-n, probabilistic) factor survey experiments in Chile (EPSOC2018, and 2022), this study tests the following hypotheses: (a) people tend to underestimate the social support for social change; (b) this underestimation significantly decreases the likelihood of participating on social and political actions and organizations; (c) this underestimation leads to higher levels of perceived social anomie. Data about perceived support for social changes includes three main dimensions: stronger state control over large firms, redistribution of reproductive labor within households, and the reform and democratization of the current political institutions in Chile. Using vignettes which represent different fictional persons, the factorial survey experiments allow to compare the preferences of interviewees with the preferences that *other* interviewees would predict for them. Findings from the first survey (2018) support the previous hypotheses, while the 2022 survey is still at fieldwork. This replication provides this study with a unique opportunity to evaluate the stability of the findings after Chile experienced a massive protest wave in 2019, the COVID19 pandemic, and the failure of a constitutional process (2020-2022). The study is strongly connected with the theoretical discussion about the social legitimation of inequalities, the problem of ideological bias, and the link between these phenomena and social anomie.

Room D: Organizational Justice

The Roles of Justice, Value Congruence, and Resources in Legitimation

Karen Hegtvedt

The legitimacy of organizational authorities helps to ensure the productivity of workgroups. Previous empirical work illustrates how various forms of justice, separately or along with resources, contribute to workers' perceptions of the legitimacy of an authority. To date, however, few studies have empirically assessed the integrative model of legitimacy judgments offered by Tost (2011). This model highlights the role of relational, moral, and instrumental perceptions of an authority in the workplace along with consideration of "validity cues" (i.e., what others think) in legitimacy processes. Here we examine the relative impact of such factors: procedural and interactional justice to denote relational elements; value congruence between worker and authority to capture moral concerns; the authority's use of power benevolently by providing resources to ensure quality job performance as an instrumental antecedent; and worker's perceptions of what their coworkers and their upper administrators think of their authority (i.e., endorsement and authorization, respectively). A survey of employed adults (N= 1903), representing a cross-section of the demographics of the U.S., provided data to examine the role of these factors in legitimation. Results reveal the significant effects of relational, moral, and instrumental factors as well as the validity cue of what coworkers think (but not what upper management thinks). More specifically, interactional justice matters more than procedural justice, and benevolent power use and endorsement matter most. Discussion focuses on the implications of the relative impact of these antecedents in shaping legitimacy of authorities, especially for those from historically marginalized groups who face challenges in the workplace.

The impact of organizational justice and feelings on perceived trust in interorganizational collaborations

Martina Grunenberg

In interorganizational collaborations, reciprocal trust between involved members of the organizations is essential (Delbufalo, 2012). Following this assumption, this study examined the relation of perceived trustworthiness of collaborative partners with informational justice and feelings, as well as the influence of organizational justice on the development and loss of trust in collaborative relationships. We surveyed organizational members who cooperated with two German Higher Education Institutes as part of a joint project promoting knowledge transfer. A mixed-methods approach was used. First, a longitudinal questionnaire study was carried out to examine the long-term effects of informational justice on feelings and trustworthiness (N1 = 53, N2 = 75). Afterwards, cooperation partners were interviewed in a qualitative study to investigate the relevance of organizational justice dimensions for promoting and losing trust (N = 12). Results show that the perception of informational justice at the beginning of the project correlated with perceived trustworthiness two and a half years later. However, the influence of informational justice on perceived trustworthiness was mediated by positively experienced feelings. The contribution of further organizational justice dimensions for trust development and loss in cooperative relationships was supported by qualitative data. This study offers an empirically based framework for trust in interorganizational collaborations. Practical implications regarding the design of collaborations between different organizations as well as implications for future research on justice and trust can be derived.

Procedural justice and affect during organizational change at higher education institutes – a longitudinal study of employee support for change

Judith Prantl

Increasingly, current multiple societal, economic, ecological and health crises call for higher education institutes to open up to society and provide answers to the big questions of our time. To ensure that this process at higher education institutes succeeds, employees need to be willing to support such change. We argue that organizational justice can make a considerable difference and encourage staff to support the process. To this end, we transferred a model from justice research to the context of change at higher education institutes and measured the model at two higher education institutes endeavouring to open up towards society. Both informational and procedural justice were seen to correlate with the trustworthiness of the management as well as the affect experienced. However, only procedural justice is relevant for employee willingness to support the change. Procedural justice as well as experienced positive affect predict willingness to support the change. The study reveals a close link between organizational justice and affect, and thus strengthens calls for a stronger integration of these two research lenses. In addition, the results highlight the significant relevance of justice dimensions for change at higher education institutes, leading to greater societal engagement.

How zero-tolerance backfires: The effects of disclaiming "Just joking" excuses for discriminatory jokes at the workplace

Laetitia Mulder

To counter harassment and discrimination at the workplace, organizations may consider to draw up a "No 'just joking' policy" (NJJ). Such policy has been implemented at Facebook and states that saying "I was just joking" is not accepted as defense to allegations of harassment. What are the psychological effects of implementing such a policy that seems rather intolerant to any type of (intended or unintended) discriminatory remark? We study this in four scenario studies in which we manipulate the presence of (the various aspects of) a NJJ, and measure reactance, policy support, disapproval of discriminatory jokes, and intentions to intervene when discriminatory jokes are made. Our data shows that a NJJ is supported less and evokes more affective and behavioral reactance than a policy that merely states that harassment and discrimination are not tolerated. Also, the NJJ policy was less successful in evoking disapproval of discriminatory jokes, and sometimes even reduced it. These effects were explained by perceptions of institutional intrusion. The NJJ policy did not affect the extent to which people intervened after a discriminatory joke, although, when in a leadership role, the presence of a policy (but not a NJJ policy in particular) did increase intervention intentions. We conclude that anti-harassment policies can help to create a culture in which discriminatory jokes are tolerated less, but that a far-reaching policy that is unforgiving of people making jokes that are unintendedly discriminatory, does not add much or can even backfire.

True-blue students: Organizational justice, academic identification, and legitimacy of academic authorities as antecedents of students' loyalty to their university

Michał Główczewski

Customer loyalty is one of the key challenges of every business organization. The vast literature on higher education institutions shows that students can be perceived as customers of their universities. Universities continue to be important brokers of prestige and careers in modern societies, and it is essential to better understand how they can win the loyalty of their students and staff in a world increasingly requiring mobility and change. In three studies (N = 1,279) and using two national samples (Polish and American), I investigated the antecedents of students' loyalty to their university. In Study 1 (N = 257, Polish sample), students' perceived organizational justice of their university was a positive predictor of their loyalty to their university. In Study 2 (N = 522, Polish sample), I replicated those findings and observed that academic identification accounted for the relationship between the university's organizational justice and the students' loyalty to the university. In Study 3 (N = 500, American sample), I replicated the findings in Study 1 and Study 2 and tested another mediator of the investigated relationship—the perceived legitimacy of the university and its authorities. I concluded that the positive experience of organizational justice at a university translates into stronger academic identification and stronger perceived university legitimacy, both of which lead to stronger loyalty to one's university. While universities across the world experiment with more debatable strategies for building academic loyalty, such as advertising campaigns, this research demonstrated that organizational justice remains an important strategy for prompting students to build and maintain affective bonds with their university.

Room E: Justice in the Energy Transition

To mitigate climate change, a successful energy transition is crucial. In this context, energy justice, social components and the term "just transition" received increasing research attention in the last decade. Energy justice, defined as providing all individuals - across all areas - with safe, affordable and sustainable energy, is a crucial topic. For instance, due to the current energy crisis caused by the Russian invasion of the Ukraine, energy prices rise tremendously. But already before, social justice issues regarding energy have been prevalent worldwide and appear more and more on political agendas. To ensure a just energy transition that prevents negative effects (such as energy poverty), actions that have a positive impact on climate AND on society are required. The proposed symposium aims to highlight social justice aspects in the energy transition from different geographical angles with qualitative and quantitative data considering distributional, recognition and procedural justice. We present research on the opportunities and barriers for a just transition regarding fossil fuels in the UK. We outline justice dimensions in the hydrogen relationship between the Global North and the Global South. We consider intersectionalities and diversity of energy poverty in high school students on the Mexican-US border and show their interests to participate in energy-related decision-making. We focus on justice of policy measures in Germany and their social justice perception (e.g., regarding revenues of carbon pricing, the Commuting Travel Allowance). Each presentation will provide lessons-learned and research or policy recommendations to foster a just energy transition. (Moderated by Josephine Tröger)

Leaving colonial, carbon-locked pathways in the rearview mirror? (G)local patterns of (in)justice in Germany's hydrogen partnerships with Namibia and South Africa

Anne Kantel

Hydrogen energy, in particular green hydrogen, is increasingly regarded as an important energy carrier in Germany's transition strategy towards de-carbonizing high-energy-intensive industries. However, since in Germany the potential of renewable energy to produce green hydrogen is limited, policymakers are looking to establish international partnerships to produce green hydrogen outside of Germany and subsequently import it for national use - with a particular focus on partnerships with countries in the Global South. Resource extraction from the Global South for use by populations and industries in the Global North is nothing new and often deeply rooted in colonial hierarchies of power. Extracting and using energy from renewable resources to produce and subsequently export green hydrogen might differ from extracting natural gas or oil and offer an opportunity to leave behind carbon-locked pathways and unequal international relationships. However, nothing suggests that the current mode of partnership between the Global South and the Global North will change automatically when it comes to hydrogen production and export as the topic of energy justice in a (global) hydrogen economy remains analytically and empirically understudied. Based on a document analysis of available policies, reports and peer-reviewed articles as well as 10 expert interviews with stakeholders in the Global South, this paper explores two cases of potential hydrogen partnerships between Germany and Namibia and Germany and South Africa to illustrate narratives of perceived (local and global) benefits and risks in light of different hydrogen justice dimension. It concludes with lessons-learned for future research on hydrogen justice.

Towards climate-proof and fair fiscal policies: A multi-factorial survey experiment on tax benefits for commuters

Adrian Rinscheid

Research shows that citizens in democracies tend to prefer both a more equal income distribution and stronger environmental protection. Despite this, some existing public policies foster economic inequalities and create incentives for environmentally harmful behavior at the same time. Are citizens aware of these effects? Do they perceive such policies to be fair? And, if not, how would policies need to be designed to match citizens' conceptions of fairness? To address these questions, we investigate popular attitudes regarding the German Commuting Travel Allowance (CTA; Entfernungspauschale in German), a transport-related tax deduction scheme. The CTA is an example of a policy that entails income redistribution to the top and incentives for environmentally harmful behavior. The policy frequently appears high on the political agenda, not least in the context of the ongoing energy crisis. Yet, it has proven remarkably robust in the past. Using a survey-embedded vignette experiment with n = 4,500 German residents fielded in August 2022, we decompose the policy into 6 policy design elements and investigate to what extent they affect citizens' perceptions of fairness. Our analysis indicates that the current policy design, which mostly benefits affluent drivers, does not match conceptions of fairness held by the public. Based on these results and an additional information treatment administered after the vignette experiment, we derive recommendations for a reform of the policy. Moreover, we formulate broader implications for research on the role of fairness perceptions in the context of intersecting (socio-economic and ecological) crises.

"It's not just white men in hardhats": Opportunities and barriers for a Just Transition away from oil and gas in the UK

Kirsten Jenkins

The latest climate science clearly presents the need for a transition away from further oil and gas exploration. In May 2021, the International Energy Agency's net zero 2050 roadmap highlighted that Paris-aligned decarbonisation does not allow for investment in new oil and gas fields. In the UK, the oil and gas industry contribute substantially to the economy; they are also a large and politically divisive contributor to the climate crisis that is failing decarbonisation and emissions targets. Where previous UK industrial transitions - including that from coal - have been widely criti-cised, the low-carbon transition away from oil and gas requires a new approach, one that might achieve profitability be achieved through a "Just Transitions" focus. Based on a desk-based documentary review, 25 expert interviews with stakeholders from across the oil and gas sector, and a scenario planning exercise, this paper explores the opportunities and barriers for a Just Transition away from oil and gas in the UK. It discusses the precari-ousness of work, the incumbent dominance of the oil and gas industry, the technological readiness of future technologies and differential policy ambitions across the devolved na-tions. The paper concludes with lessons for the UK, wider policy contexts and conceptual explorations of the Just Transition.

(No) Options to change: Social justice perceptions of carbon pricing and its revenue use

Sabine Preuß

In 2021, the German government introduced carbon pricing for fossil fuels, aiming for more climate-friendly behaviour and less emissions. Recent research shows that the acceptance of an environmental policy is impacted by its social justice and fairness. Distributional effects and related justice perceptions are at play: For instance, people with lower income have less opportunities to make investments to decrease their carbon footprint or to cover related costs (than others). To avoid discrimination of certain societal groups, the revenue uses of the carbon price present a relevant tool. Thus, this research focuses on the justice perception and acceptance of carbon pricing and its revenue use in different societal groups. Specifically, we examined two groups who are particularly burdened by the introduction of carbon pricing (elderly persons with large living spaces; families with long commutes) and two groups with lower income (recipients of social welfare; single parents). We conducted 12 fully transcribed focus groups with a total of 83 participants. For the content analysis, we applied the constructs acceptance, perceived justice, perceived costs/benefits and perceived policy effectiveness. Similar to a mix-method design, we added a quantitative survey. During the discussion, different justice perceptions were identified (e.g., the polluter-pays or the accountability principle) and we explored differences between groups in these perceptions. The presentation concludes with lessons learned for the design of environmental policies and the revenue use of carbon pricing for a just transition.

Applying intersectionality theory to understand social inclusion in regional energy transitions

Amanda Martinez Reyes

Social inclusion in the energy transition is difficult to operationalize because citizen groups face energy struggles differently, and have different willingness to participate. We conducted a study to identify citizen groups that are commonly vulnerable in the energy system by applying intersectionality theory. We draw the results from stakeholder interviews (n = 21), a survey (n = 691) and follow-up workshops (n = 90) conducted with public high school students and their families in the cross-border region Tijuana-San Diego. Results show citizen groups who face different types of energy poverty and have the different interests in decision-making. Some groups want to become community leaders in the energy transition despite the closeness of the decision-making process. Findings contribute to stakeholder management theory by describing alternative stakeholder roles and to socio-technical transitions theory by describing the emergence of transition agents. Policies for targeted social inclusion are recommended.

Wednesday, July 26

Symposia V: 09:00 am – 10:20 am

Room A: Antecedents and Consequences of Social Mobility

Explaining People's Social Mobility Beliefs

Martin Day

Stronger beliefs in social mobility (i.e., social class change) seem to play a role in maintaining high economic inequality. But why do some people staunchly believe in social mobility? This question is complicated by disciplines examining different social mobility beliefs. For example, some researchers focus on beliefs about personal experienced mobility (e.g., past social class change compared to parents), whereas others focus on beliefs about personal or societal expected mobility (e.g., likelihood for self, or bottom 20%, to move up). How comparable are these mobility beliefs and the research conclusions based on them (e.g., regarding inequality)? To provide some insight into the above questions, we conducted a preregistered national study of U.S. residents (n = 1423) to examine which of several psychological factors, if any, uniquely explained three social mobility beliefs (personal experienced, personal expected, societal expected). Factors included mobility TV watching, self-esteem, subjective SES, political orientation, personal relative deprivation, as well as demographics (e.g., age). Regression results indicated a unique pattern of predictors for each social mobility belief. People's stronger beliefs about personal experienced mobility were moderately explained by higher subjective SES, and modestly by frequent mobility TV watching and higher household income. However, stronger beliefs about personal and societal expected mobility were moderately explained by higher self-esteem, and modestly by frequent mobility TV watching, higher subjective SES and stronger political conservatism. Moreover, younger age modestly explained stronger personal (but not societal) expected mobility beliefs. We discuss the comparability of social mobility beliefs, including implications for inequality research.

Educational Inequality: Anticipated Cultural Fit and Social Disparities in Students' Intention to Enter Higher Education

Johannes Stark

Most Western societies promote the meritocracy principle in their educational systems: Educational attainment should be a function of students' abilities and efforts, not the luck of being well-born. However, despite political and societal efforts to reduce social inequalities in education, research consistently shows that individuals from non-academic households (no parent holds a degree in higher education) are less likely to enter higher education than their peers from academic households (at least one parent graduated from higher education). Drawing on cultural mismatch theory, we test whether social disparities in students' intention to enter higher education can be explained by their anticipated cultural fit. Specifically, it has been theorized that growing up in non-academic household, where opportunities for choice, control, and influence are limited due to economic and environmental constraints, individuals internalize a culture of interdependence which, we hypothesize, does not correspond with an expected predominant culture of independence at HE institutions. Data (N = 574; 41% from non-academic households) from upper secondary school students show that students from non-academic households anticipated a weaker cultural fit, and, in turn, reported a lower intention to enter higher education than students from academic households. This anticipated misfit was more pronounced the more students expected a culture of independence in higher education. Results suggest how students from non-academic households may be discouraged from entering higher education, despite being qualified, exacerbating social inequalities in educational attainment.

Socioeconomic status, relative deprivation, interpersonal hostility, and the moderating impact of mobility beliefs

Tobias Greitemeyer

Most modern societies have high income and wealth inequality among their residents. Being disadvantaged and perceiving this situation as unfair, in turn, is at the heart of the experience of personal relative disadvantage. The present talk gives an overview of recent research into the relationship between socioeconomic status, relative deprivation, and interpersonal hostility. Causal evidence is presented that the perception of low socioeconomic status leads to the experience of personal relative deprivation, which increases feelings of hostility, which then results in increased aggressive behavior. A longitudinal study shows that personal relative deprivation has long-lasting effects on aggression. Finally, studies are presented that social mobility beliefs—the extent to which an individual believes she/he can move up or down the socioeconomic ladder—function as a mitigator for hostility resulting from personal relative deprivation. In fact, low social status is associated with hostility, but only when the current predicament is perceived as immobile. Policy changes that reduce the experience of disadvantage, either directly by reducing inequality or indirectly by increasing social mobility, would be welcome.

The influence of experienced and expected social mobility on the justice evaluations of income inequality

Jule Adriaans

While extensive evidence shows that people's current status is pivotal for evaluations of income inequality, current scholarship highlights the role of mobility experiences and expectations on related outcomes such as redistributive preferences. Nonetheless, how experiences and expectations of social mobility influence justice evaluations of income inequality remains an unsolved puzzle. Theories on self-interested motivations claim that upward experiences should be related to evaluating income inequality as more just and downward experiences to evaluations tending in the direction of injustice. Positive expectations about future status, suggesting a belief in a society that allows climbing up the social ladder, should translate into more positive evaluations of the current distribution. This article tests both perspectives—experienced and expected mobility—comparing the relative contribution of each perspective in explaining justice of income inequality. To investigate the influence of subjective social mobility on the evaluation of income inequality, we draw on the most recent ISSP social inequality module (2019-2021), covering 29 countries. We focus on the justice evaluation of the income distribution and the subjective social status at three points in time: (1) family's social status growing up, (2) own current social status, (3) anticipated own social status in 10 years. By comparing perceptions of past and future status to the perceived current status, we identify experiences and expectations of social mobility. Preliminary results corroborate that changes in experiences and expectations of social status affect the justice evaluation of the income distribution.

Room B: (Dis-)Trust in Authorities

Cross-country Differences in the Impact of Organized Criminal Groups Moderate the Relationship between Individuals' Political Trust and the Endorsement of Standards of Civic Honesty

Giovanni Travaglino

Individuals' endorsement of standards of civic honesty allows democracies to flourish. A critical driver of civic honesty is the extent to which individuals trust their political and legal authorities. Political trust sustains the social contract, which leads citizens to perform their civic duty in exchange for good administration. Little psychological research has examined how contextual factors might undermine this contract. In the present study, we assessed the societal impact of organized criminal groups. By virtue of being "organized", these groups have the distinctive capacity to corrode the reliability of institutions' moral standards, subverting their mandate. Employing a new indicator that quantifies their impact across countries, we tested the hypothesis that the association between political trust and civic honesty would weaken as criminal groups' impact intensified. Results from a multilevel model across 83 representative national samples (N = 128,839) supported the hypothesis. The findings revealed that the association was positive in countries where criminal groups' influence was lower, whilst it became non-significant where criminal groups' influence was stronger. Notably, in countries where the impact of criminal groups was more extreme, the association between political trust and the endorsement of civic honesty was significant but negative. Individuals who expressed confidence in institutions impacted by organized criminal groups were more likely to reject standards of morality in the civic context. Implications of the findings and future research directions are discussed: organized criminal groups affect society beyond security and the economy. More research is needed to address the psychological implications of their presence.

Backwards in the future – how collective memories shape indigenous communities trust in the police

Mariska Kappmeier

Would you call the police if in danger? This is a critical question, which is often hard to answer for minorities. Particularly in a post-colonial context, such as New Zealand, the role of the police is ambivalent for Māori, the indigenous population. Police relations are still impacted by intergenerational trauma. Consequentially, Māori often express a lack of trust in the police. This research investigates the consequences of this lack of trust. It applies the Intergroup Trust Model which assesses trust through five dimensions of Competence, Integrity, Compassion, Compatibility and Security. The research also considers the role of collective memories (CM) of historic Māori - Police relations. We postulate that the content of CMs – police as a colonial versus a reconciliatory institution – moderates the intention to call the police. Data were collected in Auckland, NZ through a community-based survey from hard-to-reach Māori population (n = 177). Data collection used a decolonized approach, that emphasize the personal connection between the research team and indigenous community. Moderation analysis showed that only compassion- and security-based trust had a main effect, indicating that relational trust (how well police treat communities versus how competent the police is) increase the intention to call the police. No main effects were found for CM. However, there was a negative interaction effect between security-based trust and CM indicating that security-based trust can offset the negative impact of colonial CM. Taken together, this work highlights the importance of nuanced trust building, while considering the historical relation between groups.

Why do people support disruptive collective action? On the role of police procedural injustice

Monica M. Gerber

During the last years, the world has seen an increase in violent collective action, hand in hand with strong police repression. Why do people support such disruptive forms of collective action? This paper proposes a dialogue between theories of social justice and the social psychology of social movements to argue that a key antecedent of support for disruptive collective action is perceived police procedural injustice. We analyze data from two longitudinal studies conducted in Chile in the aftermath of the social outbreak of October 18, 2019 (Study 1: ELSOC, n = 1,864 and Study 2: OLES, n = 2,715). We show that perceiving that the police treat people (Study 1) and protestors (Study 2) in unjust ways and through unjust procedures consistently predicts support for disruptive collective action over time. Study 1 provides evidence that procedural injustice predicts support for disruptive collective action partly by decreasing perceived trust in the police. At the same time, Study 2 shows that procedural injustice increases anger towards the police and identification with protestors, which in turn leads to an increase in support for disruptive collective action. We finish by discussing the importance of considering the negative effect that police procedural injustice has in promoting disruptive collective action. To de-escalate the conflict between police and protestors in Chile and around the world, governments should consider interventions that improve the fairness of police procedures.

Just dead, not alive: Reconsidering belief in contradictory conspiracy theories

Jan-Willem van Prooijen

An impactful finding is that beliefs in contradictory conspiracy theories (e.g., Princess Diana was murdered vs. faked her own death) are positively correlated. This is commonly interpreted as evidence that conspiracy theorists believe blatant inconsistencies, up to the point that they are likely to perceive a person as dead and alive at the same time. Here we propose that the field has insufficiently acknowledged a sobering but compelling alternative explanation: Disbelieving both conspiracy theories also yields a positive correlation. In four preregistered studies (total N = 7641), participants evaluated 28 sets of contradictory conspiracy theories, while also indicating if they believed that the official reading of each event (e.g., Princess Diana died in a car accident) is true or false. The positive correlation between contradictory conspiracy beliefs replicated in all cases, but this was mostly due to participants who believed the official readings of these events. Among participants who disbelieved these official readings, the correlation was inconsistent at best. A mini meta-analysis revealed that the correlation among these participants was moderated by type of case: It was nonsignificant for cases that did not refer to a protagonist being dead and alive, and it was significantly negative for dead-or-alive cases. Participants believing contradictory conspiracy theories did occur in the data, but in low proportions. The results suggest that researchers should reconsider the notion of systematic belief in contradictory conspiracy theories. The correlation mostly reflects that people who disbelieve one conspiracy theory are likely to also disbelieve a contradictory one.

Room C: Dealing With Transgressions

Sympathy for the Devil: People Prefer Transgression Explanations that Elicit Compassion Over Those that Support Unmitigated Outrage

Michael Gill

When we first learn about a moral transgression, hostile blame-related emotions arise immediately: I am outraged! Often, however, one subsequently acquires additional information that explains in greater detail why the transgressor acted as he did. These transgression explanations can either support or mitigate one's initial hostility. In this talk, we will examine the question: Which type of transgression explanation—blame-supporting or blame-mitigating—will people find more satisfying? Alternatively, which will leave them feeling dissatisfied, wishing they had received a different sort of explanation? Of relevance to this question, influential theorizing suggests that people are motivated to sustain high levels of blame toward moral transgressors, going so far as to engage in motivated cognition to distort blameworthiness judgments in an upward direction. We propose an alternative, suggesting that people find the experience of compassion toward transgressors particularly satisfying. We pit these two ideas against one another in three experiments. These experiments show that, following exposure to both heinous and everyday transgressions, people find blame-mitigating explanations more satisfying than blame-supporting explanations. We show that this increased satisfaction is mediated by the compassion elicited by mitigating explanations. Finally, we show that, in the case of heinous violations, the link between compassion and explanation-related satisfaction is stronger among those with a strong moral identity. This suggests that blame-mitigating explanations are satisfying because they facilitate one's ability to feel like a moral person. These results provide a novel perspective on the motives underlying moral judgments of transgressors.

Re-humanization: How perceived remorse buffers against perceptual dehumanization of offenders

Friederike Funk

I will present studies that examine how the presence or absence of remorse modulates perceptual dehumanization of offenders. Using an adapted version of Fincher & Tetlock's (2016) Face Inversion Task for offenders, we examined if remorseful offenders are perceptually re-humanized. First findings from a preregistered lab study confirmed our hypothesis (indicating a larger accuracy difference between upright and inverted faces for remorseful offenders), but several online studies with samples from English- and Chinese-speaking populations showed a different, yet consistent picture: Remorse seemed to "re-humanize" upright as well as inverted remorseful offender faces, indicated by higher accuracy rates overall. Lastly, I will present data on explicit humanization measures that also favor a re-humanization account for remorseful offenders, discuss potential meanings of these findings, and summarize what we do and do not know about perceptual dehumanization and potential re-humanization and/or individuation processes in this context.

Did You Mean to Do That? Examining the Roles of Fair Treatment, Legitimacy of Perpetrator, and Attributions on Responses to Distributive Injustice

Heather L. Scheuerman

How individuals perceive and respond to an injustice depends on the social context. Although scholars have theoretically addressed how information from others in the situation can affect justice processes, little empirical research attests to the relationships between how individuals make sense of a distributive injustice when also attending to other justice and legitimacy concerns. I investigate whether the presence of other types of injustice (procedural and interactional) and the legitimacy of the perpetrator of injustice affects attributions of intentionality, and how these attributions may moderate the effect of these situational conditions on emotional and behavioral responses to an unfair allocation. A randomized vignette survey was distributed to a sample of undergraduates. Results reveal that, depending upon various types of situational information, attributions of intent for the receipt of a distributive injustice moderate emotional and behavioral responses to injustice.

Hazardous machinery: perceived agency and blameworthiness of harm-doing autonomous robots

Rael Dawtry

Autonomous machines, such as robots, can increasingly perform functions that are potentially hazardous to people (e.g., autonomous vehicles, surgical robots, military robots). This raises questions regarding moral and legal responsibility - how do people assign blame for harms caused by robots' autonomous actions? We investigated whether, insofar as people assign human-like agency to robots, they may in turn blame robots themselves. In Studies 1a and 1b, people assigned greater agency to machines described as 'autonomous robots' than as 'machines', and blamed robots more strongly, if less so than humans, for the same accidents. The effect on blame was mediated via agency, such that people assigned higher agency to robots (vs. machines), and in turn, blamed them more. Study 2 replicated these findings with a broader range of machines and settings. Study 3 directly manipulated perceptions of a military robot's agency via the apparent sophistication of its autonomous capabilities. People assigned the more (vs. less) sophisticated robot greater agency, and in turn blamed it more. These findings show that, although people blame robots less than humans, they do blame them in comparison to non-autonomous machines, and do so because they imbue them with human-like agency not typically ascribed to non-autonomous machines. This tendency is robust across different settings and types of robot. Taken together, the findings suggest that laypersons conceptualise machine autonomy vis-a-vis human-like agency, and consequently, do consider autonomous machines themselves to be blameworthy moral agents to some degree.

Room D: Belief in a Just World

Effort- and valence-based just world beliefs: conceptualization, measurement and validation

Yuan Cheng

We propose that one's belief in a just world (BJW) can be divided into two distinct dimensions: one addressing the notion that efforts are rewarded, i.e., effort-based BJW, and another maintaining that the valence associated with moral character leads to particular consequences, i.e., valence-based BJW (e.g., good people are rewarded and bad people are punished). We used culturally relevant proverbs to design measurements in German and Chinese. Samples of college students and working adults from both countries were collected to assess the reliability, factor structure, validity, and nomological consistency of the newly developed effor- and valence-based measures. Both measures demonstrated strong evidence of the existence of and distinction between effort- and valence-based BJW, and they displayed unique patterns in predicting different variables beyond the effect of personal BJW and BJW for others, which may elucidate the precise justice beliefs that related to different psychological phenomena.

Beliefs about Justice for Self and Others: Links to Healthcare Evaluations among African Americans

Todd Lucas

Beliefs about justice for self and others are correlated, but unique facets of the belief in justice. Although the belief in justice for self has been especially connected to enhanced personal well-being, recent research illuminates the potential for cultural variability and nuance in this link. Across three studies, we expand on recent efforts to consider how simultaneous endorsement and non-endorsement of the belief in justice for self and others can affect African Americans' evaluations of receiving healthcare. In study 1, African Americans' belief in justice for self was associated with reduced feelings of discrimination when receiving healthcare, but only when the belief in justice for others was low. In study 2, this interactive pattern was replicated on an alternate measure of perceived healthcare discrimination. Additionally, whereas the belief in justice for self predicted stronger healthcare power beliefs (perceived healthcare control), beliefs about justice for others predicted greater trust in the healthcare system. In study 3, we parsed African Americans' beliefs about justice for other African Americans from beliefs about justice for White Americans. A stronger belief in justice for other African Americans was linked to more positive views of healthcare, whereas beliefs about justice for White Americans were unrelated. We also found that life satisfaction was lowest among African Americans when a weak belief in justice for self was coupled with a strong belief in justice for other African Americans. Taken together, results support the emerging perspective that justice beliefs may be associated with health and well-being in complex ways among members of minority groups.

Moralizing narratives, immorality perceptions: The expression of general belief in a just world, people living above their means and people as irresponsible

Hélder Alves

The expression of general belief in a just world (GBJW) can be conceptualized as a moralizing narrative. Previous research showed however that a finance elite member expressing high vs low general belief in a just world (GBJW) is seen as more immoral (Authors, 2020). Here we aimed to ascertain whether: a) GBJW and other moralizing narratives – people living above the means and people as irresponsible- are immoral themselves; b) they are associated with various types of elites (finance, politics and artistic) or/and with the medium class (MC), henceforth "targets"; c) their immorality depends on who expresses them. In Study 1 Spanish participants (N = 150) rated the (im)morality of the three narratives and indicated to which category of people (the three elites and MC citizens) they associated them. Results ($\eta 2p$ = .12) indicate that "GBJW" was judged as the least moral and "people living beyond their means" as the most. Despite a small effect (Cramer's V = .15) the results also suggest that, of the three elite targets, participants associated the three narratives the most with the finance member followed by politicians. In Study 2, Portuguese and Spanish participants (N = 892) rated the (im)morality of both the targets and the narratives. All four targets were rated as differently in their morality ($\eta 2p$ = .44): finance, politicians, artists and MC (in ascending order). Again, "GBJW" was judged as the least moral narrative and "living above their means" as the most ($\eta 2p$ = .07). This was independent of the target expressing them. We discuss the possible impacts of these narratives in the estrangement between elites and the common citizens.

Lost and Found: The Role of Justice Motives in Real World Problems

Rune Miram

Psychological discourse on justice motives is all too often based on low-impact situations such as experimental role-plays or fictional scenarios (Lerner, 2003). Therefore, the transfer of these findings to current socio-political issues is naturally limited. In this interdisciplinary study, we combine the perspectives of political sociology with questions of psychological justice research. In a large-scale survey representative for the German population through Sinus-Milieus segmentation, we assessed attitudinal patterns towards socio-political issues or "cleavages" (Lipset & Rokkan, 1967). Following Lux et al. (2021), we structure currently salient, constant political issues along four axes of inequality: (1) top-bottom inequalities (economic resource distributions), (2) inside-outside inequalities (territorial access, migration, and membership), (3) us-them inequalities (social recognition of diversity), and (4) today-tomorrow inequalities (intergenerational equity and environmental sustainability). To capture a broad base of psychological concepts regarding justice, we added parts of the Just World Inventory (Schmitt & Maes, 2001), which distinguishes between the spheres of justice in the world and in one's own life. Each sphere contains aspects of the perception of (in)justice, the desire for and possibility of justice as well as self-ascribed competence and personal responsibility to contribute to justice. The results demonstrate substantial systematic connections between attitudes towards current political issues and psychological attitudes regarding justice. Through a milieu-specific analysis of attitude patterns, we also inspect the influence of justice motives on opinion polarization in the population. This conference paper thus underlines the importance of justice motives in the context of concrete social issues as well as interdisciplinary justice research.

Room E: Economic Inequality

Taking the Justice Pulse: Inferring Justice from Inequality

Guillermina Jasso

Since antiquity it has been thought that justice concerns play an important part in many choices and decisions – e.g., to sign a petition or participate in a demonstration; to vote; to join an uprising or fight a war; to leave a country -- and that justice concerns are linked to inequality. This paper combines those two ideas to develop a way to take the justice pulse of a society and thus monitor individual propensies and societal health. The world's countries differ greatly in taking the justice pulse. Some have never taken it. Moreover, survey-based data limitations may be easier to correct in income data. The proposed procedure takes advantage of (1) algebraic links between inequality and justice and (2) the new high-quality World Inequality Lab income data (Piketty-Saez-Zucman 2018) combining survey/tax/national-accounts information. The procedure is applicable to two cases – when the individual compares own actual reward to equality (as during national celebrations or sports events), producing justice evaluations where the just reward is the arithmetic mean, and when the individual compares own actual reward to the actual reward of every other person in the society, producing justice evaluations in which the just reward is the geometric mean. Thus, $J = \ln[X/E(X)]$ and $J = \ln[X/G(X)]$. Then $E(J) = \ln\{[G(X)]/[E(X)]\}$ in the first case (exactly linked to Atkinson Inequality and Theil MLD) and $E(J) = 0$ in the second. We also use the income data to estimate other parameters of the J distribution, providing a fuller picture of the justice pulse.

Allocating resources to multiple societal goals: The case of wealth inequalities

Simone Sebben

We are interested in how people would allocate efforts and resources to changing social inequalities and whether their allocations are in line with the changes they desire, using wealth inequalities as an example. Because the resources strictly required to realize a change are directly proportional to its size, change-proportional allocations offer a neutral starting point. We distinguish between fundamental inequalities (i.e., inequalities that depend on nothing but the distribution of the target resource) and non-fundamental inequalities (e.g., the wealth inequality between men and women). Using public opinion data from Switzerland (N Study 1 = 979, N Study 2 = 994), we found that modal preferences for the allocation of efforts and resources to changes in fundamental and gender inequality were mostly independent of the changes people individually desired. Many would even have allocated resources to something they explicitly did not care about. To discuss how people's preferences for resource allocations can be explained or maybe even rationally justified, we relate the results to principles of distributive justice and highlight the possibility of important biases underlying democratic deliberation about the management of social inequalities.

Evaluations of economic inequalities in Europe: Profiles of (in)justice of income and wealth

Cristóbal Moya

European societies have been experiencing growing income and wealth inequalities over the past few decades. Distributive justice theory argues that subjective justice evaluations of these inequalities are a key element that connects economic inequality to its social consequences. In studying justice accounts of inequality, past research has mostly focused on singular evaluations and has therefore failed to take the multi-dimensionality of justice into account. Individuals form evaluations about their own situation, about others and about various components of economic inequality. We argue that in order to capture a comprehensive sense of justice about economic inequality, a variety of evaluations should be jointly accounted for. To close this gap, we rely on survey data from the European Social Survey (2018/2019) with multiple justice evaluations of income and wealth. Using latent class analysis, we identify four types of justice profiles among the active working population in Europe: critics, altruists, the deprived, and status-quo supporters. These groups differ regarding both if and where they evaluate injustice in income and wealth. Most respondents are either critics, who perceive injustice in all dimensions, or altruists, who assess their own situation as just but the societal income and wealth differences as unjust. Our results also show that the profiles map well with previous scholarship on distributive justice, as profile membership is systematically related to both the social and ideological position of workers in Europe.

When do we prefer more redistribution? Studying the Effects of Income Inequality and related Social Policies on Preference Formation Processes

Simone Maria Schneider

The rise of economic inequality observed in countries around the globe is causing societal and political concern, triggering public and academic debates on the consequences for societal welfare and social cohesion and fostering political discussions of the role of government intervention, the state's inability to intervene, and the legitimacy of social policies. In the context of the Covid-19 pandemic, these debates have taken on new significance. This study investigates how income inequalities and related social policies shape individual preferences for redistribution. To address the problem of endogeneity in public opinion research, it examines preferences for redistribution by the foreign born, i.e. those not socialized in the system they are asked to evaluate. It (a) explores the degree to which preferences depend on the country's level of inequality and related governmental efforts for redistribution; (b) stresses the importance of referential standards and the significance of previous experiences in the country of origin; and (c) investigates changes in preferences with the length of time spent in the destination country. The study uses data from the ten rounds of the European Social Survey (2002-2020), and applies multilevel modelling techniques. Findings suggest knowledge and experience of different economic and institutional settings changes the perspective on the government's role for redistribution. They also enrich the discussion on the effects of institutionalisation and adaptation processes on public opinion and preference formation processes.

Symposia VI: 10:40 am – 12:00 pm

Room A: Reconciliation or Resistance? Social Psychological Research on Peace and Justice

Social psychological research on peace and conflict has often had a normative focus on positive intergroup attitudes and reconciliation–while paying less attention to resistance to injustice and how people counter structural violence to achieve positive peace that entails justice and equality (Galtung, 1969). Moreover, a growing body of research suggests that these goals are sometimes seemingly incompatible, such that promoting intergroup harmony may undermine struggles for justice. This symposium brings together four talks that address the relationships between peace and reconciliation, resistance, and justice in diverse contexts of intergroup violence and oppression. Diala Hawi presents an overview of the "irony of harmony" with a focus on power differences between groups, and shows data from the context of racial inequality in the U.S. and intergroup relations in the Arab world that demonstrate these dynamics. Building on these ideas, Mai Albzour discusses how social psychological work on intergroup contact and prejudice reduction creates epistemic injustice and silences disadvantaged groups' experiences of violence and injustice; moreover, empirical data from Palestinians in the West Bank demonstrates in parallel that positive intergroup contact has a sedative effect on resistance to the occupation. Also in the context of the Occupied Palestinian Territories, Sandra Penic presents geocoded data and a representative survey showing that proximity to checkpoints is linked to decreased well-being, negative intergroup attitudes, and less support for peaceful forms of resistance, mediated by negative contact with soldiers; these findings provide further evidence that positive intergroup contact to achieve peace is less relevant under structural conditions of repression. Finally, Yasemin Acar's talk provides a suggestion for how to resolve these seeming contradictions; she shows based on qualitative data in the context of the Gezi Park protests in Turkey that when groups engage together in resistance to achieve greater social justice it also contributes to reconciliation.

The Role of Power Asymmetry in Intergroup Harmony and Perceptions of Justice

Diala Hawi

Numerous studies in psychology have explored the processes and mechanisms underlying (negative) intergroup relations and have gone on to propose multiple approaches to reducing intergroup prejudice and hostility, with the aim of fostering harmony and reconciliation between groups in conflict or between the advantaged majority and disadvantaged minority (groups). However, until recently, this research often ignored structural constraints and the existing power differences between groups, as well as whether these outcomes would translate to justice-based social change. For example, while high-power (or advantaged groups) may prefer to focus on commonalities and friendly relations between groups, this may inadvertently maintain the status quo and undermine efforts toward social change. In attempting to achieve "harmony", unintended consequences may emerge: In some cases, members of disadvantaged groups may feel less motivated to challenge inequalities, while at the same time, their needs as a group (e.g., recognition and acknowledgement of injustice) often go unheard. These power-based differences can be found among racial/ethnic minorities, as well as immigrants and refugees. This talk will present data from contexts in the U.S. and the Arab world that highlight some of these power differences and the distinction between attitude change and social change based on greater justice and equality.

Portraying Palestine in the Social Psychology of Prejudice and Reconciliation – On Imposing Moral Guidelines on Oppressed Groups with Technical Concepts

Mai Albzour

This talk contributes to the growing critical discourse in social psychology investigating the process of knowledge production that has helped reproduce colonial domination by erasing the narratives of disadvantaged groups' experiences of oppression and injustice, and uncovering the epistemological violence of this erasure in social psychological research on peace and conflict (e.g., Hakim et al., 2023; Reddy & Amer, 2023). Specifically, this talk critically reviews the use of Allport's (1954) contact theory as a tool for conflict reduction and reconciliation within the context of settler colonialism in Palestine. I discuss linguistic and ideological implications of this approach, and the resulting moral judgments and political impositions. Through a rhetorical analysis of the academic uses of 'prejudice', we demonstrate the rigidity currently ailing the field. We argue that while the concept of prejudice is used as a technical term in scientific literature, it often serves the same rhetorical function as its lay-discourse counterpart and contributes to epistemic injustice. The second part of the talk examines how this focus on positive intergroup contact may actually undermine resistance struggles against injustice. Cross-sectional survey data shows that Palestinians' experience of positive contact contributes to the sedative effect of contact through reduced support for resistance (Albzour et al., 2019). In sum, we discuss how influential social psychological literature on prejudice and reconciliation portrays the Palestinian context, and how this, in turn, imposes a moral perception of social change that disregards disadvantaged groups' experiences and contributes to epistemic injustice that may further undermine struggles for justice and positive peace.

Blocking Peace at the Checkpoint: On the Negative Impact of the Built Environment of Repression

Sandra Penić

In this talk, we examine how the built environment of repression—i.e., large-scale, physical infrastructure built to control and separate social groups—affects the well-being as well as attitudes towards reconciliation and resistance among the local population. Specifically, we focus on checkpoints in the Occupied Palestinian Territories. Whereas Israel justifies checkpoints as a primary means of preventing Palestinian violence, empirical evidence is mixed. Combining geo-coded data on permanent checkpoints across the West Bank and Jerusalem with a representative survey of the adult population from 49 Palestinian communities (N=1000), we find that residing in proximity to checkpoints is linked to increases support for violent resistance, decreased support for peaceful and cooperative forms of resistance, increased negative intergroup attitudes, and lower well-being. Moreover, we find that the impact of checkpoints is mediated by (negative) contact with soldiers; and that interactions with soldiers at checkpoints are the most frequent form of intergroup contact that Palestinian civilians have with Israelis. Overall, this study identifies troubling backlash effects of repressive infrastructures such as checkpoints. Moreover, it suggests that psychological approaches to conflict resolution that center on reconciliation and positive intergroup contact are of limited relevance when living under structural conditions of surveillance and repression.

Reconciliation through Resistance to Injustice: Intraminority Solidarity and Alliances at the Gezi Park Protests

Yasemin Acar

This talk presents qualitative data to examine the positive relation between resistance among disadvantaged groups, reconciliation, and work towards justice in the context of the Gezi Park protests in Turkey. The Gezi Park protests are a milestone for system-challenging collective action practices in Turkey. Now, ten years on, the impact of these protests on Turkey's political landscape is still being discussed and debated. Protest participants were initially only held together by their opposition to then Prime Minister Erdoğan, but soon, overarching identities emerged that only increased the connections between groups and created a solidarity that continued, in many cases, for years. Of particular note is how collective action and solidarity fostered prejudice reduction and positive regard between disadvantaged groups working together for policy change at Gezi. Interviews with participants of the protests indicate that working in cooperation at the protests fostered recognition of both historical atrocities, such as against Armenians, and of contemporary rights violations, such as against Kurds and the LGBT community. Overall, findings suggest that joint resistance to injustice can foster reconciliation between disadvantaged groups, who can then work together more efficiently to demand social justice from the advantaged.

Room B: Moral Indignation - a strong social emotion and a key concept to understand conflict and social change

This symposium focusses the morally based emotion of indignation and explores its role in the emergence, development and settlement of conflicts and the initiation of prosocial behavior. Occasion specific and dispositional facets are distinguished and approaches to measuring-approaches are presented. Finally, implications of diffused indignation on an interpersonal as well as on a group level are discussed. Using a metaanalytic inspection of 40 mixed-method studies, Kals et al. show that indignation motivates prosocial behavior (e,g, volunteering or pro-environmental behavior). Indignation can instigate and escalate hot conflicts but can also help to settle them if a reappraisal of its cognitive components is successful. Schreiber et al. center on four critical components (norm violation, personal consternation, transgressor´s responsibility, lack of justification). In an experimental online-study with 1077 participants in which the four components were manipulated in a completely-crossed between-subjects design they find strong support for the components´ importance. Maes et al. present a scale to assess individual proneness to indignation along with a large set of other personality traits. With that instrument, they can differentiate indignation from anger and describe the differences. Finally, Geppert uses the tool of agent based modelling to explain increasing polarization of a population (assumption is that phenomena on group level emerge from repeated behavior on agent level), She includes justice related personality traits (among them justice sensitivity and a tendency for moral indignation). The model shows that the inclusion of these variables has an influence on agents´ consensus finding or polarization.

Indignation: the powerful emotional counterpart of perceived injustice

Elisabeth Kals

Focusing on emotions, especially indignation as the key emotion of perceived injustice, is the silver bullet to understand injustice, its impact on behaviour and social conflict. This understanding is based on about 40 empirical, mixed-method studies conducted in our research group focusing on the question: What motivational role do indignation and justice cognitions play in explaining prosocial behaviour and social conflict? It could be shown that indignation explains significant parts of the variance in different prosocial fields of action, including volunteering. Using the example of pro-environmental behaviour, it is shown that indignation about inadequate protection measures is a strong predictor of behaviour and differentiates between committed and non-committed groups. The belief that one can change feelings of indignation by volunteering even proved to be a useful extension of Clary and Snyder's Volunteer Functions Inventory in the context of environmental volunteering. Indignation over inadequate economic goals can explain other parts of criterion variance, reflecting the competitive nature of injustice and explaining ecological and other conflicts. Injustice is at the heart of (almost) all hot conflicts, as Leo Montada said. To understand these conflicts, a cognitive reappraisal is possible by questioning the underlying cognitions and transforming assertoric judgements into hypothetical ones. Indignation is of high diagnostic relevance and can be reliably measured. Focusing on this emotion enables a deeper understanding of human decision-making, delves into the epicentre of social conflicts with their deep structure and possible resolution. Indignation is therefore worth exploring further.

The role of cognition on moral indignation and conflict behavior

Julia Schreiber

Effectively regulating emotions is crucial for sustainable conflict transformation. Cognitive appraisal theory highlights that analyzing underlying cognitions of emotions improves the understanding and regulation of these emotions. One of the emotions that has been found to be central in a variety of social conflicts is moral indignation. However, research on its underlying cognitive components still remains scarce. Based on the theory of social conflict by Montada and Kals (2013), our study investigates whether the cognitive components of indignation (i) norm violation, (ii) being affected by the action, (iii) responsibility of the transgressor, (iv) no reasonable explanation of action can explain indignation. We, furthermore, investigated how these components affect related conflict behaviors (punishment, warning others). In an experimental online study (N = 1077), we varied the presence of the cognitive components in a completely-crossed between-subjects design. Our results show that norm violation plays a central role for indignation and related conflict behaviors. People feel moral indignation and warn others about the transgressor when they perceive a situation to violate moral norms in combination with at least one other component (ii. being affected by this norm violation or iii. holding the transgressor responsible for the norm violation). For punishment, norm violation and at least two other components have to be present, however, the probability of punishment is notably higher when all components are present. The results improve the understanding of moral indignation and related conflict behaviors and help to inform potential mechanisms for conflict resolution. Further theoretical and practical implications will be discussed.

Proneness to indignation and its demarcation from anger

Jürgen Maes

Indignation is often measured as an occasion specific reaction to circumstances (e,g, public policy, political failure, unfair treatment, immoral behavior). In our study we tried to measure indignation as a dispositional tendency to experience indignation against other people or disapproved circumstances. Combining certain indicators of indignation (disapproval, reproach, lack of comprehension) with different personal and public situations we developed a questionnaire for the individual proneness to experience indignation. The scales showed high realibilities and trans-situational consistency. Using an online panel sample with 200 participants (96 male, 101 female, 3 diverse, mean age: 35 years) proneness to indignation was measured along with a large set of other traits (trait anger, big five, centrality of justice, injustice sensitivity from a victim, an observer and a perpetrator perspective, adherence to values sensu Schwartz, draconity) in order to locate it in the personality space. With this data set, it was possible to differentiate dispositional indignation from similar constructs. E. g. it was clearly possible to separate indignation from anger. E.g. indignation correlated higher than anger with moral orientations, with centrality for justice, and with the observer and the perpetrator perspective of justice sensitivity (but not so much with the victim perspective). Moreover, indignation referred more to public events, anger more to personal events.

Modelling Polarisation Using Justice Related Traits

Rahel Geppert

Opinion polarisation has recently become an omnipresent topic in research and an increasingly fashionable term in public debate. There already is much discussion on how to describe polarisation (see e.g. Alvim et al., 2019; Whiting & Bauchowitz, 2022) and even less is known about how to explain it. One tool to help describe and explain mass phenomena is agent based modelling: in an agent based model, mass phenomena on group level, such as increasing polarisation of a population, emerge from repeated behaviour on agent level (cf. Epstein, 2008; Salzarulo, 2006). The model presented here is based on classical bounded confidence models (see e.g. Bramson et al., 2017 for an overview) and includes several justice related personality traits in the definition of the agents: agents show manifestations on the dimensions of empathy, tolerance for ambiguity, justice sensitivity and tendency for moral indignation. The underlying distributions of these traits as well as their interaction were modelled after empirical data found in a large-scale online study. In our model we show that including these variables in the agents' approaching and persuasion processes influences whether agents reach a consensus or whether they become polarised on certain issues. Implications and further research steps are discussed.

Room C: Behavior in the Courtroom

Magistrates and Social Technicians' perceptions within portuguese juvenile justice system

Elisabete Pessanha

This study aims to understand magistrates' perceptions about the role of social and psychological reports within juvenile justice system. Regarding technicians' perceptions, it intends to acess their perspectives on the relevance of psychosocial assessment and case managing; as well as their views on magistrates' valuation of technical work. Finally, it aims to explore the interaction and cooperation between these professional groups. Twelve semi-structured interviews were conducted with Juvenile Justice magistrates: nine judges and three prosecutors. Simultaneously, twelve semi-structured interviews were conducted with social technicians (graduated in Psychology, Social Service, Education Sciences) from the Portuguese Juvenile Justice Services. Two semi-structured protocols were developed for this purpose. Data was analysed using a thematic analysis approach. From the magistrates' perspective, an expressive valuation is assigned to psychosocial assessment (pre-sentence phase) and managing of juvenile justice cases (post sentencing phase) by contributing to informed judicial decision-making. A central role is played by social technicians, while serving as a mediator between magistrates and youth/their families. From the technicians' perspective, psychosocial assessment is recognized as a fundamental piece for a well-function juvenile justice system. Transcriptions of technical reports in juvenile court sentences are a good exemple of this influence. In parallel lack of human ressources is constantly reported, despite citations of diverse youth-oriented programs and quality technicians. A demand for a more frequent managing and follow up of young socioeducational measures is required. Lastly, a better interaction between magistrates and technicians is recognized as a great need to improve interpersonal knowledge as well as professional pratices.

The Moderating Effect of Courts Resources on Court Culture and Court Performance Relationship

Dinesh Kumar

The purpose of this study is to assess the effect of court resources, court culture and socio-demographic variables on court performance. The purposive sampling method is used to collect data from the 518 legal professionals from the subordinate courts of two Indian states. The scales of court culture, court performance scale and court resources have been used for the study (Kumar & Singh, 2021). The Cronbach's alpha values of the scales indicate good internal consistency reliability (court culture=.903; court performance=.913; court resources=.899). The court culture scale explains two dimensions: professionalism and Machiavellianism. The court performance scale explains three factors: access to justice, quality of judicial activity, and public trust. The court resources scale explains three dimensions: physical infrastructure, information and communication technology (ICT) infrastructure and human resources. Results reflect that court culture has a significant positive relationship with court performance. Professionalism has a significant positive relationship, and Machiavellianism has a significant negative relationship with court performance. The court resources have a significant positive relationship with court performance. Dimensions of court resources have a significant positive relationship with court performance. Court resources also have a moderating effect on the relationship between court culture and court performance. Among socio-demographic variables, respondents' age and experience have shown a significant negative relationship with the perception of court culture and court performance. This study contributes by developing a theory about these variables and their dimensions. The findings of this study suggest that increasing professionalism and reducing Machiavellianism will make the court culture stronger, and a strong court culture will lead to better court performance. The presence of better court resources will further improve the relationship between court culture and court performance.

Intersecting identities and judging on the U.S. Courts of Appeals

Susan Haire

Identity shapes decision making by those who hold positions of power. Shared lived experiences with race discrimination are believed to contribute to cleavages with African Americans and Latinx demonstrating fault lines in political behavior defined by their racial and ethnic background. Identity and socializing experiences associated with gender also fuel differences. Because individuals possess multiple identities, an intersectional lens is used to examine the role of gender and race in shaping judicial decision making on the US Courts of Appeals. This frame draws on social science research that finds members of multiple marginalized groups (including elites) face additional hurdles that fuel stigmatization. For example, studies indicate that leadership obstacles, and penalties for mistakes, tend to be far greater for women of color than for white women and men of color. Women of color in the legal profession are more likely to report discriminatory treatment and, colleagues and clients under-estimate their abilities. In contrast, research also finds that individuals with multiple shared in-group identities appear to be better positioned to develop strategies, in part because they are able to "switch" social identities with more opportunities for interactions beyond those with "single" identities. These varying perspectives all support an expectation that judges who are women of color bring distinctive perspectives to the bench as evidenced in their opinion authorship. Drawing on a dataset of 2,880 cases decided with published opinion from 2009-2016, I test whether a judge's race-gender affects their crafting of the majority opinion. Using linguistic software and text analysis methods, I explore how a judge's race-gender shapes language use.

Do they deserve sympathy, derogation, or blame; responding to miscarriage of justice victims.

Charli Sherman

Little research has directly explored how the victims of a miscarriage of justice are perceived and responded to from a just-world perspective. Just-world theory suggests that the world is a just and fair place where people get what they deserve. At times everyday events suggest that this is not always the case. During these times of uncertainty victims can face derogation and blame to restore a sense of justice for the observer. Whereas a miscarriage of justice indicates that the perpetrator was punished which should offer an objective and systematic way to restore justice for the original victim(s). However, this can result in further injustice if a wrongful conviction occurs. The 'Innocence Project' specialises in assisting in the exoneration of wrongly accused individuals, yet how the public responds to these victims can vary. Research by Clow and Leach (2015) found that wrongfully convicted individuals were seen as more blameworthy if they gave a false confession (with/without coercion) compared to those that were misidentified by a witness. This research began by exploring whether wrongfully convicted individuals are derogated and blamed in a similar way as traditional victims. Before deploying a selective exposure task which allowed participants to selectively attend/avoid information that supported the person's innocence. Finally, the researcher deployed a series of exploratory tasks where participants wore a mobile eye tracker to see whether participants possess biases based on pre-existing knowledge and how motivated they are to confirm or refute their innocence in real-world tasks.

Room D: Novel perspectives and research into the psychological origins of sexism

This symposium brings together social psychologists who integrated evolutionary thinking into their research to demonstrate how multidisciplinary perspectives in psychology can produce valuable new insights into issues relating to sexism and gender relations. Gul addresses the questions of what sexism is and why laypeople may not judge subtle sexism (e.g,. benevolent sexism) as "sexist". She presents evidence showing that perceived intent and ideological differences explain why laypeople may not consider subtle sexism to be "sexist", despite recognizing the potential harm. Exploring a new psychological risk factor for misogyny, Bieselt discusses research that shows higher levels of unwanted celibacy is associated with misogynistic views even after controlling for personality traits such as agreeableness. Wisman challenges the conventional idea that power or dark triad traits explain why men sexually objectify women. He presents experiments showing that most men, induced with sexual arousal, automatically objectify women, independent of dispositional factors. Kupfer presents research testing the hypothesis that support for feminine honour norms functions as an ideological mate guarding tactic, in service of both male and female reproductive strategies. The final discussion will focus on highlighting future research directions for applying combined social and evolutionary approaches to better understand and reduce sexism and gender inequality in today's society.

What is sexism?: Lay judgments of sexism depend on perceived intent as well as harm

Pelin Gül

Subtle sexism have detrimental effects on women, yet laypeople rarely judge it as "sexist". The predominant explanation for this discrepancy is that laypeople do not realize the harmful outcomes of subtle sexism. Here, we propose an alternative explanation: akin to moral judgments, lay judgments of sexism depend not only on perceptions of harm but also on perceptions of intent. We tested our proposal (lay judgments of sexism are accounted for by differences in perceived intent of the perpetrator, in addition to perceived harm caused by the act) vis-à-vis the predominant explanation (lay judgments of sexism will be primarily accounted for by differences in perceived harm, rather than perceived intent) across two studies (N = 635) using scenarios describing 'hostile', 'benevolent' or 'modern' sexist behavior. In both studies, we measured perceptions of intent, harm, moral wrongness, sexism and feminist beliefs. We found that perceiving more intent, as well as more harm, positively predicted judging more sexism. Moreover, participants with higher levels of feminist beliefs judged more sexism, due to perceiving both more harm and more intent. These findings extend understanding of the factors that contribute to everyday controversies about sexism and suggest that perception of intent and ideological differences explain why laypeople may not consider subtle sexism to be "sexist", despite recognizing the potential harm.

Unwanted celibacy as a risk factor for misogyny

Helena Elisabeth Bieselt

In recent years, involuntary celibates who identify as "Incels" have received considerable public attention because of their misogynistic online discourse and their tie to a string of violent acts motivated by hatred of women. Yet, surprisingly no prior quantitative research has examined whether unwanted celibacy – a subjective psychological experience characteristic of, but not exclusive, to Incels – is associated with misogynistic attitudes among men. The current study (N = 349 men) collected self-report data from a convenience sample of Incel and non-Incel men to investigate whether the degree of unwanted celibacy is associated with misogynistic attitudes. Unwanted celibacy was positively associated with hostile attitudes towards women, sexual objectification and rape myths, even after controlling for personality traits such as agreeableness. These novel quantitative results indicate that unwanted celibacy is an important psychological risk factor for misogynistic attitudes.

Objects of desire: The role of sexual arousal in the objectification of women by men.

Arnaud Wisman

The detrimental effects of objectification on women's psychological and physical well-being are well known. Yet, scant research has investigated what exactly motivates men to objectify women. In the current research, it is argued that besides dispositional factors (e.g., personality), situational factors (e.g., sexual arousal) play a role in the objectification of women. Inspired by evolutionary theoretical frameworks, we present two experiments (N = 240) that tested and found support for the novel hypotheses that sexual arousal causes implicit and cognitive forms of objectification. Specifically, in experiment 1 it was found that heightened sexual arousal increased men's preference for physical characteristics of women (e.g., legs, lips) over mental attributes (e.g., compassionate, intelligent). In experiment 2, we employed the behavioral body inversion paradigm (B-BIP) to measure the cognitive aspects of objectivation. It was found that heightened sexual arousal decreased the 'body inversion effect'. That is, aroused men made relatively less mistakes (similar to when processing objects), in a recognition task when women's body were presented upside down. In both experiments we did not find moderating effects for dispositional factors, such as the Dark Triad, social sexual orientation, and relationship status. Overall, the discussed experiments shed new light on the important question of why men objectify women. In addition, we will discuss novel pathways to reduce objectification of women by men.

Ideological mate-guarding: Sexual jealousy and mating strategy shape support for feminine honor norms

Tom Kupfer

In many cultures, women are expected to cultivate a reputation for sexual purity via behaviors such as dressing modestly and maintaining virginity before marriage (feminine honor norms). The dominant explanation for people's support for feminine honor is that female infidelity threatens male partners' honor. Beyond this, the literature affords little understanding of the evolutionary and psychological origins of feminine honor. We propose that feminine honor functions as an ideological form of mate guarding that is shaped by sexual jealousy and mating strategy. Two correlational (N = 892) and two experimental studies (N = 1087) revealed support for predictions derived from this ideological mate guarding account. Dispositional jealousy and monogamous mating strategy predicted male participants' support for a mate's (especially a long term mate's) feminine honor (Study 1). Moving beyond mate preferences, male and female participants' dispositional jealousy and monogamous mating strategy predicted support for feminine honor of women in general. (Study 2). Finally, experimentally inducing a state of sexual jealousy increased both male and female participants' support for feminine honor norms (Studies 3 and 4). Results applied beyond masculine honor norms, religiosity, political conservativism, and age. These findings enhance understanding of the origins and maintenance of feminine honor and related norms and ideologies that enable control over women's socio-sexual behavior.

Room E: Inequality and Inequity

Inequity Aversion: A Moral or Self-Interested Response?

Jody Clay-Warner

A core tenet of equity theory is that people are averse to inequitable distributions, and considerable empirical research supports this claim. Less research has examined why people are averse to inequity, though many suggest that it is due to either an underlying self-interest motive or moral motive. Here we examine whether inequity aversion reflects underlying self-interest motives and/or morality by examining emotional responses to advantageous inequity. We posit that fear in response to advantageous inequity signals self-interest, while guilt reflects an underlying moral motive. We present results of two laboratory experiments, both of which contain three outcome conditions (under-reward, over-reward, equitable reward). The first experiment also manipulates the public vs. private nature of the reward outcome. The second manipulates the possibility of future interaction with the other recipient. In study 1, we find that guilt is significantly higher in the private over-reward condition than in the public over-reward condition, while fear does not differ across conditions. Conversely, in study 2 we find higher levels of fear among over-rewarded participants who believe they will interact with the under-rewarded other than among over-rewarded participants who do not anticipate interacting with the other recipient. There were no differences in guilt across interaction conditions. These results suggest that both self-interest and moral motivations are involved in inequity aversion but that the self-interest motive takes primacy in situations in which there is a high risk of social consequences.

Justice for everyone? Differences in the Scope of Justice in Europe

Stefan Liebig

The acceptance and legitimacy of modern welfare states is also determined by the extent to which the existing social security systems correspond to the concepts of social justice in a society. The ideas about social justice shared by the majority in a society also determine who can assert which claims against the social security systems. Welfare states are traditionally nationally oriented, and the citizens of the country are primarily understood as the addressees of the social security systems. However, as a result of current migration movements, European welfare states are becoming more heterogeneous in terms of the composition of their populations according to ethnic, cultural and religious characteristics, and welfare state regulation needs are emerging that include not only citizens (e.g. refugees). This also makes more urgent the question of who can make what demands on the welfare state in heterogeneous societies. Based on comparative survey data from the 9th round of the European Social Survey (ESS, 2018), this paper therefore asks what ideas exist in Europe about the "scope of justice" and how these vary between and within different welfare states. The central research question is which societal and individual factors are decisive for the attitude that the four basic orientations of social justice (equity, equality, need, entitlement) should have a universalistic, particularistic or restrictive scope.

Fair in whose eyes? Justice concerns and housing in Lisbon and Porto, Portugal

Raquel Ribeiro

The right to adequate housing is central to human life, as enshrined in the Universal Declaration of Human Rights and in the Constitution of the Portuguese Republic. However, the provision of housing has been historically associated with the (re)production of social, economic, and territorial inequalities, in Portugal as elsewhere. Notwithstanding, justice has been largely neglected in housing studies. This communication intends to address this gap by examining justice concerns expressed in the discourses and opinions about housing issues by residents from the Portuguese metropolitan areas of Lisbon and Porto. To achieve the proposed aim, a mixed methodology is used recurring to the analysis of data from 42 semi-structured interviews, 2 focus group discussions, and an online survey. Preliminary results show that justice evaluations are rarely spontaneously evoked by residents when referring to housing. However, the analysis of the expressed arguments and emotional responses suggests important concerns about the justice of particular housing policies (e.g., rent freeze, Airbnb) by the groups negatively affected by them. Justice concerns also refer to policy implementation, namely in social housing attribution or the application of rental law (e.g., repair works, non-discrimination, non-compliance with rent payment). Results are discussed considering the role of justice evaluations in future policymaking and policy implementation, in a time when trust and cooperation between the different stakeholders are fundamental to addressing the current housing crisis.

Subjective inequity aversion: Unfair inequality, subjective well-being, and preferences for redistribution

Fabian Kalleitner

Following the ideas of interdependent preferences and relative deprivation theory, this paper argues that 'inequity aversion' can be understood as an emotional reaction to perceived injustice. Previous research shows that subjective perceptions of inequity and not objective deviations from equality are crucial to understanding how individuals react to inequality. The paper formalizes these insights by adapting the Fehr-Schmidt model of inequity aversion replacing the fairness frame of objective equality with subjectively perceived equity. We test this model using data from the European Social Survey 2018 analyzing the link between respondents' reported own, top, and bottom income fairness to subjective well-being and preferences for redistribution. Results from spline regressions with country-fixed effects indicate that perceived injustice of own and top incomes is positively related to individuals' subjective well-being. For the perceived injustice of bottom incomes, we find no substantive relationships with subjective well-being. Further analyses indicate a substantial link between the perceived injustice of bottom and top incomes and preferences for redistribution. In sum, our results suggest that injustice perceived for oneself is connected to utility while perceived injustice of others is related to increased willingness to back redistributive policy proposals even if they are not in line with material self-interest.

Arrival

How to get to the conference venue:

Katholische Akademie in Bayern
Mandlstraße 23
80802 München

We strongly encourage you not taking the car, since parking spots are very rare around the venue.

**If you arrive by train and public transport:**

- When arriving at Munich central station (Hauptbahnhof) by train take the subway line U4 or U5 (U4: direction "Arabellapark"; U5: direction "Neuperlach Süd") and get off at "Odeonsplatz". From "Odeonsplatz" take the subway line U6 or U3 (U6: direction "Garching Forschungszentrum/Münchner Freiheit"; U3: direction "Moosach") and get off at the stop "Münchner Freiheit".

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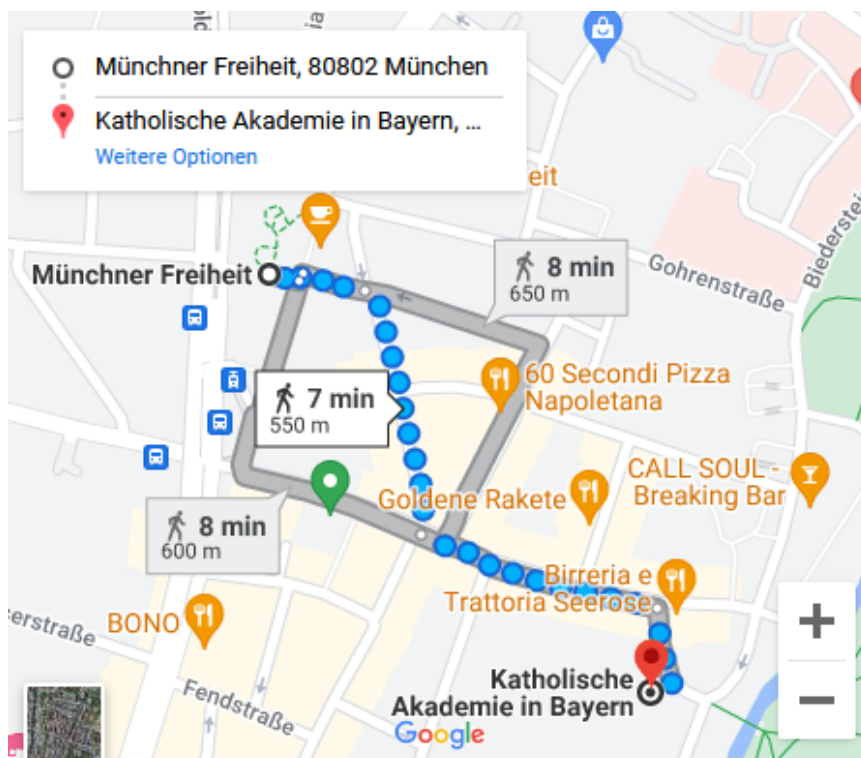
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