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The Potential Benefits of Using Humor to Reduce Prejudice and Violence

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The Potential Benefits of Using Humor to Reduce Prejudice and Violence

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The Potential Benefits of Using Humor to Reduce Prejudice and Violence

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Abstract

In the field of social psychology, there have been multiple sources of research demonstrating the proposed links between prejudice and humor. The breadth of this research appears to hold the common theme of observing how the use of negative humor can disenfranchise different outgroups, or groups that seem to be at the bottom of the social ladder (e.g. the poor, marginalized ethnic/racial groups, sex, gender, and so on). Furthermore, the concepts of prejudice, as well as humor have been rarely observed through any nonviolence framework. The present study examined any relationship between humor (affiliative, self-enhancing, aggressive, and self-defeating), nonviolence (physical nonviolence, psychological nonviolence, helping-empathy, *satyagraha* [“search for wisdom”], and *tapasya* [“self-suffering”]), and prejudice-related variables (dominance, anti-egalitarianism, “diversity of contact”, “relativistic appreciation”, and “comfort with differences”). One hundred twenty-six undergraduate university students responded to a measure of humor, a measure of nonviolence, and two measures related to prejudice. Associations between humor, nonviolence, and prejudice were found. Significant positive relationships were found between: affiliative humor and comfort with differences; and self-defeating humor and anti-egalitarianism. Significant negative relationships were found between: aggressive humor and physical nonviolence; Self-enhancing humor and physical nonviolence; aggressive humor and *satyagraha*; and aggressive humor and diversity of contact. Theoretical implications are discussed to advocate use of more humor-based techniques in a clinical and community setting, and observing humor as a broad agent of interpersonal and intrapersonal change.

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The Potential Benefits of Using Positive Humor with Prejudice and Violence

As humans, we express a wide range of emotions; we struggle with sadness, feel shame, experience anger, and show desire. One other major emotion we feel is joy. Joy can be felt by winning a brand new car, getting a passing grade in a class, or even something like getting the last parking space at a crowded event. Within many cultures and nations, we can also elicit joy by humor, which will be the main source of inquiry for this study.

Current research in humor and prejudice is both limited and mixed. Research has suggested humor may be a positive way to bring different cultures together (Rocke, 2015), but there is research to suggest that humor can be used to continue prejudice-based thoughts and behaviors (Ford, Boxer, Armstrong, & Edel, 2008; Hodson & MacInnis, 2016). Humor can be seen as a helpful tool to bring diverse cultures together, or a method to keep groups further apart.

Humor has been the focus of research in numerous countries including, but not limited to: Hong Kong (Ho, 2017), Taiwan (Chiang, Lee, & Wang, 2016), Austria (Kellner & Benedek, 2017), South Africa (Lowis & Nieuwoudt, 1995), Australia (Barrett, 2016) and Japan (Masui & Ura, 2016). With this knowledge, humor can possibly be considered a universal construct linking different nations and cultures, which could include nonverbal or pictorial forms of humor.

With humor being understood as a concept that may have uses as a universal construct, the study of humor may be a worthwhile investigation into the role it can have in the reduction of violence and prejudice, two long-standing global problems. The

purpose of this study is to add to the research within the field of the psychology of humor, with the intent to make tentative connections about its role in nonviolent tendencies and prejudice. As a part of adding to our knowledge of humor, this study seeks to explore new ways to help alleviate instances of discrimination and ignorance between different cultural groups.

Prejudice

A simple definition of prejudice would be “an unjustified or incorrect attitude (usually negative) towards an individual based solely on the individual’s membership of a social group” (McLeod, 2008). Prejudice and discrimination have been present for most of history. Two well-known examples include the Jim Crow Laws of the 1870s or the discrimination against immigrants during the early 20th century. Prejudice has become a broad topic to illustrate the subtle attitudes we have towards a group that is unlike ourselves, commonly known as an outgroup. Prejudice has become a broad topic of study. People can demonstrate prejudice towards other sexual orientations, gender, ethnicity, culture, and religion. This thesis will address the prejudice against ethnicity and culture.

As research is continuing to be conducted on prejudice, it is important to consider that prejudice violates both moral and ethical principles in our society. Humanitarianism can be defined as “acting virtuously towards those in need,” (p. 1070) and those that identify themselves as humanitarians could say they value generosity, trustworthiness, integrity, honesty, and fairness (Alkire & Chen, 2004). In a study conducted by Glover (1994), research findings suggest that individuals with more humanitarian-egalitarian values are less likely to be prejudiced. Despite many efforts by anti-prejudice and

professional organizations (e.g., American Psychological Association [APA], American Association for Affirmative Action, American Foundation for Equal Rights, and numerous others) to curtail prejudice and discrimination, it still remains a reality for targeted diverse groups.

To exemplify the current state of affairs for these targeted groups, there has been research conducted to describe how specific groups are viewed by the general population. In one such example by the Pew Research Center (2011), Westerners (comprised of the U.S., Russia, and Western Europe) were asked to describe the traits associated with Muslims. The results showed 58% of those surveyed associated Muslims with the word “fanatical,” and 50% associated Muslims with the word “violent.” In addition to these findings, there have been increases in the number of hate crimes in the U.S. During the years between 2015 and 2016, the following diversity groups have reported to being victim to a hate crime (positive increases are shown between the years): Anti-Islam (+2.6%), Anti-Arab (+0.2%), Anti-Jewish (+2.3%), Anti-White (+1.8%), and Anti-LGBT (+2%) (Federal Bureau of Investigation [FBI], 2015/2016)

With this information in mind, social psychologists have been researching the causes and effects that prejudice can have on the public at large. From a social psychologist’s perspective, prejudice can even pose a risk to the physical and mental health of a minority group. According to Major, Mendes, and Dovidio (2013), prejudice has the potential to indirectly reduce a number of resources that members of disadvantaged diversity groups are allotted. These resources, coupled with the stress that prejudice can cause, negatively impact the physical and mental health of members of disadvantaged diversity groups.

Historically, there has been a change in the type of prejudice in the U.S. since the Civil Rights Era. Our society has changed from overt to more subtle prejudice (Forman & Lewis, 2015). Subtle prejudice, more so than overt prejudice, has been found to be more frequently used in prejudice literature (Fiske, 2000). People who use subtle prejudice can experience more intrapsychiatric conflict than individuals who are less prejudice or use overt prejudice (Fiske, 2000). These conflicting thoughts might include statements and questions like “Am I a racist,” “I couldn’t be a racist,” and “Did I think or say anything that may be interpreted as racism or prejudice.” The difficult part about this tacit form of prejudice is the possibility that prejudice can be subconscious. Fiske (2000) identifies three different theories on how subtle racism arises:

- “Modern racism” or “symbolic racism” refers to individuals using political or ideological beliefs to justify their use of prejudice.
- “Ambivalent racism” indicates the tensions between “sympathetic” attitudes towards minority groups (e.g., “Blacks need our help because they can’t take care of themselves”) and hostile attitudes towards minority groups (e.g., “Blacks are uneducated, unambitious, and free loaders”).
- Finally, there is the theory of “aversive racism,” which focuses on the mental strain of not wanting to be racist and unconscious cognitions that reflect racism (e.g., Sympathizing with minorities when there is an injustice, but, at the same time, using negative stereotypes against them). Although “ambivalent racism” and “aversive racism” seem similar, there is a major difference. “Aversive racism” can happen without the individual realizing it, whereas “ambivalent racism” happens when both attitudes are occurring consciously.

Subtle prejudice can be seen in one well-known example. Color-blind racial ideology (CBRI) is the belief that serves to minimize, deny, and/or distort the existence of racism (Neville, Poteat, Lewis, & Spanierman, 2014). One illustration of CBRI would be the assertion that a person “does not see color.” Despite this ideology being viewed by some psychologists as a prejudice-reduction strategy (Apfelbaum, Pauker, Sommers, & Ambady, 2010; Correll, Park, & Smith, 2008), it has been shown to have negative consequences when individuals see race as unimportant (Apfelbaum et al., 2010). Additionally, there is empirical evidence to suggest that those with high CBRI are associated with greater “modern racism” (Neville, Lilly, Duran, Lee, & Browne, 2000). CBRI coincides with Fiske’s theoretical model of subtle racism.

In order to observe prejudice against cultural and ethnic groups, the Mille-Guzman Universality-Diversity Scale- Short Form (M-GUDS-S) developed by Fuertes, Miville, Mohr, Sedlacek, and Gretchen (2000) will be used. This measure includes questions about an individual’s contact, appreciation, and comfort with other diverse populations. This measure has been shown to negatively correlate with dogmatism (defined as the intolerance of other beliefs) (Miville et al., 1999). Dogmatism has been shown to be correlated positively with ethnic and racial prejudice (Anderson & Côté, 1966; Kirtley & Harkless, 1969).

The Study of Nonviolence

Since the early 20th century, violence and war have been researched by numerous academics. One early example of this need to examine war comes from G. Stanley Hall. In an extensive analysis by Hall (1918), he explains the “morale” of war after World War I. In his analysis, the war was of great cultural importance to the U.S. in order to spread

democracy. Additionally, he expressed the importance of “moral resources” after the war. Clearly put, the U.S. had a moral obligation in protecting and providing aid to new republics (democracies). Other early psychological research about war shows our attitude towards war can be dependent on our political party affiliation (Droba, 1934), college grade year (Sowards, 1934), and religious denomination (Engle, 1944). As a result of the tensions caused by the threat of nuclear war during the 1980s, several peace and anti-nuclear war organizations were established which still function today (e.g., Psychologists for the Prevention of Nuclear War [now Psychologists for Peace], the German Peace Psychology Association, Psychologists for Social Responsibility, and the APA’s Division of Peace Psychology) (Christie & Montiel, 2013). These organizations have been dedicated to the promotion of peace and the reduction/prevention of conflict through psychological research, advocacy, and practice.

Theories of Peace Psychology

In this field of study, numerous academics and notable persons have contributed their own theories on nonviolence. One such theory has been contributed by Mohandas K. Gandhi and is considered a more political approach to nonviolence (Van Goelst Meijer, 2015). Gandhi identified five basic elements that appear in the emergence of a nonviolent paradigm: *satya* or “truth,” *ahimsa* or “the intention not to harm,” *tapasya* or “self-suffering,” *sarvodaya* or “the welfare of all,” and *swadeshi/swaraj* or “authenticity and relational autonomy” (van Goelst Meijer, 2015). In addition to these principles, Gandhi’s doctrine of political action includes *satyagraha* or “holding firm to the truth” (Godrej, 2006). Gandhi’s views on *ahimsa* and *satyagraha* led to three major components of nonviolence as a civic virtue. The components include: an emphasis on

one's own humility and fallibility, a capacity for self-examination and correction, and the recognition of individual consciousness that is disciplined by self-suffering (Godrej, 2006). In Gandhi's views on humility and fallibility, there is a requirement of the possibility that one's opponent may be right. This encourages the individual to treat their adversary with more love and respect, due to this acknowledgment of possible error (Godrej, 2006). Self-examination is a component that works in tandem with humility and fallibility. In the pursuit of truth, Gandhi would recognize that a person would consistently be subject to doubt. Furthermore, there was an understanding that an opponent's truth might become an individual's truth tomorrow (Godrej, 2006). Correction, to a follower of *satyagraha* ("holding firm to the truth"), was meant to convince an adversary that one's own moral position was more aligned with truth. Additionally, one's own corrected moral position should not be used to expand personal interests (Godrej, 2006).

Another well-known theory on nonviolence, which has a more psychological basis, has been developed by V. K. Kool. Kool explains that psychologists tend to use the word "aggression" over "violence." Furthermore, aggression is a term more associated with the individual, whereas violence is intended to be used in a group or institutional context (Kool, 1993). In Kool's writings, he acknowledges the humanistic contributions of Maslow, which has included research into the personality of a nonviolent individual (Kool, 1993). According to Koltko-Rivera (2006), Maslow was a fervent believer in self-transcendence (identifying with something greater than yourself) and motivational development. Maslow's hierarchy did not stop at self-actualization but made a step further to recognize self-transcendence as the pinnacle of human

development. Ultimately, his work has been recognized by Kool as an influential endowment to the study of peace (Koltko-Riveria, 2006). The research into moral judgment by Kohlberg also influenced Kool's theory of peace (Kool, 1993). More concisely, Kool's model of peace and nonviolence examines the interrelationship between aggression, moral concerns, and power (Appendix B).

Violence and Aggression

The study of nonviolence, or "peace psychology," gives special attention to understanding the concepts of aggression and violence. Aggression has numerous definitions, but is described by Baron and Richardson (1994, p. 40) as "any form of a behavior directed toward the goal of harming or injuring another living being who is motivated to avoid such treatment." According to Feilhauer, Cima, Korebrits, and Kunert (2012), aggression can be explained in two different ways. Reactive aggression is unplanned, emotion-driven, and impulsive. In contrast, proactive aggression is controlled, unemotional, and has a particular goal.

A complementary concept to aggression is violence. As explained in Krug, Dahlberg, Mercy, Zwi, and Lozano (2002, p. 1084), a complex definition of violence comes from the World Health Organization and is stated as "the intentional use of physical force or power, threatened or actual, against oneself, another person, or against a group or community, that either results in or has a high likelihood of resulting in injury, death, psychological harm, maldevelopment or deprivation." As detailed as this definition may be, this study will be using a less complex definition of violence as it is seen in the peace psychology literature.

According to the peace psychology literature, violence is shown in two ways. Episodic violence refers to incidents of “direct violence,” such as the murder of an individual, harming someone in a short period of time, acute insults to well-being, and other dramatic instances of violence (Noor & Christie, 2015). The idea of episodic violence also points to instances where violence becomes cyclical in nature. In other words, we have moments where violence is high (e.g., wars) and moments where violence is low (e.g., peace). In contrast, structural violence refers to “indirect violence,” such as continuously depriving someone of basic needs, harming an individual in a slow or a systemic manner, chronic insults to well-being, and more normalized instances of violence. For example, a factory worker dies on the job due to an insufficient amount of safety regulations in the workplace. Structural violence can entail many of society’s problems, including poverty and discrimination. Study findings by Kostelny and Ondoro (2016) show that poverty remains a significant barrier to the healthy development of children in the Somaliland and Puntland regions of Somalia. Under the umbrella of poverty, children from these regions are more likely to be beaten, become neglected, become victims of rape, and not attend school.

Pacifism, Nonviolence, and Peace

Pacifism and nonviolence are the opposing contenders of aggression and violence. According to the dictionary definition provided by Merriam-Webster, pacifism is defined as an “opposition to war or violence as a means of settling disputes.” Pacifism is considered to be more of a belief-based concept related to “anti-war” movements, as well as any movement which advocates for social justice. Famous examples of pacifist ideology in the U.S. include the protests against the Vietnam War in the 1960s-70s and

the Civil Rights movement of the 1960s. In a similar context to pacifism, nonviolence can be defined by the dictionary source Merriam-Webster as the “abstention from violence as a matter of principle.” In order to discuss nonviolence, it is important to understand that it is a far more complex concept than pacifism. While pacifism can be demonstrated more as a belief, nonviolence can appear as an attitude or action (Mayton, 2010). Similarly, nonviolence can take the form of a behavior (Schwebel, 2006) or a deeply-held philosophy (Juluri, 2005).

As mentioned previously, nonviolence is a complex term which can be easily confused and misinterpreted. Literally, nonviolence can be interpreted as “not violent.” However, this definition can be difficult to work with in a peace psychology model. A person that is apathetic to the needs of others could be called nonviolent (Mayton, 2001). A person that witnesses a violent beating without taking action could also be seen as nonviolent or, more specifically, practicing “inactive nonviolent behavior.” The numerous marches of Martin Luther King, Jr., or the Black Lives Matter protests in Ferguson, Missouri after the shooting of Michael Brown can be considered examples of “active nonviolent behavior.” Although, it is true that all the examples listed fall under the definition of nonviolence, the degree of nonviolent action can be different.

Similar to the two categories of violence, there are two sub-categories of peace. “Peacemaking” is the prevention or mitigation of violent episodes (e.g., episodic violence); whereas, “peacebuilding” is the reduction of structural violence by balancing the needs/resources of groups fairly (Noor & Christine, 2015). One example of peacemaking is anti-war activism, because the goal is to bring an episode of high violence to an episode of lower violence. Intergroup contact theory (the idea that contact

between two groups can promote tolerance and acceptance; Pettigrew, 1998) and forgiveness are two other ways peacemaking can be accomplished (Noor & Christine, 2015). These two methods of peacemaking were utilized by psychologist Ed Cairns to reduce the hostilities between Catholics and Protestants in Northern Ireland (McLernon, Stringer, & Wilson, 2014). When peacebuilding is considered, the human needs theory can be discussed as being a way to decrease structural and episodic violence (Abu-Saba, 1999). Human needs theory can be defined as “the understanding that all humans have needs, and there is no better way than to help one another with such needs like security, identity, and well-being” (Christie, 1997, p. 316). Human needs theory can be applied practically by giving aid to vulnerable diverse groups. For example, there are laws in Lebanon that directly discriminate against women. As a result of this discrimination, groups have been established such as the Young Women’s Christian Association and the Institute for Women’s Studies in the Arab World to aid women in their struggles against forms of structural violence (Abu-Saba, 1999).

According to Ashraf and Fatima (2014), the study of nonviolence has been replaced by research focusing more on violence and aggression. Therefore, research into the more positive side in the spectrum of human behavior could give new perspective into the study of psychological issues like personality or spirituality. In a study by Ashraf and Fatima (2014), personality factors such as extraversion (measure of interpersonal relationships) and agreeableness (measure of an attitude towards another person) were shown to be positively correlated with the Teenage Nonviolent Test (TNT) (Mayton et al., 1998). Extraversion predicted helping behaviors, *tapasya* (“self-suffering”), and *satyagraha* (“search for wisdom”). Agreeableness predicted physical nonviolent behavior

in men and women, while also predicting psychological nonviolence in only women. This study is one of the few examples in which a nonviolent perspective is used to examine a particular topic of interest.

Understanding Prejudice as Structural Violence

Although research on prejudice from a social psychologist's viewpoint has provided much insight to the problem at large (Ekehammar, Akrami, & Yang-Wallentin, 2009; Crittle & Maddox, 2017; Siy & Cheryan, 2016), there is value in viewing this from a peace psychologist framework as well. Researchers have found it worthwhile to utilize a peace psychology framework to further expand our current scope of understanding when it comes to the internal mechanisms of prejudice (Uluğ & Cohrs, 2017; Abrams, Houston, van de Vyver, & Vasiljevic, 2015). Noor and Christie (2015) outline themes in peace psychology research, which shows how prejudice fits in a peace psychology continuum of highly integrative concepts at one end and highly differentiated concepts at the other (See Appendix A).

As previously explained by Kool's theory of nonviolence, power is a major component to the study of peace. According to Sanders-Phillips (2009), there is a chronic form of discrimination against children of color, which includes the use of structural violence as a way to establish power by an individual or group. Exposure to such violent methods instills a sense of diminished self-concept and depression in children and adults of color, as well as other minorities like Hispanics and Asians (Sanders-Phillips, 2009). Another example of structural violence can be observed in India. The *kothi* culture can be identified as members of the population that have a more feminine gender expression who are attracted to more masculine partners called *panthis*

(Chakrapani, Newman, Shunmugam, McLuckie, & Melwin, 2007). In a qualitative study by Chakrapani et al. (2007), *kothi*-identified HIV-positive men who have sex with men (MSM) were interviewed on any personal examples of structural violence. One participant explained he had been denied health services, and many others reported that they were the cause of any shame brought to their families. Participants also explained that local law enforcement frequently blackmail *kothis* with fines to stay in an area, and obstruct the work of helpful outreach organizations.

Certainly, the links between our definition of structural violence and prejudice are shown with these examples; however, the links that connect prejudice with *satyagraha* (“holding firm to the truth”), and *tapasya* (“self-suffering”) appear to be more nuanced. *Satyagraha* could possibly be high in those with mild or overt prejudice, due to the fact that *satyagraha* is the willingness to change his or her conception of truth. If a person who is high on prejudice actively shows this by discriminating against other people, they would most likely have a low score on this scale.

Humor

During the 21st century, humor became a part of the psychological concept of “positive psychology” (Martin, Puhlik-Doris, Larsen, Gray, & Weir, 2003). As mentioned previously, humor is a universal psychological construct that crosses different cultures. According to Martin et al. (2003), humor is best explained as a multi-faceted construct. Humor can be thought of as: a coping strategy (Kuiper & Martin, 1993); a demonstration of cognitive ability, mainly generating funny ideas on the spot (Christensen, Silvia, Nusbaum, & Beaty, 2016); a personality construct (Thorson & Powell, 1993); and an aesthetic response, defined as “an appreciation/enjoyment of

different types of humor” (Davies, 2006). The expression of humor is shown to bring about behavioral changes including laughter, and physiological changes which can involve your heart rate and circulatory system (Bui, Kalpidou, DeVito, & Greene, 2016). Conventionally, humor and laughter appear to go together; in other words, laughter is generally preceded by something humorous (Watson, 2015).

Types of Humor

According to Watson (2015), one way of defining humor would be to split it into three distinct categories: superiority, relief, and incongruity. Superiority theory is described as humor found in the misfortune of others, such as making an individual feel small or weak by the use of humor. Relief theory describes humor as a way to release emotional or psychic tension, resulting in pleasure. Incongruity theory is defined as laughter being elicited from “what is and what is ought.” To explain this better, we can look at the differences between superiority and incongruity. In superiority theory, a person slipping on a banana peel would be laughed at due to the audience feeling superior. In contrast, incongruity theory would describe the laughter as a result of the person clashing with what is considered walking. Incongruity theory can also be identified as a surprising result to an otherwise expected outcome.

Although Watson divided up humor into the categories of Superiority, Relief, and Incongruity, these are not the only types that have been introduced in the literature. Martin et al. (2003) list four types of humor: Self-enhancing, affiliative, aggressive, and self-defeating. These four types of humor were developed by a review of past theories on humor and well-being. This review resulted in a 2 x 2 model, which focused on the intent behind the use of humor (adaptive or maladaptive) and the target of the humor

(individual-focused or group-focused). On the more positive side, self-enhancing humor can be defined as “friendly humor that enhances the self” (p. 48). Correspondingly, affiliative humor can be defined as “friendly humor that enhances one’s relationship with other people” (p. 48). In the literature, both self-enhancing and affiliative humor are described as “adaptive humor.” On the negative side, aggressive humor can be defined as “mean-spirited humor used to enhance one’s self at the expense of others” (p. 48). Similarly, self-defeating humor can be defined as “humor used to enhance relationships with others at the expense of one’s own self-worth or self-esteem” (p. 48). In contrast to adaptive humor, aggressive humor and self-defeating humor are described as “maladaptive humor” in the literature.

Since their development, the humor styles of Martin et al. (2003) have been widely used in the research on humor, well-being, stress, and other areas of psychological study. In one particular study by Leist and Müller (2013), these humor styles were converted into humor *types* by use of a cluster analysis to further observe any patterns between humor, well-being, and self-esteem. These humor *types* were separated into three categories: “humor endorses” (participants that scored high on all humor styles), “humor deniers” (participants that scored below average on all humor styles), and “self-enhancers” (participants scored below average on aggressive and self-defeating humor, average on affiliative humor, and above average on self-enhancement humor). Out of these three newly developed humor *types*, self-enhancers were shown to have the highest scores on self-esteem and well-being.

In addition to the humor styles of Martin et al. (2003) and the theories of Watson (2015), the literature reveals other specific types of humor. In a study by Ruch and

Heintz (2016), the additional types of humor, namely benevolent and corrective are examined. Benevolent humor is described as “a humorous outlook on life that entails the realistic observations and understanding of human weaknesses, which includes viewing the imperfections of the world” (Ruch & Heintz, 2016, p. 35). In other words, benevolent humor is used to discover humor in unfortunate situations, or as a means to use humor to understand the imperfections in humanity. In contrast, corrective humor seeks to use moral-based ridicule to fight against mediocrity and “badness” (Ruch & Heintz, 2016). When corrective humor is used, the purpose is to ridicule fellow humans’ wrongdoing to encourage them to change. Additionally, corrective humor can be used against institutions that misuse their power.

Positive Effects of Humor

Humor can be used in a variety of ways from aiding an individual in a stressful situation to the broader concept of aiding a society in handling its’ stress as a collective. Humor remains an integral part of the human condition, even creating jobs for comedians, actors, journalists, and writers. Akin to many other psychological constructs like creativity and intelligence, humor has been studied and found to be useful in a variety of situations.

Depression, stress and self-esteem.

Humor has been used as a beneficial addition to the treatment of persons with depression. In a study by Bokarius et al. (2011), the attitude towards humor and level of depression was investigated to determine whether an intervention that includes humor would be beneficial to the treatment of persons with depression. The conclusion of this

study suggests that a depressed patient would be open to humorous intervention, regardless of an individual's level of depression. Likewise, Martin's humor styles have been related to resilience (adjustment under stress) in "temporary-stay" university students (Cheung & Yue, 2012). Research findings show that use of affiliative humor tended to raise life satisfaction, whereas the use of self-defeating humor was counteractive to life satisfaction. Furthermore, the conclusions suggest that the use of affiliative and self-enhancement humor can reduce depressive symptoms and academic stress.

In addition to the research on academic stress, humor has been shown to be related to an individual's self-esteem. Vaughan, Zeigler-Hill, and Arnau (2014) examined the associations between self-esteem levels and humor styles, which are moderated by self-esteem instability (e.g., fluctuations in state self-esteem across repeated measurements). Research findings concluded that individuals with stable high self-esteem reported high levels of affiliative humor, while also showing low levels of aggressive and self-defeating humor.

Psychological well-being (e.g., an individual's positive or negative response to depression, stress, self-esteem, and other factors) has been improved with brief humor exercises (Maiolino & Kuiper, 2016). Reflecting on the use of humor resulted in more positive cognitive appraisals when compared to other positive psychological exercises (e.g., gratitude: remembering a list of things one is grateful or thankful for to reduce negative affect; savoring: remembering details of an event that gave an individual pleasure).

Transcendent emotions and bolstering relationships.

As previously mentioned, humor can be a way to bring out powerful emotional responses, such as joy. If an individual uses humor to strengthen his/her relationship with other people, the type of humor used and the context can affect the outcome. Some research suggests that the more adept one is in using humor, the more likely one can build up a working relationship with a client or a romantic relationship with a partner (Caird & Martin, 2014; Kurtzberg, Naquin, & Belkin, 2009; McIlheran, 2006).

In an emotion-focused study by Auerbach, Ruch, and Fehling (2016), a humorous intervention (hospital clown interaction), a non-humorous intervention (nurse interaction), and no intervention (baseline) were compared. Along with the comparisons, the researchers hypothesized that the humorous intervention would elicit higher feelings of amusement and transcendence when compared to the baseline and nurse interaction. Auerbach et al. (2016) defined transcendence as “the feeling of being uplifted and surpassing the ordinary” (p. 15). The researchers hypothesized that the humorous intervention would elicit higher feelings of amusement and transcendence when compared to the baseline and nurse interaction. The study made the determination that both the non-humorous and humorous interventions involved caring and attentive individuals. However, a nurse interaction holds a more non-humorous goal. In contrast, a hospital clown’s goal is to elicit a humorous response. Results demonstrated that the hospital clowns elicited higher levels of amusement in the target patient as well as the people watching the intervention (parents, other hospital staff, and other patients). Further results show that transcendent feelings in patients had a significant relationship with the clown intervention. When patients had both high levels of funniness ratings of clown performances *and* their felt levels of transcendent feelings during the intervention

(feeling blessed, privileged, risen, appreciated, took, and freed), positive global evaluation of the clown intervention would increase. Auerbach et al. (2016) concluded that this provides evidence to suggest that clown interventions can elicit positive emotions beyond a “normal humorous” response.

Humor can be used in other institutional settings. As suggested by Thomas, Roehrig, and Yang (2015), college counseling centers should consider the use of humor as a way to help bolster client-therapist interactions. In waiting rooms, humorous cartoons can be placed alongside evidenced-based books or magazines to bring a balance of seriousness and whimsicalness. Thomas et al. (2015) suggest using humorous homework interventions, such as asking clients to clip out funny comics, watch humorous videos, and logging daily moments that result in a humorous response.

The use of adaptive humor styles have been found to result in significant benefits for dating relationships. In a study by Caird and Martin (2014), participants' use of humor styles were investigated to determine their influence on dating relationships and relationship satisfaction over time. Participants' completed an electronic diary consisting of relationship satisfaction and humor style use survey questions. More specifically, the participants were asked about their use of humor and relationship satisfaction with their dating partner over the previous three days. The diaries were completed seven times over three weeks, and the study conducted a five-month follow-up (some participants had broken up with their partner). Results show that affiliative humor (friendly humor that enhances one's relationships with other people) was seen as the strongest predictor of relationship satisfaction and dissatisfaction. Additionally, self-enhancing and self-defeating humor were related to relationship satisfaction and dissatisfaction, respectively.

The researchers concluded that participants who used self-enhancing humor were able to reframe threatening situations, which allowed them to evaluate relationships more positively. In addition, it was shown that affiliative uses of humor were the only variable that showed relationship longevity during the follow-up. It is also concluded that higher relationship satisfaction led to more playful uses of humor, and greater relationship endurance.

Humor's Use in Peaceful Negotiation

In matters of peace, the relationship between two groups of people heavily depends on the use of communication skills (Blake, 1998). Within the discussion about the overarching types of peace, there is little research that focuses on humor being discussed as a part of peacebuilding or peacemaking. Potentially, humor can be seen as a component of peacebuilding as it has been shown to ameliorate structural violence like prejudice. Likewise, humor may also work in the context of peacemaking as it can be considered a dialogue to reduce intergroup tension. The question of whether humor can be shown to be a part of peacebuilding or peacemaking can be debated, but the main concern is that it be recognized as a construct that has more value in peace psychology research.

Humor can be used in a variety of ways like resisting those in positions of authority, or building relationships between individuals, groups, or even countries. One of the few examples of humor's use in matters of peace can be seen in wartime negotiations. As shown by Mehta (2012), humor was used by both the United States and North Vietnam during peace negotiations. The North Vietnamese wished for a clause to be deleted from the peace agreement, which allowed the United States to stay in Vietnam

for sixty days after the ceasefire came into effect. Henry Kissinger, Assistant to the President for National Security Affairs, joked to the North Vietnamese representative Le Duc Tho by saying: “You won’t let us interfere for sixty days more?” This resulted in laughter by both representatives. Tho responds to this by saying: “So you want to continue to interfere for sixty days more?” Kissinger responds with a comment about it being a hard habit to break. After more laughter, Tho becomes more serious with the statement: “Once the war is ended this should not be so.” In this exchange of dialogue, humor is utilized in two different roles. One role is as a way to develop rapport, an important component in society, especially during a peace negotiation like in this example. The second role would be the use of humor by the North Vietnamese to resist an unfavorable clause in the peace agreement. Kissinger’s use of humor during the negotiations with the North Vietnamese became well-known and contributed to the United States’ expedient withdrawal from Vietnam.

Prejudice and Humor

Humor has been examined in the research as being a kind of “double-edged sword,” when it is used to interact with different intergroups. Aggressive or disparaging humor can be used to delegitimize different groups of people (Hodson & MacInnis, 2016). In contrast, racial humor has been used by minority groups to become more empowered and has been associated with greater psychological well-being (Saucier, O’Dea, & Strain, 2016).

As reported by Hodson and MacInnis (2016), humor can be used to hold dominance over other groups through a *legitimization* strategy, which also correlates to the idea of social dominance theory. The social dominance theory argues that human

societies are hierarchical in nature, which will include some groups at the top, while some groups will be at the bottom. Within this theory, there is a creation of myths (values, beliefs, and stereotypes) to further control the groups at the bottom. These myths, spread by those in the higher echelons of the hierarchy, have the potential to lead to policies that will increase the gap of power between the higher and lower groups. After social dominance theory had been established, the social dominance orientation (SDO) (Pratto, Sidanius, Stallworth, & Malle, 1994) was created. This measure has been used by researchers to determine how much an individual supports these hierarchies, as well as how much an individual may accept inequality. The SDO has been described as being one of the highest predictors of prejudice (Altemeyer, 1998). In an earlier study by Hodson, Rush, and MacInnis (2010), there was shown to be an established relationship between SDO and humor styles. There is evidence to support the statement that the more negative styles of humor were favored by individuals supporting intergroup prejudice. Concurrently, these same individuals tended to prefer the more aggressive type of humor. By the use of humor, a delegitimization strategy is composed to categorize negatively valued social groups and justify their maltreatment. An example used by Hodson and MacInnis (2016) tells of a male boss using chauvinistic jokes to delegitimize female workmates, which results in them being robbed of power, as well as normalizing this type of treatment in the future. Hodson and MacInnis (2016) detailed strategies to delegitimize individuals, which includes the use of disparaging humor (e.g., jest-based ridicule, or belittlement), dehumanization (e.g., target groups are animalistic), and status quo support (e.g., ingroup positions become more ingrained and justified).

Racially-Based Humor: The Sword and Shield Analogies

Although Hodson and MacInnis (2016) focus more on the usage of social dominance orientation and delegitimization strategies, Saucier et al. (2016) provide a more well-rounded approach to humor as being a “sword and shield” for racially-based humor.

In the representation of a sword, humor has been thought to be used to attack groups and perpetuate negative stereotypes. In one study by Maio, Olson, and Bush (1997, p. 1992), Canadian students were evaluated on how their attitudes towards Newfoundlanders changed when they were exposed to disparaging humor and nondisparaging humor. Maio et al. (1997) found that Canadians who recited the disparaging humor rated Newfoundlanders more negatively on stereotype-related traits than Canadians who recited nondisparaging humor.

In opposition to the sword, there is the representation of the shield. In this portrayal of racial humor, there is the idea that humor is used by minority groups to promote positive social traits such as belongingness and self-worth. In concurrence with this idea, research findings by O’Dea et al. (2015) suggest that Blacks’ use of racial slurs can be a way to lower the offensive capabilities of terms like “nigger.” Furthermore, a racial slur can be seen as less offensive by majority group members in situations where the slurs have an affiliative purpose (e.g., jokes between friends, greetings). As a popular cultural example of this type of humor, the animated TV show *The Boondocks* can be considered. The show’s main characters are the Freeman family, which consists of Robert Freeman (aka “Granddad”) and his two grandsons, Riley and Huey. While living as a Black family in a mostly White suburb, they experience many issues revolving around race and racial stereotypes. Research findings have reported that Black viewers

exhibited more identification and perceived similarity with the characters while watching the show with other ingroup members (Banjo, Appiah, Wang, Brown, & Walther, 2015). In this show, there are frequent examples of the use of humor to bring to light stereotypes about minorities. Although the show uses humor as a form of entertainment, viewers can feel moments of self-reflection and self-identification which can promote cohesion for ingroup members.

The Current Study

This study was intended to be exploratory research into the relations that maladaptive and adaptive humor styles have to prejudice and nonviolent tendencies. The current study used a college-aged population to examine their frequency of use of humor styles toward themselves and others, their scores on a measure of nonviolent tendencies, their awareness/acceptance towards diverse cultures, and their attitude towards group-dominated hierarchies. Prejudice, nonviolent behaviors/tendencies, and humor were chosen as central variables in this study, due to their perceived interconnectedness. Through humor, prejudice can be defended against (e.g., jokes that bolster a group's sense of belonging and together; Saucier et al., 2016) or enflamed (e.g., jokes that delegitimize a group's right to be in society; Hodson & MacInnis, 2016). By doing so, a targeted group can respond with violence (e.g., riots that lead to the injury of police officers) or peace (e.g., peaceful marches or sit-ins). The Teenage Nonviolence Test (TNT) (Mayton et al., 1998) was used to measure participants' scores on several different subscales relating to nonviolence. Of particular interest to this researcher, the subscales of *satyagraha* ("holding firm to the truth" or "search for wisdom"), and *tapasya* ("self-

suffering”) were explored to determine if Gandhi’s views on nonviolence can add anything to our current understanding of humor.

Although there are correlations between humor and prejudice measures (Hodson, Rush, & MacInnis, 2010), there is little research to explain this relationship in a subtle or overt prejudice context. In other words, does the use of maladaptive humor lean more toward the use of overt or subtle prejudice? There is also research to show prejudice as a way of conducting structural violence (Kostelny & Ondoro, 2016), but there is minimal research to connect humor as a way to promote peacemaking and peacebuilding. Subscales of the M-GUDS-S, SDO₇ (Ho et al., 2015), and the TNT were analyzed with each humor style (affiliative, self-enhancing, aggressive, and self-defeating) to observe any associations. If adaptive humor is shown to be negatively associated with violent tendencies and high prejudice scores, it will add to the research with regard to humor’s use in peaceful acts (e.g., negotiations; Mehta, 2012), the acceptance of diverse cultures, and as a deterrent to subtle and overt prejudice. The current study serves as an extension to previous research relating humor to prejudice and nonviolent actions.

Main Goal and Hypotheses are demonstrated as follows:

1. Examine the potential link between humor styles, nonviolent tendencies, level of awareness/acceptance of other diverse cultures, and preferences in a group-dominated hierarchy.
 - a. Indicate how variables of prejudice and nonviolence are predictive of each humor style.
 - b. Affiliative humor will have an association with all variables of interest.
Affiliative humor will be positively associated with all nonviolent

variables, be positively associated with all universality-diversity variables, and be negatively associated with social dominance orientation subscales.

- c. Self-Enhancing humor will have an association with all variables of interest. Self-Enhancing humor will be positively associated with all nonviolent variables, be positively associated with all universality-diversity variables, and be negatively associated with social dominance orientation subscales.
- d. Aggressive humor will have an association with all variables of interest. Aggressive humor will be negatively associated with all nonviolent variables, be negatively associated with all universality-diversity variables, and be positively associated with social dominance orientation subscales.
- e. Self-Defeating humor will have an association with all variables of interest. Self-Defeating humor will be negatively associated with all nonviolent variables, be negatively associated with all universality-diversity variables, and be positively associated with social dominance orientation subscales.

Method

Participants

Participants consisted of students from Eastern Illinois University taking an Introductory to Psychology class. Participants were given course credit for the completion of the survey, and 136 students participated in the study. The main criteria for inclusion in this study was responding to most of the items in the study. Six students only responded to half of the survey items, and were excluded from the study. Four students were minors. All other participants responded to each survey item, without skipping an item. After the ten participants were removed, the sample consists of 126 participants. The sample consisted of 91 (72.2%) females and 35 (27.8%) males. The sample also included 78 White participants (61.9%), followed by 33 Black participants (26.2%), 7 Hispanic participants (5.6%), 5 Other Specified Ethnicity participants (4%), and 3 Asian participants (2.4%). Participants ages are as follows: 62 eighteen year-olds (49.2%), followed by 29 nineteen year-olds (23%), 18 twenty year-olds (14.3%), 8 twenty-one year-olds (6.4%), 4 twenty-two year-olds (3.2%), a 25 year old (0.8%), and a 44 year old (0.8%). Three participants (2.3%) did not specify their age. For year in school, 75 students responded that they were a freshman (59.5%), followed by 26 sophomores (20.6%), 17 juniors (13.5%), 6 seniors (4.8%), and 2 other unspecified year in school participants (1.6%).

Procedure

Recruitment for this study was done using the SONA research participation management system. The measures were counterbalanced, and given using the Qualtrics survey site.

Measures

Demographic Form.

Participants were asked to provide basic demographics such as sex, race/ethnicity, age, and year in school (See Appendix C).

Humor Styles Questionnaire (HSQ).

The Humor Styles Questionnaire (HSQ) (Martin et al., 2003) is a 32-item measure of the frequency with which respondents employ adaptive or maladaptive styles of humor that are either focused on the self or others. The scale is shown to have adequate internal consistency and good test-retest reliability. The measure yields scores for each of the following four styles of humor: affiliative humor (adaptive humor that is other-focused; e.g., “I enjoy making people laugh”; $\alpha = .80$; $r = .85$), self-enhancing humor (adaptive humor that is self-focused; e.g., “Even when I’m by myself, I’m often amused by the absurdities of life”; $\alpha = .81$; $r = .81$), aggressive humor (maladaptive humor that is other-focused; e.g., “If someone makes a mistake, I will often tease them about it”; $\alpha = .77$; $r = .80$), self-defeating humor (maladaptive humor that is self-focused; e.g., “Letting others laugh at me is my way of keeping my friends and family in good spirits”; $\alpha = .80$; $r = .82$). Participants were asked to respond to these items on scales ranging from 1 (*totally disagree*) to 7 (*totally agree*).

Teenage Nonviolence Test (TNT).

The Teenage Nonviolence Test (TNT) (Mayton et al., 1998) is a 55-item measure that is divided into six subscales which were developed to evaluate the nonviolent behaviors in teenagers. This measure has also been used to determine its' effectiveness with college students (Mayton, Richel, Susnjic & Majdanac, 2002). The following alpha coefficients were taken from the college student samples. The scale is shown to have adequate internal consistency and good test-retest reliability. However, the subscale of active value orientation will be omitted, due to poor psychometric properties. The six subscales include: physical nonviolence (conscious rejection of all forms of physical violence in favor of alternative forms of conflict resolution; e.g., "If someone insulted me in front of my friends, I would smack them"; $\alpha = .86$; $r = .87$), psychological nonviolence (conscious rejection of all forms of psychological violence in favor of alternative forms of conflict resolution; e.g., "Reasoning helps me avoid fights"; $\alpha = .88$; $r = .87$), active value orientation (willingness to perform behaviors designed to achieve a situation commensurate with one's own norms, values, and goals; e.g., "If people talk the talk, they should walk the walk"; $\alpha = .58$; $r = .54$), helping/empathy (e.g., "I'd give the person in front of me my extra change if they didn't have enough for lunch"; $\alpha = .70$; $r = .69$), *satyagraha* (active search for wisdom, as well as a willingness to change his or her conception of truth; e.g., "When I'm arguing with someone, I always try to see their side of it"; $\alpha = .61$; $r = .76$), and *tapasya* (willingness to endure hardship or suffering rather than to inflict harm on others; e.g., "I would let my friend buy the last shirt in the store even if I wanted it a lot"; $\alpha = .76$; $r = .71$). Participants were asked to respond on a scale from 1 (*definitely not true for me*) to 4 (*definitely true for me*).

Miville-Guzman Universality Scale- Shortened Version (M-GUDS-S).

The M-GUDS-S (Fuentes et al., 2000) is a 15-item measure that is a shortened version of the Miville-Guzman Universality-Diversity Scale (M-GUDS) (Miville et al., 1999). The M-GUDS-S is divided into three subscales which are intended to measure the awareness and potential acceptance of other diverse backgrounds. This measure has been shown to be an effective measurement for college students (Kegal & DeBlaere, 2014). It also has been shown to have good psychometric properties including high correlation with the longer version (.77, $p < .001$) (Fuentes et al., 2000). The measure yields scores for each of the following subscales: Diversity of Contact (interest in participating in diverse social and cultural activities; e.g. "I often listen to music from other cultures"; $\alpha = .82$), Relativistic Appreciation (the extent to which individuals value the impact of diversity on self-understanding and personal growth; e.g. "Knowing how a person differs from me greatly enhances our friendship"; $\alpha = .59$), and Comfort with Differences (degree of comfort with diverse individuals; e.g. "I am only at ease with people of my race"; $\alpha = .92$). Participants were asked to respond to these items on scales ranging from 1 (*strongly disagree*) to 6 (*strongly agree*).

Social Dominance Orientation (SDO₇).

The other measure used to assess prejudice was the SDO₇ developed by Ho et al. (2015). It is a 16-item measure and is an adaptation of the original SDO developed by Pratto et al. (1994). This measure has been shown to have good psychometric properties, and be highly correlated to the SDO₆ (Ho et al., 2015). In this new adaptation, the subdivisions of SDO-Dominance (SDO-D) and SDO-Egalitarianism (also known as Anti-Egalitarianism) (SDO-E) were recognized to observe preferences in group-dominated

hierarchies. The SDO-D focuses on more overt instances of prejudice and is closely related to our understanding of “old-fashioned” racism. Alternatively, the SDO-E is closely related to subtle forms of racism by the use of social policy and beliefs. Due to a lack of ethnic minority respondents in the development, the following scores are split between the White and Black respondents: SDO-D (e.g., “Some groups must be kept in their place”; $\alpha_{\text{White}} = .86$; $\alpha_{\text{Black}} = .80$) and SDO-E (e.g., “We should not push for group equality”; $\alpha_{\text{White}} = .87$; $\alpha_{\text{Black}} = .85$). It has been shown to be an effective measure of attitudes towards group-dominated hierarchies when used with college students (Stanley, Wilson, Sibley, & Milfont, 2017). Participants were asked to respond to these items on scales ranging from 1 (*strongly oppose*) to 6 (*strongly favor*).

Results

Internal Consistency Analyses of the Measures

Items, including some negatively worded ones, were reverse-coded per measure instructions prior to analysis. Cronbach’s alpha coefficients were determined to assess the internal consistency of each measure. An article by Tavakol and Dennick (2011) helped this researcher in determining alpha cut-off standards. Results of these analyses show that most of the scales were in the good to acceptable range (prejudice-related measures, most of the humor styles, and most of the nonviolence measures), but two scales were found to be questionable (Aggressive Humor and Helping-Empathy). These are summarized in Table 1. No scale had an alpha coefficient within the range of poor or unacceptable internal consistency. Given the questionable internal consistency of the aggressive humor and helping-empathy scales, interpretation of these findings and results should be held with caution.

Characteristics of the Study Sample

The mean scores and standard deviations for the HSQ, nonviolence scales, and the prejudice-related scales can be found in Table 1. Overall, participants tended to “slightly agree” with adaptive humor style statements, and “slightly disagree” with the maladaptive humor style statements. In addition to this, participants responded with “usually true for me” for most nonviolent scale statements, “somewhat oppose” statements of dominance/anti-egalitarianism, and responded positively to universality-diversity scale statements.

For the humor styles, the participants averaged between the slightly agree and moderately agree levels for affiliative humor ($M = 5.57$, $SD = 2.06$), between the neither agree nor disagree and slightly agree levels for self-enhancing humor ($M = 4.62$, $SD = 2.58$), and between neither agree nor disagree and slightly disagree for both aggressive humor ($M = 3.34$, $SD = 2.90$) as well as self-defeating humor ($M = 3.57$, $SD = 3.50$). The averages for the maladaptive humor (aggressive and self-defeating) match previous research with a sample of university students: Aggressive humor at $M = 3.38$ and $SD = 0.78$; and self-defeating humor at $M = 3.79$ and $SD = 0.95$ (Masui & Ura, 2016). A study sample that had half of its population comprised of students (with an unknown education level) also had similar averages: Affiliative humor at $M = 5.87$ and $SD = 0.78$; self-enhancing humor at $M = 4.60$ and $SD = 0.94$; aggressive humor at $M = 4.04$ and $SD = 0.94$; and self-defeating at $M = 3.39$ and $SD = 1.10$ (Leist & Müller, 2013).

For the nonviolent scales, the results of this study match a previous research sample with university students with similar scores that were divided by gender: Physical nonviolence at $M = 3.04_M/3.22_F$ and $SD = 0.39_M/0.34_F$; psychological nonviolence at $M =$

3.20_M/3.23_F and $SD = 0.47_M/0.41_F$; helping-empathy at $M = 3.28_M/3.34_F$ and $SD = 0.47_M/0.47_F$; *satyagraha* (“search for wisdom”) at $M = 3.21_M/3.16_F$ and $SD = 0.34_M/0.33_F$; and *tapasya* (“self-suffering”) at $M = 3.13_M/3.03_F$ and $SD = 0.54_M/0.54_F$ (Ashraf & Fatima, 2014).

For the prejudice-related scales, the results are comparable to other studies conducted using these particular measures. In regards to the SDO₇ results, the averages are similar to another study with college students using this particular measure: Dominance at $M = 2.87$ and $SD = 1.04$; and anti-egalitarianism at $M = 2.59$ and $SD = 1.02$ (Stanley et al., 2017). The averages of the M-GUDS for this study are comparable to another study with college students using this same measure: Diversity of contact at $M = 4.71$ and $SD = 0.84$; relativistic appreciation (“impact of diversity on self-understanding”) at $M = 4.78$ and $SD = 0.70$; and comfort with differences at $M = 4.76$ and $SD = 0.84$ (Kegal & DeBlare, 2014).

Table 1

Means, Standard Deviations, and Cronbach Alphas (N = 126)

Variable	<i>M</i>	<i>SD</i>	Scale Range	<i>Cronbach's Alpha</i>
<i>Humor</i>				
Affiliative Humor	5.57	2.06	1-7	.79
Self-Enhancing Humor	4.62	2.58	1-7	.71
Aggressive Humor	3.34	2.90	1-7	.63
Self-Defeating Humor	3.57	3.50	1-7	.81
<i>Nonviolence Scales</i>				

PhysNonviolence	3.01	.79	1-4	.85
PsychNonviolence	3.20	.61	1-4	.83
Helping-Empathy	3.19	.51	1-4	.64
<i>Satyagraha</i>	3.25	.48	1-4	.72
<i>Tapasya</i>	2.93	.71	1-4	.78
<i>Prejudice-Related</i>				
<i>Scales</i>				
Dominance	2.84	3.50	1-7	.79
AntiEgalitarianism	2.40	2.70	1-7	.86
DiversityOfContact	4.11	1.66	1-6	.71
RelativisticAppreciation	4.69	1.10	1-6	.75
ComfortWithDifferences	4.58	1.61	1-6	.74

Correlations

Pearson correlations were conducted for each humor style, all nonviolent variables, both social dominance orientation subscales, and all universality-diversity subscales. The humor styles have been shown to be significantly correlated with many of the nonviolent variables in this study. Affiliative humor has significant positive correlations with Helping-Empathy ($r = .36, p < .01$), *satyagraha* (“search for wisdom”) ($r = .36, p < .01$), and *tapasya* (“self-suffering”) ($r = .26, p < .01$). Self-enhancing humor has significant positive correlations with *satyagraha* ($r = .22, p < .05$). Aggressive humor has significant negative correlations with all nonviolent variables, with the highest being psychological nonviolence ($r = -.60, p < .01$). Self-defeating humor did not have any significant correlations with the other nonviolent variables.

2. Self-EnhanceHumor	.37**	—							
3. AggressiveHumor	.03	.03	—						
4. Self-DefeatHumor	-.02	.07	.29**	—					
5. PhysNonviolence	.11	-.04	-.51**	-.05	—				
6. PsychNonviolence	.15	.10	-.60**	-.17	.79**	—			
7. Helping-Empathy	.36**	.17	-.24**	-.02	.35**	.46**	—		
8. Satyagraha	.36**	.22*	-.37**	-.13	.35**	.50**	.54**	—	
9. Tapasya	.26**	-.04	-.20*	.12	.31**	.31**	.37**	.23**	—

Note. PhysNonviolence = Physical Nonviolence, PsychNonviolence = Psychological Nonviolence

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

* Correlation is significant at the 0.05 level (2-tailed).

Table 3

Summary of Correlations for the Four Humor Styles and Prejudice-Related Variables

Variable	1	2	3	4	5	6	7	8	9
1. Affiliative^	—								
2. Self-Enhancing^	.37**	—							
3. Aggressive^	.03	.03	—						
4. Self-Defeating^	-.02	.07	.29**	—					
5. Dominance	-.11	-.14	.30**	.07	—				
6. AntiEgal.	-.13	-.23**	.34**	.24**	.58**	—			
7. DivOfContact	.02	.20*	-.28**	-.09	-.16	-.14	—		
8. Rel. Appr.	.20*	.30**	-.22*	-.10	-.23*	-.40**	.50**	—	
9. ComfortWithDiff	.38**	.09	-.25**	-.20*	-.30**	-.29**	.10	.25**	—

Note. ^ = Type of Humor, AntiEgal. = AntiEgalitarianism, DivOfContact = Diversity of Contact, Rel. Appr. = Relativistic Appreciation, ComfortWithDiff = Comfort With Differences

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

* Correlation is significant at the 0.05 level (2-tailed).

Table 4*Summary of Correlations for Nonviolent Variables and Prejudice-Related Variables*

Variable	1	2	3	4	5	6	7	8	9	10
1. PhysNV	—									
2. PsychNV	.79**	—								
3. Help-Em.	.35**	.46**	—							
4. <i>Satya</i> .	.35**	.50**	.54**	—						
5. <i>Tapas</i> .	.31**	.32**	.37**	.23**	—					
6. Dom.	-.40**	-.44**	-.17	-.14	-.23*	—				
7. AntiEgal.	-.24**	-.43**	-.25**	-.31**	-.07	.58**	—			
8. DivCon.	.19*	.26**	.27**	.21*	.18*	-.16	-.14	—		
9. RelApp.	.23**	.33**	.39**	.44**	.07	-.23*	-.40**	.50**	—	
10. C. Diff.	.29**	.36**	.40**	.43**	.29**	-.30**	-.29**	.10	.25**	—

Note. PhysNV = Physical Nonviolence, PsychNV = Psychological Nonviolence, Help-Em. = Helping-Empathy, *Satya*. = *Satyagraha*, *Tapas*. = *Tapasya*, Dom. = Dominance, AntiEgal. = AntiEgalitarianism, DivCon. = Diversity of Contact, RelApp. = Relativistic Appreciation, C. Diff. = Comfort With Differences

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

* Correlation is significant at the 0.05 level (2-tailed).

Gender Differences by Humor Style

A t-test for independent means was conducted to determine if gender had a significant impact on any humor style being used. Using a .05 significance level, it was determined that there was no significant gender differences between the four humor styles.

Ethnic Differences by Humor Style

A one-way between subjects analysis of variance was conducted to determine if ethnicity had a significant impact on any humor style being used. Hispanic, Asian and Other Ethnicities were combined into one group (“Other”), due to a low number of participants. Results showed that self-defeating humor was significantly different when used between the different ethnic groups, $F(2, 123) = 4.61, p < .05$. Results also showed that self-enhancing humor was significantly different when used between the different ethnic groups, $F(2, 123) = 3.42, p < .05$. All other humor styles were not shown to be significantly different when compared by ethnicity. Post hoc comparisons using a Bonferroni test showed some pairwise comparisons. White participants ($M = 30.49, SD = 9.67$) reported using significantly more self-defeating humor than Other Ethnic participants ($M = 23.40, SD = 9.85$) ($p < .05$). White participants ($M = 35.90, SD = 7.51$) reported using significantly less self-enhancing humor than Black participants ($M = 39.82, SD = 6.56$). The number of white participants (62%) holds a majority in the sample over the number of non-white participants (38%). The low number of non-white respondents indicates that these results should be held with great caution. Self-defeating and self-enhancing humor descriptive statistics can be seen in Tables 5-6.

Table 5

Descriptive Statistics of Self-Defeating Humor by Ethnicity

Ethnicity	<i>N</i>	<i>M</i>	<i>SD</i>
White	78	30.49	9.67
Black	33	26.42	9.09

Other	15	23.40	9.85
Total	126	28.58	9.82

Note. Hispanic, Asian, and Other Ethnicities were combined into the “Other” category.

Table 6

Descriptive Statistics of Self-Enhancing Humor by Ethnicity

Ethnicity	<i>N</i>	<i>M</i>	<i>SD</i>
White	78	30.90	7.51
Black	33	39.82	6.56
Other	15	36.47	7.43
Total	130	36.99	7.41

Note. Hispanic, Asian, and Other Ethnicities were combined into the “Other” category.

Multiple Regression Analyses

A set of multiple regression analyses was conducted to determine which nonviolent and prejudice-related variables were best associated with each of the four humor styles. The following factors were used: Physical Nonviolence, Psychological Nonviolence, Helping/Empathy, *Satyagraha* (“search for wisdom”), *Tapasya* (“self-suffering”), Dominance (in relation to other groups of people), Anti-Egalitarianism (in relation to other groups of people), Diversity of Contact, Relativistic Appreciation (“impact of diversity on self-understanding and personal growth”), and Comfort with Differences. After an initial regression test with all humor styles, it was noticed that the

Psychological Nonviolence variable had high collinearity statistics (Tolerance = 0.27, VIF = 3.68). This variable was removed, and the multiple regression tests were redone.

Affiliative humor.

The results of affiliative humor when compared to this set of variables account for 25% of the variance in this particular humor style, $F(9, 116) = 4.22, p < .001$. The variable “Comfort with Differences” was the only significant predictor and accounted for most of the variance (4.8%), $p = .02$. This indicates that individuals that use affiliative humor may be more likely to be comfortable with the differences of others. Multiple regression analysis for affiliative humor can be seen in Table 7.

Table 7

Summary of Multiple Regression Analysis for Predicting Affiliative Humor (N = 126)

Variable	<i>B</i>	<i>SEB</i>	β
PhysicalNonviolence	-0.12	0.09	-0.13
Helping-Empathy	0.52	0.34	0.16
<i>Satyagraha</i>	0.37	0.21	0.19
<i>Tapasya</i>	0.40	0.26	0.14
Dominance	-0.03	0.09	-0.04
AntiEgalitarianism	0.05	0.09	0.07
DiversityOfContact	-0.22	0.16	-0.13
RelativisticAppreciation	0.21	0.21	0.11
ComfortWithDifferences	0.36	0.16	0.22*

Note. $R^2 = 0.25$; adjusted $R^2 = 0.19$

* $p < .05$

Self-Enhancing humor.

The results of self-enhancing humor when compared to this set of variables account for 16% of the variance in this particular humor style, $F(9, 116) = 2.47, p < .05$. The variable “Physical Nonviolence” was the only significant predictor and accounted for most of the variance (4.5%), $p = .04$. This may indicate that individuals that use self-enhancing humor might be less likely to use physical nonviolence. Multiple regression analysis for self-enhancement humor can be seen in Table 8.

Table 8

Summary of Multiple Regression Analysis for Predicting Self-Enhancing Humor (N = 126)

Variable	<i>B</i>	<i>SE B</i>	β
PhysicalNonviolence	-0.20	0.10	-0.21*
Helping-Empathy	0.26	0.36	0.08
<i>Satyagraha</i>	0.30	0.23	0.15
<i>Tapasya</i>	-0.25	0.28	-0.09
Dominance	-0.10	0.09	-0.12
AntiEgalitarianism	-0.07	0.09	-0.09
DiversityOfContact	0.16	0.17	0.09
RelativisticAppreciation	0.32	0.23	0.16
ComfortWithDifferences	-0.05	0.17	-0.03

Note. $R^2 = 0.16$; adjusted $R^2 = 0.10$

* $p < .05$

Aggressive humor.

The results of aggressive humor when compared to this set of variables account for 37% of the variance in this particular humor style, $F(9, 116) = 7.54, p < .001$. The variable "Physical Nonviolence" accounted for most of the variance (16%), $p < .001$. This indicated that individuals that use aggressive humor may be more likely to use physical forms of violence. Multiple regression analysis for aggressive humor can be seen in Table 9.

Table 9

Summary of Multiple Regression Analysis for Predicting Aggressive Humor (N = 126)

Variable	<i>B</i>	<i>SE B</i>	β
PhysicalNonviolence	-0.37	0.08	-0.40**
Helping-Empathy	0.24	0.31	0.08
<i>Satyagraha</i>	-0.39	0.19	-0.20*
<i>Tapasya</i>	-0.02	0.23	-0.01
Dominance	-0.01	0.08	-0.02
AntiEgalitarianism	0.18	0.08	0.23*
DiversityOfContact	-0.35	0.14	-0.21*
RelativisticAppreciation	0.26	0.19	0.13
ComfortWithDifferences	-0.05	0.14	-0.03

Note. $R^2 = 0.37$; adjusted $R^2 = 0.32$

** $p < .001$

* $p < .05$

Self-Defeating humor.

The results of self-defeating humor when compared to this set of variables account for 13% of the variance in this particular humor style, $F(9, 116) = 1.89, p = .06$. Anti-Egalitarianism accounted for most of the variance (6.8%), $p < .05$. This indicates that individuals that use self-defeating humor may be more likely to prefer a society where hierarchical groups are unequal. Multiple regression analysis for self-defeating humor can be seen in Table 10.

Table 10

Summary of Multiple Regression Analysis for Predicting Self-Defeating Humor (N = 126)

Variable	<i>B</i>	<i>SE B</i>	β
PhysicalNonviolence	-0.03	0.13	-0.02
Helping-Empathy	0.41	0.49	0.10
<i>Satyagraha</i>	-0.16	0.31	-0.06
<i>Tapasya</i>	0.66	0.37	0.18
Dominance	-0.11	0.12	-0.10
AntiEgalitarianism	0.27	0.12	0.26*
DiversityOfContact	-0.28	0.23	-0.13
RelativisticAppreciation	0.22	0.31	0.08
ComfortWithDifferences	-0.48	0.23	-0.22*

Note. $R^2 = 0.13$; adjusted $R^2 = 0.06$

* $p < .05$

Discussion

The purpose of this study was to explore the role that humor may play in nonviolence and prejudice. The results of this study are comparable with the current literature on humor, nonviolence, and prejudice. Affiliative humor was shown to be positively associated with Comfort with Differences. This result corroborates the work by Caird and Martin (2014) on the benefit that affiliative humor can have in dating relationships. In addition to this, it supports Martin's overall definition of affiliative humor as being a humor that enhances a person's relationship with other people. Although not statistically significant in this study, the variables of *satyagraha* ("search for wisdom") ($p = .08$) and Helping-Empathy ($p = .13$) had a positive trend in this analysis in relationship to affiliative humor. This trend suggests an individual who uses affiliative humor more frequently may be able to seek truth with objectivity, although this positive trend should be observed with caution.

Self-Enhancing humor was shown to be associated negatively with Physical Nonviolence. This result does not match the predictions of this study. This result suggests that individuals that use self-enhancing humor may use this humor style as a coping mechanism after physical violence takes place in order to lower their stress. This result may also suggest that there is an extraneous variable that was not observed in this study (e.g., stress, personality, individual differences, and so on). Although not statistically significant, self-enhancing humor was also shown to have a positive trend with Relativistic Appreciation ($p = .16$). As both variables are similar in definition (the variables are focused on the self), this trend makes sense when considering the literature. Looking back at the research, this result also suggests that an individual who uses more

self-enhancing humor could show less dogmatism (intolerance of other beliefs) as well as less prejudice against other groups of people (Miville et al., 1999; Anderson & Côté, 1966; Kirtley & Harkless, 1969).

Aggressive humor was shown to be negatively correlated with Physical Nonviolence and Comfort with Differences. This result makes sense as aggressive humor can be focused on terrorizing a target, which may include disparaging an individual prior to any physical violence. The literature highlights disparaging (or aggressive) humor as an indirect way of keeping targeted disadvantaged groups in their place (Hodson & MacInnis, 2016). *Satyagraha* (“search for wisdom”) and Anti-Egalitarianism were also shown to be negatively associated with aggressive humor. These results suggest those that use more aggressive types of humor are less likely to seek truth, even if it would mean conceding to an opponent’s point of view. In addition, the close nature of Anti-Egalitarianism matches the dispiriting nature of aggressive humor, which can be used to keep societal groups unequal.

Self-Defeating humor was shown to be positively associated with Anti-Egalitarianism. A result that may indicate that users of self-defeating humor are satisfied with groups being unequal, possibly to ensure the safety or happiness of another individual. Self-defeating humor was also shown to have a negative association with Comfort with Differences. This result supports the suggestion that individuals engaging in more frequent displays of self-defeating humor will find it more difficult to have contact with other diverse cultures. Another explanation for this trend could be explained by participants already experiencing depressive symptoms, which may have made it difficult to agree to participate in cultural activities (a key component of the subscale). In

addition to any depressive symptoms, low self-esteem may have contributed to a hesitancy to have contact with different cultures. In this sense, the research about the negative relationship of self-defeating humor and low self-esteem by Vaughan, Zeigler-Hill, and Arnau (2014) is supported. Overall, this trend strongly suggests that the use of self-defeating humor can be an indicator of an individual's reluctance to be exposed to different cultures. Despite these findings, self-defeating humor had the lowest variance (13%) of the four humor styles when compared to the target variables. These findings should be used with caution.

Although gender and ethnic differences were not the focus of this study, these were investigated to observe any significant impact they had on each humor style. In this study, there was no significant result in terms of gender differences in each humor style. This result might be indicative of a low number of participants. Self-defeating humor was shown to be significantly different between the different ethnic groups, and showed some significant results using a post hoc test. These results showed White participants were more likely to use self-defeating humor when compared to Black participants and Other Ethnic participants. White participants were also shown to use less self-enhancing humor than Black participants.

Limitations and Future Directions

One major limitation of this study is a shared barrier to many similar studies. This barrier would be in reference to the demographics of the sample. This study was primarily comprised of young, white, female undergraduate psychology students. This homogeneous population may have skewed the results of the study. For example, there is strong research in the field of psychology that show women are more likely than men to

experience depression (Albert, 2015). As stated in the discussion, female participants with depression may have been less likely to participate in cultural or social activities presented in the Comfort with Differences subscale. This problem can be addressed in future research by controlling for participants with depression, possibly selecting participants with mild or moderate degree of depressive symptoms. Additionally, future research can target a more ethnically diverse population to explore the significantly different result of self-defeating humor.

Limitations within the measures also exist in this study. As shown in Table 1, the Helping-Empathy subscale and Aggressive Humor subscales were shown to have a *Cronbach's alpha* in the questionable range. The Humor Styles Questionnaire and the Teenage Nonviolent Test were chosen for their good psychometric properties. However, the same study could be conducted with the addition of more psychometrically sound measure related to an individual's empathy and reaction toward the use of aggressive humor.

Another limitation would be the small sample size ($N = 126$). Using the program GPower, an analysis was conducted to determine the appropriate amount of participants. Before data collection commenced, an *a priori* was conducted with 6 predictors, however, it was determined that 10 predictors would have been more accurate. The *a priori* test with 10 predictors revealed a sample size of 166 participants would have been more ideal for this study. Results in this study have the potential to become more significant by increasing the sample size.

Overall, a future study would have a much larger sample, with a more diverse population. The study could use scales to help control extraneous variables like

depression or anxiety. Future research can use different humor interpretations to observe any similarities or differences with the results of this study. An experimental study may compare participants with (inherent or learned) knowledge about the different humor styles and their everyday use with participants that have little or no knowledge of the study of humor. Additionally, the participants can complete prejudice-related and nonviolent measures to observe any additional benefits humor can elicit.

Theoretical Implications

Humor has been a long-standing agent of social, political, and intrapersonal change. Socially, humor has provided a way for people to communicate with each other to strengthen or weaken their own relationships with one another. Politically, humor has been used as a subtle or overt source of change to the current established societal paradigm. In the realm of the intrapersonal, humor has been used to help an individual with stress and other unpleasant emotions (Cheung & Yue, 2012). While this study has limitations, the results of this study show some support for the establishment of a more concentrated effort of using humor in a clinical or community-based setting. While the work by Thomas et al. (2015) has already suggested the benefits of humor to a client-therapist relationship, this study provides additional empirical evidence to support this claim. A college campus could be considered by some to be a hub of sorts for intellectual, political, and social change on a domestic and international level. This study supports the idea to increase education into the use of humor as a way to improve relationships with diverse populations. In this way, humor can be used to reduce prejudice in society. In addition to this idea, this study should show some evidence to support the increased study of humor, based on the potential use as a way to promote nonviolent ideals.

Conclusion

This study was conducted as an exploration into the benefits of positive humor as a potential agent of deterrence to prejudice and violence. This broad study demonstrated some tentative trends and insight into the relationship between humor, nonviolence, and prejudice. Individuals shown to use more affiliative humor could be seen as having a high likelihood of being more comfortable with relating to a diverse groups of people. Additionally, users of affiliative humor could be seen as wisdom seekers, or individuals that might change their own moral stances to be more aligned with truth. The use of self-enhancing humor shows that it tends to be used when a person is under great stress, due to violent actions. Self-enhancing humor also could allow an individual to further appreciate the role diversity can play on self-understanding, as well as being a way to negate biased, dogmatic views about a particular group of people. The use of aggressive humor solidified our current evidence about how it can be used to inflict physical violence, ultimately perpetuating a cycle of prejudice. The use of self-defeating humor demonstrated how it could be used to create a self-induced barrier to positive relations between other diverse groups of people. People that use self-defeating humor might be less comfortable around other diverse populations. In addition to this, they may also be satisfied with a power hierarchy that identifies groups that hold most of the power over groups with little to no power.

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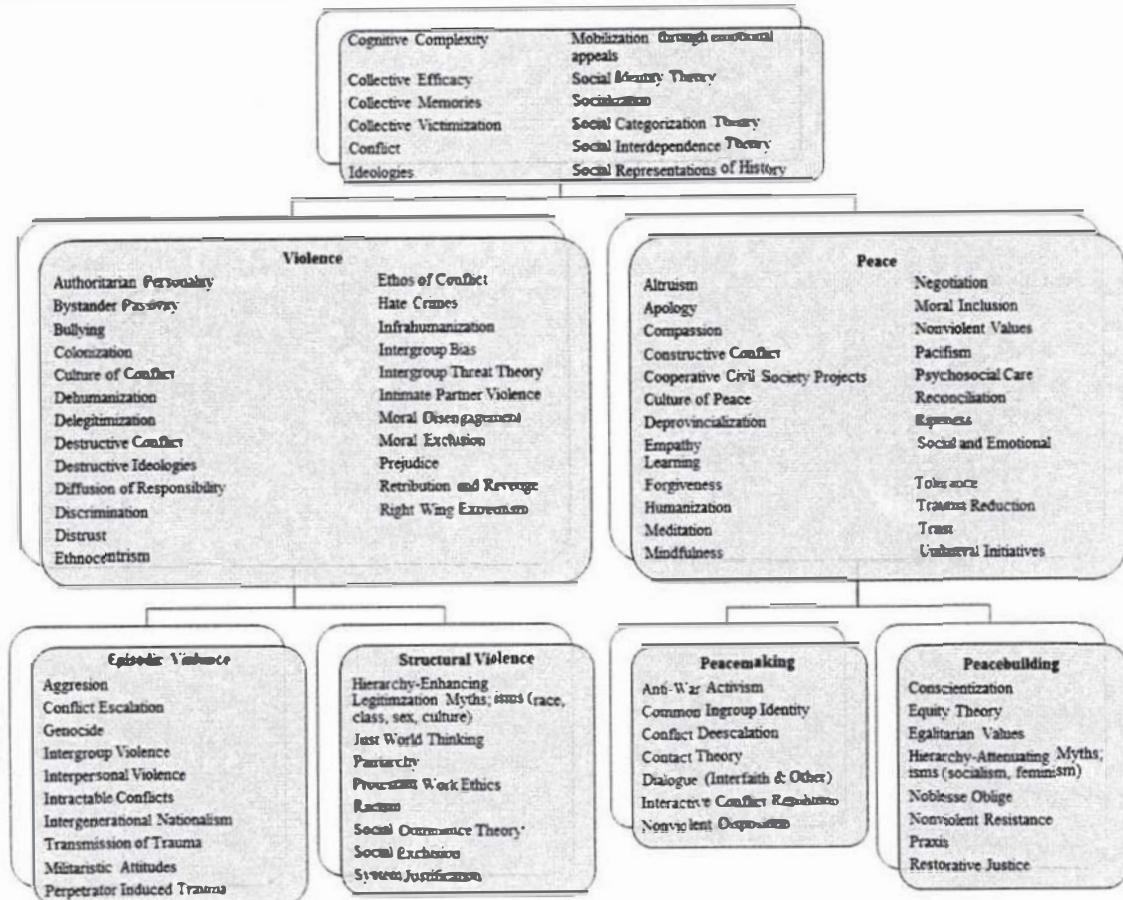
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Appendices

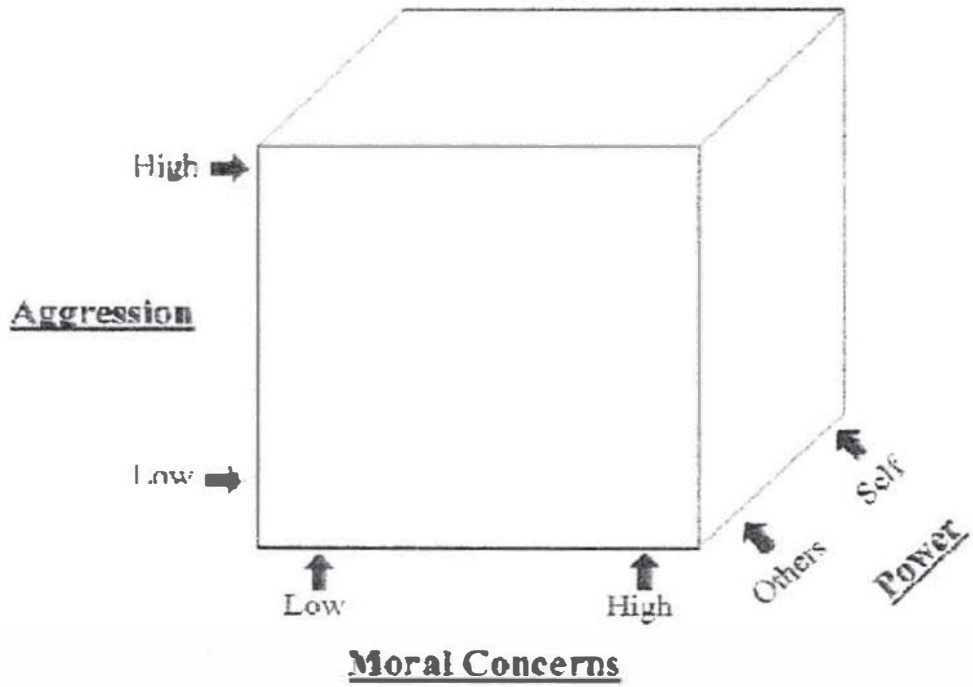
Appendix A.

Graphic of Theories in Peace Psychology



Appendix B.

“A Three Dimensional View of Nonviolence” (Kool, 1993)



Appendix C.

Demographic Questionnaire.

Please answer each question below. Some items require a written response others require you to select one of the options provided.

1. Enter your age in years. (Written Response)
2. What is your gender? Male, Female.
3. What is your racial background? White, Black, Hispanic, Asian, Other (Written Response).
4. What is your year in school? Freshman, Sophomore, Junior, Senior, Other (Written Response).

Appendix D.**Humor Styles Questionnaire (HSQ).**

People experience and express humor in many different ways. Below is a list of statements describing different ways in which humor might be experienced. Please read each statement carefully, and indicate the degree to which you agree or disagree with it.

Please respond as honestly and objectively as you can.

Totally Disagree	Moderately Disagree	Slightly Disagree	Neither Disagree nor Agree	Slightly Agree	Moderately Agree	Totally Agree
1	2	3	4	5	6	7

1. I usually don't laugh or joke around much with other people.
2. If I am feeling depressed, I can usually cheer myself up with humor.
3. If someone makes a mistake, I will often tease them about it.
4. I let people laugh at me or make fun at my expense more than I should.
5. I don't have to work very hard at making other people laugh -- I seem to be a naturally humorous person.
6. Even when I'm by myself, I'm often amused by the absurdities of life.
7. People are never offended or hurt by my sense of humor.
8. I will often get carried away in putting myself down if it makes my family or friends laugh.
9. I rarely make other people laugh by telling funny stories about myself.
10. If I am feeling upset or unhappy I usually try to think of something funny about the situation to make myself feel better.

11. When telling jokes or saying funny things, I am usually not very concerned about how other people are taking it.
12. I often try to make people like or accept me more by saying something funny about my own weaknesses, blunders, or faults.
13. I laugh and joke a lot with my friends.
14. My humorous outlook on life keeps me from getting overly upset or depressed about things.
15. I do not like it when people use humor as a way of criticizing or putting someone down.
16. I don't often say funny things to put myself down.
17. I usually don't like to tell jokes or amuse people.
18. If I'm by myself and I'm feeling unhappy, I make an effort to think of something funny to cheer myself up.
19. Sometimes I think of something that is so funny that I can't stop myself from saying it, even if it is not appropriate for the situation.
20. I often go overboard in putting myself down when I am making jokes or trying to be funny.
21. I enjoy making people laugh.
22. If I am feeling sad or upset, I usually lose my sense of humor.
23. I never participate in laughing at others even if all my friends are doing it.
24. When I am with friends or family, I often seem to be the one that other people make fun of or joke about.
25. I don't often joke around with my friends.

26. It is my experience that thinking about some amusing aspect of a situation is often a very effective way of coping with problems.

27. If I don't like someone, I often use humor or teasing to put them down.

28. If I am having problems or feeling unhappy, I often cover it up by joking around, so that even my closest friends don't know how I really feel.

29. I usually can't think of witty things to say when I'm with other people.

30. I don't need to be with other people to feel amused -- I can usually find things to laugh about even when I'm by myself.

31. Even if something is really funny to me, I will not laugh or joke about it if someone will be offended.

32. Letting others laugh at me is my way of keeping my friends and family in good spirits.

Appendix E.**Teenage Nonviolence Test (TNT).**

Please read each statement and decide whether it is true or not for you. Choose the response which best describes how you feel about the statement.

Definitely not true for me	Usually not true for me	Usually true for me	Definitely true for me
1	2	3	4

1. Reasoning helps me avoid fights.
2. I am open minded.
3. When someone is rude to me, I am rude back.
4. If people talk the talk, they should walk the walk.
5. If someone insulted me in front of my friends, I would smack them.
6. Yelling at someone makes them understand me.
7. I'll argue for what I believe despite what others say.
8. Some people respect me because they fear me.
9. If someone dropped their books, I'd help them pick them up.
10. Life is what you learn from it.
11. I'd give the person in front of me my extra change if they didn't have enough for lunch.
12. I don't get mad, I get even.

13. I try to tell people when they do a good job.
14. Sometimes I make fun of others to their face.
15. I try to learn from others mistakes.
16. I like helping new students find their classes.
17. Everyone has the right to injure another to protect their property.
18. If someone got in my face, I'd push them away.
19. I can scare people into doing things for me.
20. I would let my friend buy the last shirt in a store even if I wanted it a lot.
21. When I am arguing with someone, I always try to see their side of it.
22. I like the look of defeat on people's faces when I beat them in competition.
23. I often do things without having a good reason.
24. Violence on television bothers me.
25. I don't like to make fun of people.
26. I won't fight if people call me names.
27. I attempt to learn from all my experiences.
28. If someone shoves me in the hall, I would just keep walking.
29. I often call people names when they make me angry.
30. I try to do what I say I am going to do.

31. I have been known to pick fights.
32. I would give up my seat on the bus for someone else.
33. I don't pay attention to people with different opinions.
34. I humiliate people who make me feel bad.
35. I often think about developing the best plan for the future.
36. If someone cuts in front of me in the cafeteria, I want to shove them out of line.
37. My actions can influence others.
38. When someone calls me a name, I ignore it.
39. I like to laugh when others make mistakes.
40. If someone pushes me, I push them back.
41. I sometimes bring weapons to school.
42. I try to make decisions by looking at all the available information.
43. It is ok to carry weapons on the street.
44. If someone spit on me, I would hit them.
45. If there was only one dessert left, I would let my friend eat it even if I really wanted it.
46. I don't like to watch people fight.
47. It is often necessary to use violence to prevent violence.
48. If someone disagrees with me, I tell them they are stupid.

49. I enjoy saying things that upset my teachers.

50. Starting a nasty rumor is a good way to get back at someone.

51. I'd give up my coat if a friend was cold.

52. If I can find out why people are arguing, I can help them solve their problem.

53. Sometimes people get me to fight by teasing me.

54. If my friend and I both wanted the same pair of shoes in a store, I would let them buy it and do without.

55. I tease people I don't like.

Appendix F.

Miville-Guzman Universality Scale- Shortened Version (M-GUDS-S).

The following items are statements using several terms that are defined below for you.

Please refer to these definitions when answering these questions.

Culture refers to the beliefs, values, traditions, ways of behaving, and the language of any social group. A social group may be racial, ethnic, religious, etc.

Race or racial background refers to a sub-group of people possessing common physical or genetic characteristics. Examples include White, Black, American Indian, etc.

Ethnicity or ethnic group refers to a specific social group sharing a unique cultural heritage (e.g., customs, beliefs, language, etc.). Two people can be of the same race (i.e., White), but from different ethnic groups (e.g., Irish-American, Italian-American, etc.).

Country refers to groups that have been politically defined; people from these groups belong to the same government (e.g., France, Ethiopia, United States). People of different races (White, Black, Asian) or ethnicities (Italian, Japanese) can be from the same country (United States).

Please indicate how descriptive each statement is of you.

Strongly Disagree	Disagree	Disagree a Little Bit	Agree a Little Bit	Agree	Strongly Agree
1	2	3	4	5	6

1. I would like to join an organization that emphasizes getting to know people from different countries.

2. Persons with disabilities can teach me things I could not learn elsewhere.

3. Getting to know someone of another race is generally an uncomfortable experience for me.
4. I would like to go to dances that feature music from other countries.
5. I can best understand someone after I get to know how he/she is both similar to and different from me.
6. I am only at ease with people of my race.
7. I often listen to music of other cultures.
8. Knowing how a person differs from me greatly enhances our friendship.
9. It's really hard for me to feel close to a person from another race.
10. I am interested in learning about many cultures that have existed in this world.
11. In getting to know someone, I like knowing both how he/she differs from me and is similar to me.
12. It is very important that a friend agrees with me on most issues.
13. I attend events where I might get to know people from different racial backgrounds.
14. Knowing about the different experiences of other people helps me understand my own problems better.
15. I often feel irritated by persons of a different race.

Appendix G.**Social Dominance Orientation (SDO₇).**

Instructions: Show how much you favor or oppose each idea below by selecting the best response. You can work quickly; your first feeling is generally best.

Strongly	Somewhat	Slightly	Neutral	Slightly	Somewhat	Strongly
Oppose	Oppose	Oppose		Favor	Favor	Favor
1	2	3	4	5	6	7

1. Some groups of people must be kept in their place.
2. It's probably a good thing that certain groups are at the top and other groups are at the bottom.
3. An ideal society requires some groups to be on top and others to be on the bottom.
4. Some groups of people are simply inferior to other groups.
5. Groups at the bottom are just as deserving as groups at the top.
6. No one group should dominate society.
7. Groups at the bottom should not have to stay in their place.
8. Group dominance is a poor principle.
9. We should not push for group equality.
10. We shouldn't try to guarantee that every group has the same quality of life.
11. It is unjust to try to make groups equal.
12. Group equality should not be our primary goal.

13. We should work to give all groups an equal chance to succeed.
14. We should do what we can to equalize conditions for different groups.
15. No matter how much effort it takes, we ought to strive to ensure that all groups have the same chance in life.
16. Group equality should be our ideal.

Appendix H.**Informed Consent Form.****Informed Consent**

You are invited to participate in a research study conducted by Ethan Radatz and Dr. Gruber from the Clinical Psychology Department at Eastern Illinois University.

Your participation in this study is entirely voluntary. If you volunteer to be in this study, you may withdraw at any time without consequences of any kind or loss of benefits or services to which you are otherwise entitled. There is no penalty if you withdraw from the study and you will not lose any benefits to which you are otherwise entitled. Please ask questions about anything you do not understand, before deciding whether or not to participate.

In this study, you will be asked to answer questions about humor, prejudice, and nonviolence. This study should take roughly 1 hour of your time, and your participation will be compensated with course credit. Your answers will be kept confidential, anonymous, and the information will be kept secure.

Should this survey be the cause of any stress, please contact the resources provided.

If you have any questions or concerns about the treatment of human participants in this study, you may call or write:

Institutional Review Board
Eastern Illinois University
600 Lincoln Ave.
Charleston, IL 61920
Telephone: (217) 581-8576
E-mail: eiuirb@www.eiu.edu

You will be given the opportunity to discuss any questions about your rights as a research subject with a member of the IRB. The IRB is an independent committee composed of members of the University community, as well as lay members of the community not connected with EIU. The IRB has reviewed and approved this study.

Resources:

EIU Counseling Center (Human Services Building): 217-581-3413

Crisis Services: 1-866-567-2400

LifeLinks (750 Broadway Avenue East, Mattoon, IL): 217-238-5700

For any further questions regarding this survey, please email eeradatz@eiu.edu.