

October 2021

The Dual Process Model of National Identification: Harmonious and Dangerous Worldviews as Antecedents of National Attachment and Glorification

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THE DUAL PROCESS MODEL OF NATIONAL IDENTIFICATION: HARMONIOUS
AND DANGEROUS WORLDVIEWS AS ANTECEDENTS OF NATIONAL
ATTACHMENT AND GLORIFICATION

A Thesis Presented

by

STYLIANOS SYROPOULOS

Submitted to the Graduate School of the University of Massachusetts Amherst in partial
fulfillment of the requirements for the degree of

MASTER OF SCIENCE

September 2021

Psychology

Psychology of Peace and Violence Program

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ABSTRACT

THE DUAL PROCESS MODEL OF NATIONAL IDENTIFICATION: HARMONIOUS AND DANGEROUS WORLDVIEWS AS ANTECEDENTS OF NATIONAL ATTACHMENT AND GLORIFICATION

SEPTEMBER 2021

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Worldviews can shape the way in which we perceive the world. They can also shape the way in which we identify with our ingroup. Conceptualizing national identification as national attachment and glorification, four studies (total N = 1795) tested the association between endorsement of a harmonious or a dangerous worldview and national identification. Study 1 established the harmonious worldview and refined the dangerous worldview scale. Study 2 examined these relationships correlationally, and highlighted the prejudicial ideologies of right wing authoritarianism (RWA) and social dominance orientation (SDO) as mediators to this association. Study 3 examined this relationship longitudinally, across the span of two months. Study 4 successfully manipulated dangerous but not harmonious worldviews, partially establishing a cause-and-effect relationship between worldviews and national identification. A dangerous worldview predicted increased attachment and glorification via increased RWA and

SDO. Contrary to our expectation, a harmonious worldview predicted decreased attachment and glorification via increased RWA and SDO. These effects remained significant two months later, and when controlling for other key worldviews such as belief in a competitive world. Crucially, for liberals, but not moderates or conservatives, a harmonious worldview predicted increased attachment as well as decreased glorification.

Keywords: worldviews, national identification, RWA, SDO, positive and negative peace

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CHAPTER 1

INTRODUCTION

Despite the global decrease in violence (Pinker, 2011) the belief that the world is dangerous can exert a powerful influence on our lives (Perry et al., 2013). The current investigation examined how beliefs about the state of the world as dangerous (BDW) or in need of harmony (BHW) influence how, and how strongly, people identify with their ingroup (i.e., mode of ingroup identification and strength of ingroup identification, respectively). Drawing on research on the belief in a dangerous world (e.g., Altemeyer, 1996), and on multidimensional approaches of group identification distinguishing between ingroup attachment and glorification (Roccas et al., 2006), four studies tested if BDW increases glorification but not attachment, whereas BHW increases attachment but not glorification.

Study 1 established the BHW as a worldview reflective of the need to attain positive peace (i.e., the world needing to be more socially just) and as distinct of just and competitive worldviews. It also refined the somewhat outdated measure of BDW to more accurately reflect lack of negative peace (i.e. the world is violent and threatening). Study 2 investigated whether BHW and BDW are associated with attachment and glorification respectively. Study 3 conducted a longitudinal investigation of this phenomenon. Study 4 experimentally manipulated worldviews, to establish a cause-and-effect relationship between the two worldviews and the two modes of national identification. Studies 2-4 examined two ideologies of outgroup prejudice and support for intergroup hierarchies (i.e., right-wing authoritarianism and social dominance orientation; Sibley & Duckitt, 2008), as mechanisms underlying the link between worldview (BHW and BDW) and

national identification (attachment and glorification). Across our studies the expectation that BHW would lead to more constructive national identification for liberals but not conservatives, was also considered, as liberals are motivated by openness to change, less justification of inequality, and not by a need for certainty and threat aversion (which are core motivators for conservatives; Jost et al., 2003).

Besides contributing to the literatures of ingroup identification, ideology, and worldviews, this research also established BHW as a novel worldview distinct from BDW and BCW, derived from the theory of positive and negative peace (Galtung, 1969). Through this investigation we introduced the *dual-process model of national identification*. This framework can explain how the belief in a harmonious (rather than dangerous) world can make the world not just *seem* safe, but make it so, by facilitating constructive intergroup processes through increasing attachment and decreasing glorification. Conversely, the belief in a dangerous (rather than harmonious) world can make the world not just *seem* less safe, but make it actually less safe, by facilitating destructive intergroup processes through increasing glorification.

1.1 Modes of National Identification

Multiple approaches examining national identification exist. Horizontal and vertical individualism and collectivism (Triandis & Gelfand, 1998), constructive and blind patriotism (Schatz et al., 1999), patriotism and nationalism (Kosterman & Feshbach, 1989), are featured prominently in psychological research. These approaches were reviewed, summarized, and included in a singular framework by Roccas and colleagues (2006), which brought about a more parsimonious and encompassing model, that adheres to the basic principles of Social Identity Theory (Tajfel, 1979). This model

has two components: *Attachment* and *Glorification*. Attachment is the product of: (1) *importance* (how much I view the group as part of who I am), and (2) *commitment* (how much I want to benefit the group). Glorification is comprised by: (1) *superiority* (how much I view my group as superior to other groups), and (2) *deference* (how much I honor, revere, and submit to the group's norms, symbols, and leaders).

Despite producing a parsimonious model that encompasses previous findings, national attachment and glorification have been utilized mainly as constructs that can explain outgroup prejudice, discrimination and hostilities. Consequently, most investigations have focused on how high or low glorifiers, or individuals high or low on attachment (as well as their interaction), perceive outgroups or different international conflict scenarios. Extant research has highlighted that glorification moderately to strongly predicts a wide range of destructive intergroup and intragroup processes. In detail, glorification is associated with higher demands for retributive justice (Selvanathan & Leidner, 2020), punitiveness, and defense reactivity (Berndsen et al., 2018; Klar & Baram, 2016; Leidner et al., 2018; Li et al., 2018), increased anti-immigration attitudes (Kende et al., 2019; Steele et al., 2015), greater inclination to enact future violence against an enemy, as well as decreased intentions to reconcile (Li et al., 2016; Rovenpor et al., 2016; Rovenpor et al., 2019). Other negative outcomes include moral disengagement (Leidner et al., 2010; Leidner & Castano, 2012), and weakened support for genocide interventions (Leidner, 2015).

Thus, when one considers these findings, two things are made clear: First, and without a doubt, it is evident that glorification facilitates the construction and maintenance of intergroup processes that perpetuate conflict. Second, research primarily

utilizes attachment and glorification as predictors of intergroup attitudes, without paying attention to what actually gives rise to either attachment or glorification, despite extant work highlighting that one mode of identification (glorification) usually resorts to more destructive, and the other (attachment) to more constructive outcomes.

Rather than employing a similar approach as extant research, for which attachment and glorification act as predictors of different intergroup level attitudes, the focus of the current investigation is instead on pinpointing the specific antecedents of attachment and glorification. Understanding what gives rise to a more constructive and less biased form of national identification (i.e. attachment) rather than blindly following a country's leaders (i.e. glorification), has its own intrinsic value. First, it can further extend major social psychological theories such as Social Identity Theory, by illuminating on what drives the form and intensity of national identification. Second, it can shed light on how attachment and glorification are distinct constructs, despite their major overlap, as different worldviews might give rise to one form of identification and not the other. Third, it can highlight potential avenues that future interventions can harness to promote a more constructive form of national identification, ultimately reducing intergroup conflict and prejudice. Fourth, two principal components of peace (negative and positive peace) will be adapted as individual differences measures that are psychometrically valid and reliable, that will allow for researchers to test how and why people perceive the world as a place where harmony can be achieved (i.e., imbued with positive peace) or dangerous (i.e., characterized by negative peace).

1.2 Positive and Negative Peace

The progenitor of peace research, Dr. Johan Galtung, revolutionized our understanding of peace when he characterized peaceful societies as the outcome of two separate types of peace (1969). The first component of peace, he argued, is negative peace, which is a derivative of the absence of conflict and violence between groups (what he called direct violence, Galtung, 1969). The second component, which he coined as positive peace, is the derivative of a harmonious, socially just, and equal society, where structural violence (i.e., institutional and indirect violence) is no longer present (Galtung, 1969). More recently, peace research, has highlighted two primary findings. Peaceful societies (i.e. those who define themselves as in pursuit of peace or of a peaceful character) are also more likely to eventually engage in sustainable peace efforts (Fry, 2012, 2006). Moreover, negative peace is “favored” by scholars, as most peace researchers tend to focus on violence and conflict rather than the study of positive peace (Coleman, 2012; Coleman & Deutsch, 2012; Diehl, 2019; Leidner et al., 2013; Goertz et al., 2016).

One way this gap can be addressed is through the study of individual differences about beliefs relevant to positive and negative peace. One possible operationalization, and the one that this line of research will pursue, is through the lens of worldviews. Specifically, we adapted the dangerous worldview as a view of the world characterized by (the absence of) negative peace. Further, we constructed a novel worldview, the belief in a harmonious world, which covered the aspect of positive peace. In turn, we hypothesize that these worldviews will uniquely lead to either more destructive intergroup processes (in the case of BDW) or more constructive ones (in the case of

BHW) as they will reinforce a more critical (i.e., attachment) or blind and submissive (i.e., glorification) mode of national identification.

To date, only two investigations (to our knowledge) have examined what factors can increase/decrease ingroup attachment and glorification.¹ Challenges to traditional conflict narratives reduce glorification (McLamore et al., 2019), while heightened need for closure increases glorification (Dugas et al., 2018). *Thus, to further fill this gap, the current studies will utilize the proposed dual process model of national identification to examine how a conceptualization of the world as a place in need of harmony or dangerous place, can promote one mode of national identification (i.e. attachment) and not the other (i.e. glorification).*

1.3 Dual Process Model of National Identification

The dual process model of national identification theorizes that the view of the world as dangerous, and the (distinct but related) view of the world as a place where harmony can be achieved, will differentially predict national attachment and glorification. Extant work has linked BDW with increased support of RWA and SDO (e.g., Sibley & Duckitt, 2008). However, to date, no research has examined the view of the world in need of harmony, and its potential to play a critical role in national identification and the expression of prejudice.

Past arguments made in the field of peace psychology (Cowen, 1991), state that self-flourishment (i.e. wellness) is not just the mere absence of negative life outcomes (i.e., psychopathic traits) but rather also the presence of positive life outcomes (i.e., life

¹ Importantly, this is specific to ingroup attachment and glorification. Extant research has highlighted predictors of national identification measured with other constructs. However, in this case too, national identification is often utilized as a predictor of intergroup attitudes.

satisfaction). At a societal level as well, peace (Anderson et al., 2004; Galtung, 1996, 1969), is not just the absence of conflict between groups (negative peace) but rather the presence of circumstances that will enable a society to flourish and achieve social justice (positive peace). Such theoretical postulates support the claim that individuals do not only necessarily see the world solely as dangerous or not to feel at peace. Rather, and to truly feel safe, they also have to perceive it as a world in harmony. Thus, for some, the world will be dangerous, which will increase concerns about their safety. To ensure their safety, people might need to rely on a strong ingroup (*superiority*), led by strong leaders (*deference to authority*). For others, the world might seem as a place where harmony can be achieved. These people would still be committed to their ingroup norms and values, as they want to see harmony flourish within it. Due to this perception (i.e., that their society is capable of finding harmony), these individuals might be committed to the ideals of their ingroup (*commitment*), and since they care about the future of their ingroup, they will also be highly likely to see themselves as part of their ingroup (*importance*).

The proposed dual process model of national identification asserts that BDW will predict *increased* glorification of one's nation, and BHW will predict *increased* attachment with one's country. This prediction stems from evidence linking BDW with increased RWA and SDO (e.g., Sibley & Duckitt, 2008). Supporting intergroup hierarchies, being submissive to a group's authorities and norms, and being aggressive towards people who are not members of one's ingroup will predict glorification, the view that a group is superior to others, and that authorities of the group should be respected. On the other hand, believing that the world can be a harmonious place, will not cultivate (or potentially even reduce) ideologies that are linked to prejudice, leading to attachment

(considering that your group's identity is part of your own identity, and expressing commitment to your group) but not glorification of their country. Based on this reasoning, we can also expect that BHW might decrease glorification, since glorification hinges on deference to one's ingroup and beliefs about the superiority of the ingroup over other groups.

1.4 Prejudicial Ideologies as Potential Mediators

Worldviews are perceptions of the world that can greatly influence an individual's life (for a review see Koltko-Rivera, 2004). A view of the world as a dangerous place can increase safety related concerns in one's life. When people feel threatened, they tend to express greater support for strong and authoritarian leaders (Mirsola et al., 2014; Sprong et al., 2019; Terrizzi et al., 2013), and greater support for social hierarchies (Morrison & Ybarra, 2008; Morrison et al., 2009; Teymoori et al., 2016; Quist & Resendez, 2010), while also being more likely to paint individuals who are not part of the ingroup as scapegoats for their problems (Cohrs & Asbrock, 2009; Duckitt, 2006; Thomsen et al., 2008). These tendencies are summarized in the ideologies of Right Wing Authoritarianism (RWA) and Social Dominance Orientation (SDO).

Right Wing Authoritarianism

RWA comprises three components: (1) hostile attitudes towards people who are not part of one's ingroup, especially when they are endorsed by an authority which is perceived as legitimate (*authoritarian aggression*); (2) a blind deference to authorities who are perceived to be legitimate (*authoritarian submission*); (3) the tendency to conform to norms supported by an authority who is perceived to be legitimate (*conventionalism*; Altemeyer 2006, 1996, 1988, 1981). RWA's initial purpose was to

explain what gave rise to fascism and prejudice (Adorno et al., 1950). To that end, ever since the conception of the construct, scholars have examined both the antecedents that give rise to authoritarianism, and the outcomes of endorsing such an extreme ideology.

Based on the dual process model of ideology and prejudice (Duckitt, 2001; Duckitt et al., 2002), and also derived from the influential work of Altemeyer (2006, 1996, 1988, 1981), one of the most widely charted predictors of RWA is the belief that the world is dangerous (BDW) (e.g., Cook et al., 2018; Dallago et al., 2012; Federico et al., 2009).² Rather than the actual presence of threat in one's life, it is the perception of a threat that elevates safety related concerns in individuals, giving rise to prejudicial attitudes towards outgroups (Hodson et al., 2017, 2009; Meeus et al., 2009). Concerns about one's safety can also cajole individuals towards submission to authorities and social conformity, especially when the authority at hand is perceived to be legitimate (Blass, 1995; Wood & Gray, 2019).

Authoritarianism, in turn, has been linked to a host of negative outcomes that can fuel intergroup hostilities and increase the perpetuation of conflict. RWA predicts increased support for war (Crowson, 2009), it is a consistent predictor of support for (far) right-wing political candidates (Womick et al., 2019), and political decisions that emphasize fear towards outgroups (Golec de Zavala et al., 2017). In the social sphere, RWA has been linked with support of sexist (Austin & Jackson, 2019; Nicol & Rounding, 2013) and racist attitudes (Duriez & Soenens, 2009). Even in the environmental sphere, RWA negatively predicts environmentalism (Stanley, & Wilson, 2019) and positively predicts climate change denial (Stanley et al., 2017).

² Other predictors of RWA include religious fundamentalism (Altemeyer & Hunsberger, 2005), conservative political beliefs (Crowson et al., 2005), and parenting style (Manuel, 2006).

Social Dominance Orientation

SDO is another ideology that was introduced in an effort to explain how prejudice gives shape to the major forms of intergroup conflict, such as racism, classism and the patriarchy (Pratto et al., 1994; Sidanius & Pratto, 1999). The theory of social dominance states that societies create and maintain group based hierarchies that promote the superiority of certain groups over others. Consequently, SDO is one's degree of preference for inequality and hierarchy among groups. It comprises: (1) antiegalitarianism and (2) support for group based hierarchies (Pratto et al., 1994). Research suggests that viewing the world as a competitive place increases support for SDO (e.g., Perry et al., 2013). However, the belief in a dangerous world also exerts an effect, albeit weaker, on this ideology (Sibley & Duckitt, 2008). In turn, SDO, has been linked with most of the same outcomes as RWA (e.g., Bergh et al., 2016). Some examples include increased discrimination towards groups who are considered socially inferior to the dominant group (Hindriks et al., 2014), ethnocentric attitudes (Banyasz et al., 2016), the oppression of minority groups (Sidanius et al., 2017), xenophobia (Uenal et al., 2020), support for conflict (Ho et al., 2015; Karunaratne & Laham, 2019), racism (Ho et al., 2015), and punitiveness (Ho et al., 2015).

Evidently, the dual process model of ideology and prejudice is a highly informative conceptual framework that explains how personality traits and worldviews lead to the development of ideologies that serve as the basis of prejudice. In the current investigation we argue that a similar but distinct conceptual framework can be applied to investigate national identification. Considering how national identification can shape reactions to intergroup conflict (Leidner, 2015; Leidner & Castano, 2012; Leidner et al.,

2010; McLamore et al., 2019; Roccas, et al., 2006; Rovenpor et al., 2016), and how it also shapes prejudicial attitudes (Steele et al., 2015), understanding how a view of the world can influence the way in which we identify with our country can have tremendous applications for intergroup conflict. Emphasis is placed on the potential of this framework to promote critical attachment (attachment without glorification), thus reducing ingroup biases and increasing openness to and receptivity of criticism towards one's country, without necessarily decreasing the importance of the ingroup on people's identity.

1.5 Political Ideology as a Key Moderator

We hypothesize that the aforementioned association between viewing the world as dangerous or as a place where harmony can be achieved with national identification could be shaped by individuals' political ideology. It is possible that our hypothesized effect might solely be observed for those who value equality, fairness, and are resistant to hierarchy, namely those with a liberal ideology. Conversely, for those who legitimize the status quo and defer to their ingroup's authority (i.e., those with a conservative political ideology) this association might be weaker, non-significant, or even in the opposite direction.

The overarching distinctions between a left/liberal and a right/conservative ideology state that those on the left often support (while those on the right resist) social change and reject (while those on the right accept) inequality (Jost et al., 2008). In their seminal paper, Jost and colleagues (2003) reviewed the core motivational underpinnings of political ideology. In their synthesis of the literature, they brought forward two key antecedents of political conservatism, which include: the motivation to reduce one's

uncertainty and ambiguity with the aim of obtaining closure, and the need to diminish instances of threat and anxiety that act as stressors to individual's sense of safety and security. These motivational bases in turn lead to those with a conservative ideology to express greater respect for and adherence to tradition, hierarchy and inequality. This work has been meaningfully replicated and expanded since its original publication, despite facing criticism inside and outside of academia (see Jost & Amodio, 2012; Jost & Krochik, 2014; Jost, Sterling, & Stern, 2017; Jost, Stern, Rule, & Sterling, 2017).

Empirical work in the field personality psychology also supports this link, as a meta-analysis suggested a negative (albeit weak) correlation between openness to experience and conservative political ideology (Sibley et al., 2012). Research on morality has also highlighted that liberals and conservatives rely on different sets of moral foundations (e.g., Graham et al., 2011, 2009). A liberal ideology (according to a large meta-analysis, Kivikangas et al., 2021), is associated with increased concerns about care/harm and fairness, two moral foundations which relate to support for societal change (Strupp-Levitsky et al., 2020). On the other hand, a conservative political ideology is associated with increased concerns about loyalty to one's ingroup, deference to the lawful authorities, and support for purity (Kivikangas et al., 2021). Finally, and most importantly, political ideology is not only motivated by the aforementioned individual differences that tend to promote support for/opposition to inequality and social justice, but it can also greatly influence the explicit and implicit attitudes, beliefs, and behaviors of individuals, particularly so within the realm of system justification (for a review see Jost et al., 2009). Given this plethora of evidence, we considered the possibility that the association between BHW and both modes of national identification might emerge solely

for liberals and not conservatives, because the former and not the latter are motivated by individual differences that promote support for equality, societal change and social justice.

Current Studies

The current studies validated the dual process model of national identification. They also introduced a novel worldview, the belief in a harmonious world. We hypothesized that BDW will predict increased glorification, and BHW increased attachment and potentially decreased glorification, after the overlap of ingroup positivity which is evident by the strong correlation between attachment and glorification, has been accounted for (Roccas et al., 2006). We also theorized that this association could be unique to individuals with a liberal political ideology, given their tendency to value and support societal change, and reject inequality. We hypothesized that BDW will positively and BHW will negatively predict RWA and SDO, due to RWA and SDO being rooted in feelings of threat, and higher concerns for one's safety, as well as the attenuation of intergroup hierarchies. In turn, these prejudicial ideologies would mediate the relationship between worldview and identification, by having a positive link with glorification and attachment (Figure 2). Study 1 established BHW as a unique and novel worldview and revised the BDW measure. Study 2 re-examined the association between worldview and national identification and incorporated prejudicial ideologies as mediators of this relationship. Study 3 tested the hypotheses longitudinally, across the span of two months. Study 4 experimentally manipulated the two worldviews, and the competitive worldview, to provide a causal link for this relationship, and further distinguish BHW from BDW and BCW.

CHAPTER 2

STUDY 1

2.1 Introduction to Study 1

The first study employed a correlational design in an effort to validate the BHW and refine the existing BDW scale. We hypothesized that after controlling for the overlap between attachment and glorification, BHW would be negatively and BDW positively correlated with glorification. Further, we expected that BHW would also be positively associated with attachment. While we did not have an a-priori hypothesis about the nature of the association between BDW and attachment, we theorized that this association should be weaker than that of BDW with glorification, or even non-significant.

2.2. Study 1 Methods

Information for the samples of each study is given in Table 1.

2.2.1 Participants

Data were collected via Amazon Mechanical Turk (MTurk). MTurk is an online crowdsourcing website which provides valid and reliable data, which are more representative of the American population relative to university samples (Buhrmester et al., 2011; Rouse, 2015). To ensure that despite the recently highlighted drop in data quality from MTurk (Chmielewski, & Kucker, 2019), our sample did not include potential unreliable responders (i.e., bots), we utilized CloudResearch for data collection procedures (Litman et al., 2017). Participants received \$0.25 as remuneration for the participation. An a-priori power analysis (G*Power; Faul et al., 2007) with a small to medium correlation ($\rho = .2$), alpha = .05, and power set to .90, showed that we would require a sample of 258 participants. To account for potential exclusions, we rounded up

this number to 300 participants. Our final sample, after applying exclusion criteria (participants who were not U.S. American, $N = 26$, who did not take the survey seriously enough, indicated by their response being below the scale midpoint on a 1-9 scale, $N = 1$, and who were multivariate outliers, $h = 0.110$, $N = 4$), comprised 275 participants.

2.2.2 Materials and Procedure

For all studies, unless otherwise noted, the following measures were included, and were displayed in 1-9 analog slider scales which will allow for the recording of up to two decimals in participants' responses. All the measures can be found in the Appendix. In each study, the measures were displayed in the same sequential order as our conceptual model (worldviews, ideologies, modes of national identification). The order within each group was randomized.

2.2.2.1 Worldviews

For all worldview measures, 1 = strongly disagree, 9 = strongly agree. Belief in a dangerous world was captured with an updated 10-item version of the belief in a dangerous world scale (Duckitt et al., 2002). Belief in a harmonious was adapted from the different pre-requisites of positive and negative peace, as defined by Galtung (1969). The Institute for Economics and Peace has measured positive peace at the national level by studying the presence of 8 pillars of peace, which are: (1) good relations with one's neighbors, (2) a well-functioning government, (3) equitable distribution of resources, (4) free flow of information, (5) sound business environment, (6) high level of human capital, (7) acceptance of the rights of others, (8) low levels of corruption. Our aim was to capture how much people's worldview focused on increasing each one of these pillars as a means of establishing harmony. Importantly, exploratory factor analyses suggested that

two items did not significantly load on the construct (factor loadings $< .30$) and were subsequently dropped from the measure (In our society... (a) censorship of the media by the government needs to be more constrained; (b) ...freedom of speech needs to be protected more).³ Two additional worldviews were included to establish discriminant and convergent validity for BHW: belief in a competitive world (10 items, Perry et al., 2013), and belief in a just world (both about one's self and the world, 8 items respectively, 16 total; Lucas et al., 2011).⁴

2.2.2.2 Modes of national identification

National attachment and glorification were captured with the 8-item ingroup attachment and 8-item ingroup glorification scales (Roccas et al., 2006), with responses labeled as, 1 = strongly disagree, 9 = strongly agree.

2.2.2.3 Demographic variables

The following demographic variables were measured: (1) gender, (2) age (in years), (3) race/ethnicity (open-ended), (4) educational attainment, (7) political affiliation, and (8) political orientation (3 items capturing individual attitudes towards, economic, social and foreign issues, with responses ranging from 1 = liberal/left to 9 = conservative/right).

2.3. Study 1 Results

2.3.1 Analytical Approach

³ See Table S1 in the Supplementary Materials for the EFA. See Table S2 for CFAs across the four studies for both BHW and the BDW scales. Overall both measures displayed good model fit, with the exception of an RMSEA being slightly above the cut-off ($> .10$; Kline, 2016).

⁴ Three items from the BCW scale were removed due to poor factor loadings ($< .30$) and low item-total reliability ($< .40$).

All analyses were performed in SAS (Statistical Analysis System), version 9.4. We first performed bivariate correlations. Examining attachment and glorification without accounting for their consistently observed shared overlap of ingroup positivity (i.e., correlations between these two constructs range from .50 to .75) can lead to oversimplifications and bias in researchers' results. Considering this, and in tandem with Roccas and colleagues (2006), to obtain the most accurate understanding of how these constructs are related to a specific worldview, we accounted for their shared overlap. Consequently, we estimated a path model to test our hypothesized association in the most comprehensive manner possible. After discussing results for all of our studies, we then provide moderation analyses which utilize the Process macro (Hayes, 2013) to evaluate whether our hypothesis was influenced by participants' ideology. These results are presented prior to the General Discussion.

2.3.2 Correlations

When examining the raw association between BHW and both modes of national identification, BHW was not significantly correlated with attachment and negatively correlated with glorification. Conversely, BDW was moderately and positively correlated with both modes of national identification. Importantly, BHW was noticeably different from BJW and BCW, evident by a weak and moderate significant negative association respectively.

2.3.3 Path Analysis

We tested the dual process model of national identification by estimating a path model in which both worldviews of interest (BDW and BHW) were entered as simultaneous predictors, and both modes of national identification (attachment and

glorification) as simultaneous outcomes (see Figure 3). Since both predictors predicted both outcomes, and the covariances of the two predictors and the two outcomes were estimated, the path model was fully saturated ($df = 0$, model fit is not interpretable). Overall, our hypothesis was partially supported, as BHW was associated with significantly less glorification, and BDW was associated with more glorification. However, BHW was not associated with attachment, and BDW exhibited a positive association with attachment, contrary to our hypothesis.

2.4 Study 1 Discussion

Study 1 established the BHW as a worldview that is distinct from BJW, BCW, and BDW. Further, it showed that BHW and BDW were uniquely predictive of attachment and glorification. Crucially, our hypothesis about the nature of the association between BHW and the two modes of national identification was not fully supported, as BHW related to less glorification but not more attachment. Study 2 re-examined this relationship, and investigated the potential for the two proposed prejudicial ideologies (RWA, SDO) to mediate our hypothesized association.

CHAPTER 3

STUDY 2

3.1 Introduction to Study 2

After offering some initial evidence supporting the distinct nature of BHW, as well as refining BDW, Study 2 sought to integrate our two hypothesized mediators in our model. Consequently, Study 2 expanded upon the findings of Study 1 by testing the indirect association of both worldviews with both modes of national identification via the mediating mechanism of the two hypothesized prejudicial ideologies.

3.2 Study 2 Method

3.2.1 Participants

Data collection was operated via TurkPrime. Participants received \$0.25 as remuneration for their participation. Based on the power-analysis of Study 1, and considering the addition of two mediators in our study, we collected data from an additional 100 people (total $N = 408$). After applying the same exclusion criteria as Study 1 (not U.S. American, $N = 24$, not taking the survey seriously enough, $N = 3$, multivariate outliers, $h = 0.074$, $N = 5$) 376 participants remained.

3.2.2 Materials and Procedure

The following measures were identical to Study 1: BHW, BDW, attachment and glorification. In addition to these measures, we captured how much people endorsed the two hypothesized key prejudicial ideologies: RWA, and SDO. RWA (1 = strongly disagree, 9 = strongly agree) was measured with the 15-item scale developed by

Zakrisson (2005). SDO (1 = strongly oppose, 9 = strongly favor) was captured with the 16-item scale developed by Ho and colleagues (2015).⁵

3.3 Study 2 Results

3.3.1 Correlations

BHW was negatively and BDW positively associated with both modes of national identification, and both prejudicial ideologies.

3.3.2 Path Analysis

We first replicated the path model tested in Study 1 (see Figure 4). Once again, all paths and covariances were accounted for, resulting in no indicators of model fit being outputted. BHW was associated with less attachment and glorification, while BDW was associated with increased attachment and glorification.

We then tested a second model in which the two prejudicial ideologies (RWA and SDO) were inserted as mediators of the association between worldviews and national identification (see Figure 5). We evaluated model fit per the recommendations of Kline (2016) who suggests that model fit is acceptable, when: $CFI \geq .90$, $RMSEA \leq .10$, and $SRMR \leq .10$. Our model displayed good fit to the data: $\chi^2(4) = 15.77$, $p = .003$, $CFI = .990$, $RMSEA = .089$, $SRMR = .017$. BHW was associated with significantly lower, while BDW was associated with significantly higher RWA and SDO. In turn, RWA related to more attachment and glorification, while SDO related only to more glorification.

⁵ The original form of the most recent BDW scale ($M = 4.92$, $SD = 1.69$, $\alpha = .91$) created by Perry and colleagues (2013) was included to examine convergent and discriminant validity for our BDW and BHW scales. Our refined measure of BDW correlated strongly with this measure: $r = .80$, $p < .001$. BHW was weakly and negative correlated with the existing BDW measure: $r = -.23$, $p < .001$. The correlation between this BDW measure and the rest of the measures of our study was consistent with results for the refined BDW measure: attachment, $r = .22$, glorification, $r = .34$, SDO, $r = .36$, RWA, $r = .63$, all $ps < .001$. Considering these results, and the fact that our measure demonstrated better psychometric validity (see Table S2 in the Supplementary Materials), we retained our revised measure in Studies 3-4.

Crucially, BHW had significant indirect effects on both attachment, $b = -.25$, $SE = .03$, $p < .001$, and glorification, $b = -.38$, $SE = .03$, $p < .001$, as did BDW, for attachment, $b = .23$, $SE = .03$, $p < .001$, and glorification, $b = .33$, $SE = .03$, $p < .001$.

3.4 Study 2 Discussion

Study 2 provided further support for our hypothesis. Participants who expressed greater endorsement of BDW (or BHW), scored higher in RWA and SDO (lower for those who endorsed BHW). Importantly, those who endorsed prejudicial ideologies to a greater degree expressed greater glorification and attachment (controlling for each other). The indirect effects of both worldviews on both modes of national identification via the two prejudicial ideologies were significant, supporting our hypothesis. Importantly, our findings about the direct association between worldviews and attachment seems to be counter to our theorization. Our next study sought to determine the consistency of these patterns while also re-evaluation our model in a temporal mediational sequence.

CHAPTER 4

STUDY 3

4.1 Introduction to Study 3

Study 3 was preregistered (<https://aspredicted.org/blind.php?x=nj7we6>) and examined this effect in a longitudinal design to provide a more robust test of our mediational association. It also sought to determine whether the association between worldviews and national identification is reciprocal, such that national identification can also reinforce worldviews that are more destructive (BDW) or constructive (BHW).

4.2 Study 3 Method

4.2.1 Participants

Data collection was operated via TurkPrime. Participants received \$0.50 for Time 1 (T1), \$0.60 for Time 2 (T2) and \$0.90 for Time 3 (T3) as remuneration their participation. Similar to the power-analysis of the previous studies, we aimed to collect data from 350-400 people across timepoints. To ensure that even after a drop in our retention rate we will have adequate power to observe our hypothesized effect we collected data from an additional 200 participants (600 total). We reached out to participants who were not excluded based on our aforementioned a-priori exclusion criteria, one month following their initial participation for T2, and one month later to participate in T3. The final sample comprised 316 participants.

4.2.2 Materials and Procedure

Identical measures to those included in Study 2 were used and displayed in the same order. In T1 and T3, both worldviews and modes of national identification were included. In T2, the two measures of prejudicial ideologies were included.

4.3 Study 3 Results

4.3.1 Correlations

Results from bivariate and partial correlations replicated the findings observed in Studies 1 and 2 (see Table 4). When examining the bivariate correlations, BHW was negatively correlated with attachment and glorification, with the association between BHW and attachment becoming non-significant when accounting for the overlap between attachment and glorification. BDW was positively associated with both modes of national identification. The association between BDW and attachment was noticeably weaker in T1, and non-significant in T3 after accounting for the overlap between attachment and glorification. BHW at T1 was negatively correlated with RWA and SDO at T2, while BDW exhibited a positive association with both ideologies.

4.3.2 Path Analyses

We estimated the same path models as Studies 1 and 2. We also estimated an additional model which examined the association of national identification as a predictor of worldviews. In the first model both worldviews (at T1) predicted the two modes of national identification two months later (T3). BHW was negatively associated with both attachment and glorification, while BDW was positively associated with both outcomes. However, only the associations with glorification reached statistical significance (see Figure 6).

In the second model we replicated the model tested in Study 2, with each part of the model measured at a different timepoint (see Figure 7). Namely, worldviews were included at T1, prejudicial ideologies at T2, and national identification at T3. Consequently, this temporal sequential order allowed us to make a more robust claim

about the direction of our hypothesis. The model provided a good fit to the data: $\chi^2(4) = 10.42, p = .034, CFI = .992, RMSEA = .071, SRMR = .029$. All paths matched direction of the same paths as in Figure 5, with the exception of the association between SDO and glorification, which was not significant. All indirect effects were significant: BHW \rightarrow prejudicial ideologies \rightarrow attachment, $b = -.11, SE = .04, p = .002$, BHW \rightarrow prejudicial ideologies \rightarrow glorification, $b = -.20, SE = .04, p < .001$, BDW \rightarrow prejudicial ideologies \rightarrow attachment, $b = .21, SE = .03, p < .001$, BDW \rightarrow prejudicial ideologies \rightarrow glorification, $b = .31, SE = .03, p < .001$.

In the final model, we reversed the order of worldviews and modes of national identification, to examine whether national identification at T1 would predict worldviews at T3. Attachment at T1 was associated with decreased BDW at T3. Glorification at T1 was associated with decreased BHW and increased BDW at T3. No significant association emerged between attachment and BHW (see Figure 8). These findings suggest that ingroup defensiveness and reactivity (expressed via increased glorification) leads to more destructive worldviews (increased BDW, decreased BHW), while commitment to the ingroup and valuing one's ingroup identity, without necessarily perceiving it as superior to other groups, seems to decrease how dangerous the world is perceived to be.

4.4 Study 3 Discussion

Study 3 provided further support for our hypothesis. Participants who expressed greater endorsement of BDW and BHW at T1, scored higher in RWA and SDO (lower for those who endorse BHW) a month later, and in turn, those who expressed greater RWA (but not SDO) at T2 reported higher scores in glorification and attachment a month

later. In addition, the alternative pathway from the two modes of national identification to the two worldviews was also tested, with evidence suggesting that for those who value their nation without necessarily perceiving it as superior, the world seems less dangerous, while for those who glorify their nation, (by perceiving it as superior to others, and blindly deferring to its authorities), the world seems both more dangerous, and in less capable of achieving harmony. These findings suggest that a potentially reciprocal relationship between worldviews and national identification exists. Those with more harmonious and less dangerous worldviews are less likely to glorify their nation, while those who are more constructively identifying with their nation (high attachment low glorification) in turn are less likely to view the world as a dangerous place.

CHAPTER 5

STUDY 4

5.1 Study 4 Introduction

Our final study sought to experimentally manipulate worldviews. Our aims were: (1) to determine if worldviews are malleable, and not simply a trait-like perception of the world, (2) to establish a cause-and-effect relationship between worldviews and national identification, by testing the direct and indirect effect of our manipulation, and (3) to distinguish BHW from BDW and BCW by showing that reflection on the state of the world with a particular focus on the world becoming more dangerous, competitive or harmonious elicits distinct psychological responses.

5.2. Study 4 Method

5.2.1 Participants

Data collection was operated via TurkPrime. Participants received \$0.75 for their participation in the experiment. An a-priori power analysis, with a small to medium effect size ($f = .15$), alpha set to .05, power set to .90, and three groups (BHW, BDW, and control) suggested a sample of 567 participants. We aimed to recruit up to 650 participants to account for potential exclusions. From our starting sample of 620 participants, 48 were excluded because they were not US American, 2 because they did not take the survey seriously enough, 65 because they failed the manipulation check (see below for further information) and 3 were multivariate outliers ($h = .049$). The final sample thus consisted of 550 participants.

5.2.2 Materials and Procedure

Participants were randomly assigned to one of three conditions: (1) Dangerous world condition, $N = 217$ (7 missed the attention check), (2) Competitive world condition, $N = 185$ (12 missed the attention check) and (3) harmonious world condition, $N = 148$ (46 missed the attention check). For each condition, participants were instructed that they were going to be provided with a specific topic related to modern American society. They were then asked to write a short paragraph about this topic, having to spend at least two minutes writing this paragraph.

For the competitive world condition, participants read the following prompt:

*“In the next five minutes, write about the ways in which, in your opinion, the United States has in recent years become **a more competitive place in which everyone is only looking out for themselves.**”;*

The prompt for the dangerous world condition was:

*“In the next five minutes, write about the ways in which, in your opinion, the United States has in recent years become **a more dangerous place in which American society comes increasingly under threat.**”*

In the harmonious world condition, the following prompt was presented:

*“In the next five minutes, write about the ways in which, in your opinion, the United States has in recent years become **a more harmonious place in which efforts to achieve social justice have risen in prominence (e.g., lifting members of American society from poverty, ending systemic racism in American society).**”*

In the harmonious worldview condition, a higher number of participants found it difficult to describe the United States as a nation that is becoming more harmonious. This

resulted in a higher exclusion rate for this condition. We speculate that the ongoing societal crises the nation is facing (i.e., coronavirus pandemic, police brutality, political polarization, systemic racism) and the salience of these issues arguably make it harder for participants to think about harmony in the country. This is also supported by the relatively low number of excluded participants in the other two conditions, which made it easier for participants to think of reasons why the U.S. is becoming more competitive or dangerous. This limitation is discussed further in our General Discussion. After the manipulation, participants completed the same three worldview measures as in Study 1 (BDW, BHW, BCW). They first completed the worldview measure that matched the manipulation, followed by the other two worldviews presented in a randomized order. Then they completed the RWA and SDO measures (in a randomized order) followed by the attachment and glorification measures (in a randomized order).

5.3. Results

5.3.1 Direct Effects

5.3.1.1 Worldviews

No significant difference between conditions was observed for BHW, $F(2, 547) = 0.29, p = .751, \eta^2 = .001, 95\% \text{ C.I. } [.00, .01]$. A significant difference was observed for BDW, $F(2, 547) = 7.22, p < .001, \eta^2 = .026, 95\% \text{ C.I. } [.01, .06]$, and BCW, $F(2, 547) = 3.02, p = .050, \eta^2 = .011, 95\% \text{ C.I. } [.00, .03]$. Planned comparisons revealed that this difference was driven by significant (and near significant) differences between each respective worldview's condition and the other two conditions: for dangerous worldview: BDW vs BHW: $t = 3.67, SE = .19, p < .001$; BDW vs BCW: $t = 2.46, SE = .18, p = .014$;

for competitive worldview: BCW vs BDW: $t = 1.90$, $SE = .13$, $p = .058$; BCW vs BHW: $t = 2.29$, $SE = .14$, $p = .023$ (see Table 5).

5.3.1.2 Prejudicial ideologies

There were no significant differences in RWA, $F(2, 547) = 2.86$, $p = .058$, $\eta^2 = .010$, 95% C.I. [.00, .01]⁶, or SDO, $F(2, 547) = 0.59$, $p = .554$, $\eta^2 = .002$, 95% C.I. [.00, .01].

5.3.1.3 National identification

There were no significant differences in attachment, $F(2, 547) = 1.14$, $p = .319$, $\eta^2 = .004$, 95% C.I. [.00, .02], or glorification, $F(2, 547) = 1.66$, $p = .192$, $\eta^2 = .002$, 95% C.I. [.00, .02].

5.3.2 Indirect Effects

To test the indirect effect of condition on national identification, via the indirect pathway of worldviews and prejudicial ideologies, we estimated three path models. In each model, the comparison of one condition relative to the other two (e.g., BDW vs BHW and BCW and vice versa) was included as the exogenous variable. The three worldviews followed by the two prejudicial ideologies were the sequential mediators. Attachment and glorification were the two simultaneous outcomes (see Figures 9A-9C). Model fit for each model was good: Harmonious world model: $\chi^2(6) = 6.06$, $p = .417$, CFI = 1.00, RMSEA < .01, SRMR = .01; Dangerous world model: $\chi^2(6) = 4.28$, $p = .638$, CFI = 1.00, RMSEA < .01, SRMR = .01; Competitive world model, $\chi^2(6) = 9.17$, $p = .164$, CFI = 1.00, RMSEA = .03, SRMR = .01. In each model, harmonious worldview had a significant negative indirect effect on attachment and glorification, while dangerous

⁶ A significant difference was observed for RWA for the BDW vs BCW comparison, $t = 2.35$, $SE = .16$, $p = .019$.

worldview had a significant positive effect. Competitive worldview did not produce a significant indirect effect (see Table 6). Results for the relationship between RWA and SDO with national identification were consistent with Studies 2 and 3.

5.3.3 Moderation by Political Ideology

We tested our hypothesis that BHW would relate with increased attachment but decreased glorification only for liberals in each of our studies. We used Model 1 (moderated correlation) of the Process macro (Hayes, 2013). In each case, BHW was the predictor, and attachment and glorification were the outcomes (in separate models). We also included each mode of national identification as a covariate to the other in their respective models. These results are reported in Table 7. Providing consistent and robust evidence in support of our hypothesis, in each of the four studies, BHW was associated with greater attachment, but less glorification for liberals, but not for conservatives. For conservatives and moderates these associations were inconsistent and varied from one study to another. The only other consistent pattern of results emerged for the association between BHW and glorification for conservatives, which was positive and significant in four out of five tests. In each model, the ideology*BHW interaction was significant.⁷

5.4. Study 4 Discussion

Our final study provided evidence that some worldviews are indeed malleable. Although worldviews are often construed as relatively stable views of the world, the salience of ongoing societal events seems to be capable of shifting these worldviews. This shift was only descriptive for harmonious worldviews, and produced (for the most part) no significant direct effect on prejudicial ideologies or national identification.

⁷ An exemplary visual representation of these results is given in the Supplementary Materials.

However, significant indirect effects were observed, which suggested that harmonious worldviews were related to less national identification, and dangerous worldviews to more national identification. Competitive worldviews had no significant indirect effect.

Examining political ideology as a moderator of the association between worldviews and national identification suggested that there is an ideological asymmetry in how worldviews relate to national identification. For liberals, wanting the world to be more harmonious leads to greater reported attachment but less glorification. Instead moderates who saw the world as in need of more harmony, did not necessarily change in the way that they identify with their nation (although a pattern matching the effect of BHW on attachment similar to that observed for liberals was noted). Conservatives who wanted more harmony in the world actually reported greater glorification, with no noticeable difference in their attachment. This pattern suggests while endorsing worldviews that increase beliefs that the world should be more harmonious might be constructive for those who inherently value equality and social justice, for those who do not, endorsing such worldviews could further increase more blind and submissive forms of national identification that perpetuate intergroup conflict. Understanding this asymmetry could prove crucial in helping researchers understand the psychological reaction to efforts to enact societal change in the United States.

CHAPTER 6

GENERAL DISCUSSION

Across four studies we examined the association between worldviews and national identification. We focused on the relationship between viewing the world as a dangerous place (BDW), or as a place where more harmony is needed/harmony can be achieved (BHW). We examined national identification through the lens of ingroup attachment and glorification (Roccas et al., 2006). Utilizing correlational, longitudinal and experimental designs we found that greater endorsement of a BHW predicted decreased attachment and glorification, by virtue of decreasing right wing authoritarianism and social dominance orientation. Instead, endorsement of a BDW lead to increased attachment and glorification by reinforcing the two aforementioned prejudicial ideologies. Studies 1 and 4 demonstrated that BHW was distinct from believing that the world is a just (Study 1) or a competitive place (Studies 1 and 4) further validating our theoretical expectation about the nature of BHW.

The hypothesized association between harmonious worldviews and national identification was characterized by a significant interaction with participants' political ideology. Specifically, this interaction was unique to BHW (none of the same tests for BDW were significant), a pattern which was consistent with our theoretical expectation. Probing this interaction revealed that liberals who endorsed BHW to a greater degree, reported higher attachment, but lower glorification (i.e., constructive national identification). Instead, moderates and conservatives either did not experience a significant association, or experienced an opposite pattern, as was the case for conservatives, for whom endorsement of BHW was associated with greater glorification

but not attachment. Therefore, our hypothesis received substantially more support when political ideology was considered as a moderator. This finding highlights a fundamental difference in the psychology of liberals and conservatives. For liberals, who deeply value equality and social justice, seeing the world as capable of becoming more harmonious leads to placing greater value in their ingroup and being committed to its ideals, but without perceiving it as superior to others or blindly deferring to its authorities. On the other hand, for conservatives, who value tradition and maintaining the status quo, seeing the world as a place where more social justice can be achieved, increases how much they glorify their ingroup, without necessarily increasing how committed they are to its goals. These findings shed light on the psychological underpinnings of national identification, by offering a new explanation as to why liberals and conservatives differ in the ways in which they identify with their nation.

Given that our findings, as well as past research has shown that worldviews are malleable, (e.g., Burke et al., 2010), generating research based on tangible ways of manipulating this worldview in a real world setting could prove beneficial for increasing harmony at both the individual and the intergroup level, by increasing critical attachment to one's ingroup, thus potentially reducing ingroup bias, outgroup prejudice and support for intergroup conflict. To further amplify this claim, an important next step is to demonstrate that BHW predicts both individual and collective action in efforts to achieve social justice. For researchers interested in this endeavor, we suggest that the asymmetrical response to BHW based on individual's ideology should be considered. Namely, since we found that endorsing BHW leads to more constructive attachment for liberals but not for conservatives, it is important to consider under what circumstances

can it lead to both ends of the political spectrum towards identifying with their nation in a way that does not perpetuate intergroup conflict and submissive forms of national identification.

From a theoretical perspective, the current investigation introduced the dual process model of national identification as a theoretical framework which can help researchers understand the psychological underpinnings and individual motivations behind national identification (defined as attachment to and glorification of one's country). Social psychologists have long been concerned with: (1) how individuals are impacted by their membership in different groups and the effect that group membership exerts on attitudes towards those who don't belong to the same group (outgroup members) (SIT, Tajfel, 1979). In addition, they have also explored in depth what motivates individuals to endorse cultural worldviews, with a special focus on how endorsement can act as a protective and coping mechanism against existential threats (Terror Management Theory; Greenberg et al., 1997). Thus from a theoretical standpoint, this investigation expands on our understanding of how a specific worldview can lead to a critical or a blind form of national identification. It also furthered the argument that political ideology is intertwined with social cognition (Jost et al., 2003) as the degree to which endorsing a view of the world as a place that needs to be more harmonious lead to more constructive national identification for those who had a liberal political ideology. It also showcased the effect that the endorsement of different worldviews has on ideologies that promote and maintain prejudice, and how these ideologies in turn shape group identification strategies. Even more broadly, the current investigation suggests that individual beliefs about positive (high BHW) and negative (low BDW) peace influence

and can be influenced by national identification, ultimately making the world seem more or less dangerous.

Perhaps the most important contribution of this investigation, is the promotion of a new line of research focusing positive and negative peace through the lens of worldviews. Social scientists have found that the pursuit of peace, at a societal level, can increase the sustainability of peace (Fry, 2012, 2006). However not much is known about whether the same is true from a bottom-up approach. It is possible that by investigating what promotes a peaceful (i.e. BHW) worldview, researchers can better understand how to promote individual peacefulness. Our experience of safety and threat is interconnected across different social circles in our life (i.e. how safe we feel in our daily life can influence how safe we perceive our country to be; Slavich, 2020). With research highlighting that we live in the era when violence has significantly decreased at a global scale (Pinker, 2011), understanding why individuals still perceive the world as dangerous, and how this relates to their national identification could prove influential in improving both intragroup and intergroup relations. The current investigation introduced a novel worldview scale that captures individual support for a world characterized by positive peace, and revised the existing dangerous worldview scale, to more directly reflect a view of the world as a place characterized by the absence of negative peace (i.e., more conflict and threat and less perceived safety).

6.1 Limitations

The study was not without limitations. The most prominent limitation is our reliance on samples comprised primarily by White Americans. Issues focusing on positive peace tend to concern people of color to a greater degree, as they tend to focus

on matters of social justice. Since we relied on TurkPrime (which utilizes MTurk as a data collection platform), our samples do not speak to the diversity of the American population. As a result, we cannot for example determine whether the association between worldviews and national identification is moderated by individuals' racial and ethnic background and/or strength of identification with these identities. Future research can address this concern by sampling these populations specifically, and by re-examining our hypothesis by utilizing samples that are truly representative of the U.S. population.

A second limitation is our inability to experimentally shift BHW. Recent events in the United States have arguably made salient increasing concerns about the state of the world as a place wrought with disorder. Events such as the Coronavirus pandemic, police brutality against people of color, the events of January 6th, and the increasing polarization between the two primary political parties in the U.S., make concerns about competition (BCW) and safety (BDW) salient but beliefs that the world is capable of being harmonious harder to shift. This is also supported by the significant effects we found for each of these two respective conditions relative to the other two conditions. Although a trend was noticed the harmonious world condition did not significantly increase BHW. It is possible that in a time where less societal turmoil is present, such a manipulation could prove effective however. Future studies should attempt to pinpoint whether there are specific methods of targeting this worldview that can increase it. One potential avenue worth exploring, is the employment of longitudinal studies which examine how life events or developmental stages influence the development of these worldviews, particularly BHW as it can promote (at least for some people) constructive national identification. Alternatively, this line of work could benefit from multilevel approaches,

which can elucidate the societal influences on the endorsement of different worldviews. It is possible that in a community where inequality has been eliminated, BHW might shift.

6.2. Conclusion

Despite these limitations, we believe that the current investigation offers significant insights into the study of worldviews. It utilizes literature from different fields such as peace research, social and personality psychology to offer a novel model that helps us understand the psychological underpinnings of national identification. It also both introduces a novel worldview (BHW) and refines an existing one (BDW), offering a scale that met most psychometric standards for validation. We conclude that by studying the influence of the pursuit of social justice, and the belief that the world can achieve social justice can be beneficial to groups by reinforcing ingroup norms that promote conflict resolution and reduce conflict perpetuation.

APPENDIX A: MANUSCRIPT TABLES

Table 1.
Sample characteristics for all studies.

	Study 1	Study 2	Study 3 T ₁	Study 3 T ₂	Study 3 T ₃	Study 4
<i>N</i> _{total}	275	376	594	434	316	550
<i>N</i> _{white}	205	290	420	325	239	429
<i>N</i> _{Black/African American}	24	30	58	42	31	41
<i>N</i> _{Asian/Asian American}	14	13	34	27	19	20
<i>N</i> _{Latino/Hispanic}	11	20	24	13	9	23
<i>N</i> _{mixed}	7	8	11	7	4	13
<i>N</i> _{male}	114	132	253	195	145	179
<i>N</i> _{female}	159	241	335	235	166	367
<i>N</i> _{other/nonbinary}	2	3	6	4	4	4
Age	42.92	42.41	43.69	45.50	47.17	42.86
<i>M</i> (<i>SD</i>)	(14.32)	(14.67)	(13.98)	(13.74)	(13.62)	(14.04)
Education	4.32	4.30	4.42	4.43	4.47	4.39
<i>M</i> (<i>SD</i>)	(1.46)	(1.40)	(1.41)	(1.40)	(1.38)	(1.30)
Income	3.88	3.89	4.04	4.06	4.22	4.06
<i>M</i> (<i>SD</i>)	(1.71)	(1.62)	(1.70)	(1.69)	(1.68)	(1.75)
Conservative ideology <i>M</i> (<i>SD</i>)	4.72 (2.60)	4.46 (2.54)	4.41 (2.39)	4.43 (2.38)	4.34 (2.33)	4.41 (2.42)

Note: The average education level was that of a 2-year college degree. The average approximate household income across studies was indicative of \$50,000-\$70,000.

Table 2.

Below the diagonal: bivariate correlations. Above the diagonal: Partial correlations controlling for attachment and glorification (respectively for each other).

	<i>M (SD)</i>	<i>α</i>	1	2	3	4	5	6	7
1. Harmonious World	6.95 (1.67)	.89	--				.16**	-.20***	
2. Dangerous World	5.88 (1.93)	.96	.01	--			.02	.30***	
3. Competitive World	3.41 (1.24)	.83	-.34***	.14*	--				
4. Just World	5.92 (1.70)	.98	-.15*	.18**	.03	--			
5. Attachment	6.57 (1.99)	.96	.01	.36***	-.10	.54***	--		
6. Glorification	5.36 (2.04)	.94	-.12*	.45***	.18**	.54***	.77***	--	
7. Conservative Ideology	4.72 (2.60)	.95	-.39***	.46***	.15*	.41***	.48***	.60***	--

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

Table 3.

Below the diagonal: bivariate correlations. Above the diagonal: Partial correlations controlling for attachment and glorification (respectively for each other).

	<i>M</i> (<i>SD</i>)	<i>α</i>	1	2	3	4	5	6	7
1. Harmonious World	7.05 (1.66)	.91	--						
2. Dangerous World	5.95 (1.75)	.95	-.04	--					
3. Attachment	6.64 (1.82)	.94	-.30***	.22***	--				
4. Glorification	5.00 (1.76)	.89	-.33***	.36***	.67***	--			
5. SDO	3.20 (1.75)	.91	-.71***	.26***	.35***	.52***	--		
6. RWA	4.24 (1.59)	.94	-.51***	.53***	.46***	.68***	.68***	--	
7. Conservative Ideology	4.46 (2.54)	.93	-.63***	.37***	.50***	.58***	.65***	.73***	--

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

Table 4.

Below the diagonal: bivariate correlations. Above the diagonal: Partial correlations controlling for attachment and glorification (respectively for each other). Coefficients within each timepoint are presented.

Timepoint 1	1	2	3	4	5
1. Harmonious World	--		-.02	-.13**	
2. Dangerous World	-0.02	--	-.10*	.28***	
3. Attachment	-.15***	.15***	--		
4. Glorification	-.20***	.30***	.70***	--	
5. Conservative Ideology	-.55***	.28***	.46***	.56***	--
Timepoint 2	1	2	3	4	5
1. Harmonious World _{T1}	--				
2. Dangerous World _{T1}	-0.02	--			
3. RWA _{T2}	-.33***	.57***	--		
4. SDO _{T2}	-.62***	.26***	.60***	--	
5. Conservative Ideology _{T2}	-.58***	.24***	.64***	.64***	--
Timepoint 3	1	2	3	4	5
1. Harmonious World	(.86***)		-0.03	-.12*	
2. Dangerous World	0.01	(.84***)	-0.10	.27***	
3. Attachment	-.15**	.13*	(.87***)		
4. Glorification	-.19***	.29***	.70***	(.89***)	
5. Conservative Ideology	-.63***	.23***	.43***	.49***	(.96***)

*Note: * $p < .05$, ** $p < .01$, *** $p < .001$. For Timepoint 3, coefficients in the diagonal depict correlations (i.e., test-retest reliability) for scores in T1 and T3.*

Table 5.

Means and standard deviations for each measure by condition.

Measure	Competitive World	Dangerous World	Harmonious World
	M (SD)	M (SD)	M (SD)
BCW	3.35 (1.33)	3.11 (1.21)	3.03 (1.27)
BDW	5.90 (1.86)	6.33 (1.62)	5.64 (1.79)
BHW	6.97 (1.74)	7.03 (1.70)	7.11 (1.60)
RWA	3.96 (1.61)	4.36 (1.60)	4.11 (1.63)
SDO	3.15 (1.74)	3.04 (1.58)	2.96 (1.55)
Attachment	6.35 (2.00)	6.57 (1.95)	6.28 (1.85)
Glorification	4.61 (1.74)	4.88 (1.73)	4.62 (1.68)

Note: BCW = belief in a competitive world, BDW = belief in a dangerous world, BHW = belief in a harmonious world, RWA = right wing authoritarianism, SDO = social dominance orientation.

Table 6.

Model fit indexes, direct and indirect effects, and covariances for Figures 9A-9C.

	BCW Condition	BDW Condition	BHW Condition
<i>Direct Effects</i>	b (SE)	b (SE)	b (SE)
Condition → BCW	.27 (.11)*	-.10 (.11)	-.19 (.12)
Condition → BDW	-.15 (.16)	.54 (.15)***	-.49 (.17)**
Condition → BHW	-.09 (.15)	.01 (.15)	.11 (.16)
BCW → RWA		-.07 (.04)	
BCW → SDO		.32 (.03)***	
BDW → RWA		.42 (.03)***	
BDW → SDO		.09 (.03)***	
BHW → RWA		-.41 (.03)***	
BHW → SDO		-.66 (.03)***	
RWA → Attachment		.55 (.05)***	
RWA → Glorification		.68 (.04)***	
SDO → Attachment		.09 (.07)	
SDO → Glorification		.16 (.06)**	
<i>Indirect Effects</i>			
Condition → BHW/BDW/BCW → RWA	-.04 (.10)	.23 (.09)*	-.23 (.10)*
Condition → BHW/BDW/BCW → SDO	.14 (.12)	.02 (.11)	-.18 (.12)
Condition → BHW/BDW/BCW → RWA/SDO → Attachment	-.10 (.07)	.17 (.06)*	-.08 (.07)
Condition → BHW/BDW/BCW → RWA/SDO → Glorification	-.02 (.07)	.16 (.06)**	-.17 (.07)*
BCW → RWA/SDO → Attachment		-.01 (.03)	
BDW → RWA/SDO → Attachment		.24 (.03)***	
BHW → RWA/SDO → Attachment		-.28 (.05)***	
BCW → RWA/SDO → Glorification		.01 (.04)	
BDW → RWA/SDO → Glorification		.30 (.03)***	
BHW → RWA/SDO → Glorification		-.38 (.04)***	
<i>Covariances</i>			
BCW ↔ BDW		.56 (.09)***	
BCW ↔ BHW		-.41 (.13)***	
BHW ↔ BDW		-.37 (.09)***	
RWA ↔ SDO		.38 (.05)***	
Attachment ↔ Glorification		1.40 (.11)***	

Note: * $p < .05$, ** $p < .01$, *** $p < .001$. BCW = belief in a competitive world, BDW = belief in a dangerous world, BHW = belief in a harmonious world, RWA = right wing authoritarianism, SDO = social dominance orientation, Condition = the effect of the specific condition compared to the other two conditions.

Table 7.

Moderative effects of political ideology (Hayes Process Macro, Model 1, 10,000 bootstrapped samples) for the association between belief in a harmonious world (BHW) and the two modes of national identification (controlling for their shared overlap).

Study	Outcome	Predictor	Covariate	Effect for liberals (-1 SD)	Effect for moderates (0 SD)	Effect for conservatives (+1 SD)	Predictor*Politics Interaction
1	Attachment	BHW	Glorification	$b = .37$, $se = .09$, $p < .001$, 95% CI [.19, .56]	$b = .21$, $se = .09$, $p < .001$, 95% CI [.09, .33]	$b = .04$, $se = .06$, $p = .474$ 95% CI [-.08, .17]	$b = -.05$, $se = .02$, $p = .005$, 95% CI [-.09, -.02]
1	Glorification	BHW	Attachment	$b = -.21$, $se = .09$, $p = .020$, 95% CI [-.38, -.03]	$b = -.09$, $se = .06$, $p = .118$, 95% CI [-.20, .02]	$b = .08$, $se = .06$, $p = .171$ 95% CI [-.03, .20]	$b = .05$, $se = .02$, $p = .009$, 95% CI [.01, .08]
2	Attachment	BHW	Glorification	$b = .34$, $se = .11$, $p = .002$, 95% CI [.13, .55]	$b = .13$, $se = .07$, $p = .054$, 95% CI [-.00, .26]	$b = -.10$, $se = .07$, $p = .161$ 95% CI [-.24, .04]	$b = -.07$, $se = .02$, $p < .001$, 95% CI [-.11, -.03]
2	Glorification	BHW	Attachment	$b = -.33$, $se = .10$, $p < .001$, 95% CI [-.52, -.14]	$b = -.08$, $se = .06$, $p = .201$, 95% CI [-.19, .04]	$b = .20$, $se = .06$, $p = .002$ 95% CI [.08, .32]	$b = .08$, $se = .02$, $p < .001$, 95% CI [.05, .12]
3	Attachment _{T1}	BHW _{T1}	Glorification _{T1}	$b = .28$, $se = .07$, $p < .001$, 95% CI [.14, .42]	$b = .12$, $se = .04$, $p = .005$, 95% CI [.04, .20]	$b = -.03$, $se = .04$, $p = .489$ 95% CI [-.12, .06]	$b = -.05$, $se = .02$, $p < .001$, 95% CI [-.08, -.03]
3	Glorification _{T1}	BHW _{T1}	Attachment _{T1}	$b = -.22$, $se = .07$, $p < .001$, 95% CI [-.35, -.09]	$b = -.02$, $se = .06$, $p = .688$, 95% CI [-.09, .06]	$b = .18$, $se = .04$, $p < .001$ 95% CI [.11, .26]	$b = .07$, $se = .01$, $p < .001$, 95% CI [.05, .10]
3	Attachment _{T3}	BHW _{T1}	Glorification _{T3}	$b = .35$, $se = .11$, $p = .001$, 95% CI [.14, .57]	$b = .18$, $se = .07$, $p = .006$, 95% CI [.05, .31]	$b = .01$, $se = .06$, $p = .842$ 95% CI [-.11, .14]	$b = -.06$, $se = .02$, $p = .005$, 95% CI [-.10, -.02]
3	Glorification _{T3}	BHW _{T1}	Attachment _{T3}	$b = -.20$, $se = .09$, $p = .035$, 95% CI [-.38, -.01]	$b = -.03$, $se = .06$, $p = .627$, 95% CI [-.14, .08]	$b = .14$, $se = .05$, $p = .008$ 95% CI [.04, .24]	$b = .06$, $se = .02$, $p = .001$, 95% CI [.03, .10]
4	Attachment	BHW	Glorification	$b = .25$, $se = .08$, $p = .001$, 95% CI [.10, .40]	$b = .06$, $se = .05$, $p = .176$, 95% CI [-.03, .16]	$b = -.13$, $se = .05$, $p = .009$ 95% CI [-.22, -.03]	$b = -.07$, $se = .02$, $p < .001$, 95% CI [-.10, -.04]
4	Glorification	BHW	Attachment	$b = -.22$, $se = .06$, $p < .001$, 95% CI [-.34, -.10]	$b = -.01$, $se = .04$, $p = .793$, 95% CI [-.09, .06]	$b = .21$, $se = .04$, $p < .001$ 95% CI [.13, .28]	$b = .07$, $se = .01$, $p < .001$, 95% CI [.05, .10]

Note: Bolded values highlight significant results.

APPENDIX B: MANUSCRIPT FIGURES

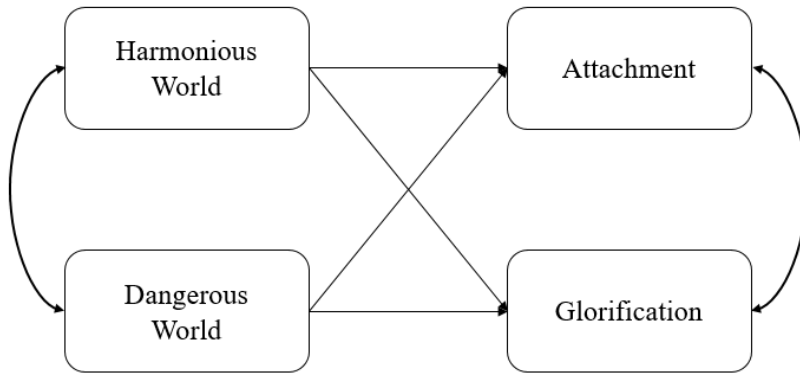


Figure 1. Dual process model of national identification.

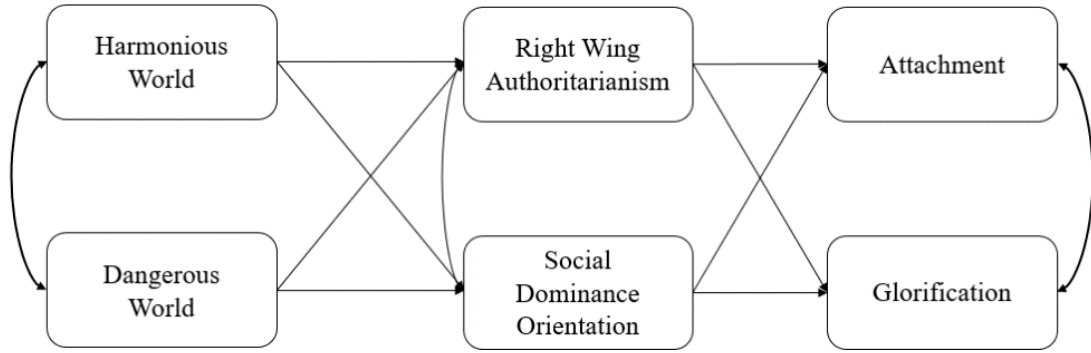
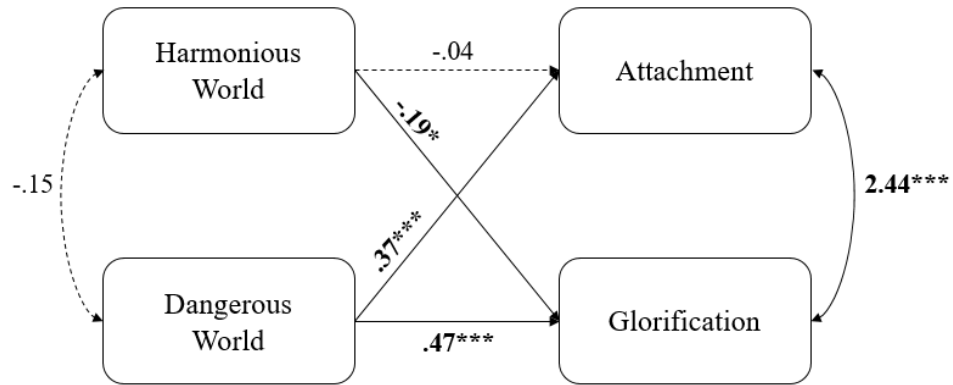
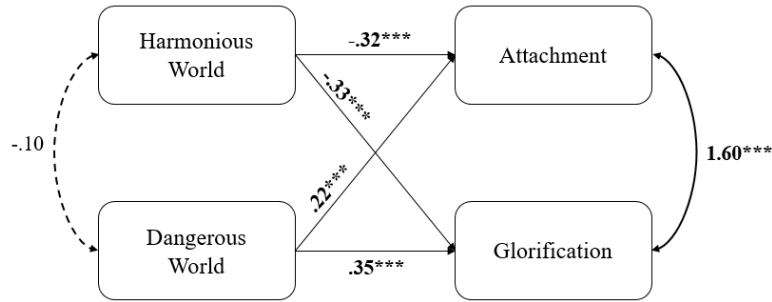


Figure 2. Proposed conceptual model with RWA and SDO as mediators for the relationship between worldview and mode of identification.



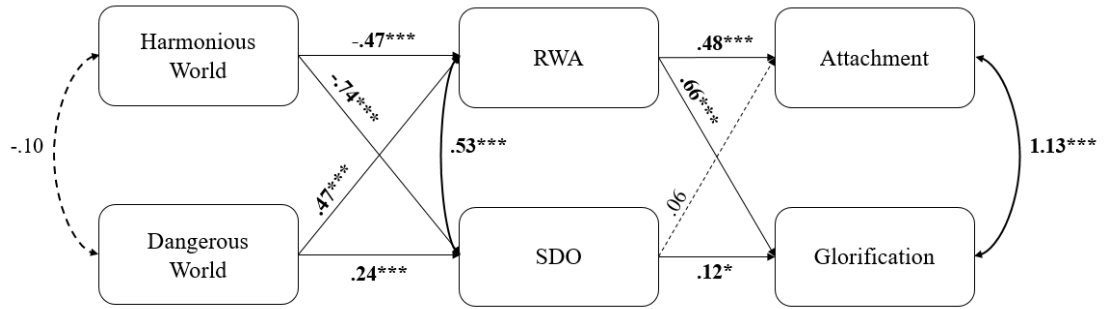
Note: Unstandardized weights are depicted. The model was fully saturated ($df = 0$). Dashed arrows depict non-significant associations. * $p < .05$, ** $p < .01$, *** $p < .001$.

Figure 3. Path model for the association of worldviews and national identification.



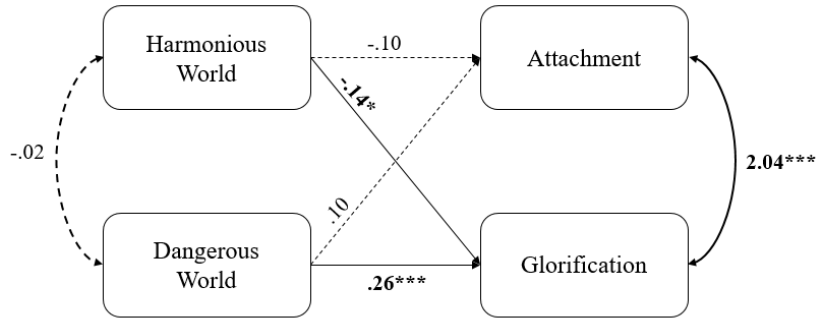
Note: Unstandardized weights are depicted. The model was fully saturated ($df = 0$). Dashed arrows depict non-significant associations. * $p < .05$, ** $p < .01$, *** $p < .001$.

Figure 4. Path model for the association of worldviews and national identification.



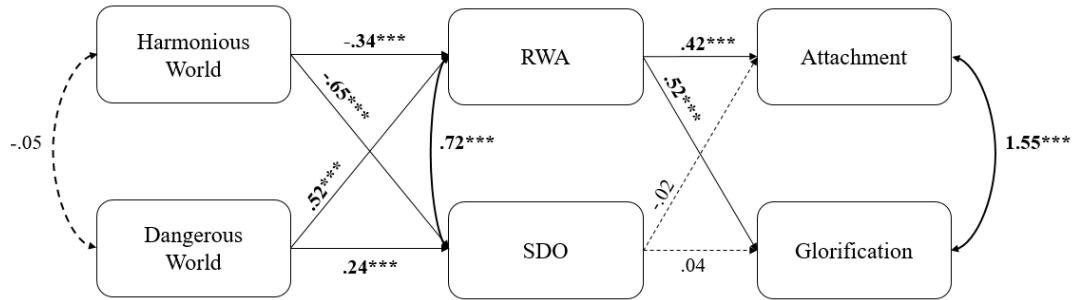
Note: Unstandardized weights are depicted. Dashed arrows depict non-significant associations. * $p < .05$, ** $p < .01$, *** $p < .001$. RWA = Right Wing Authoritarianism. SDO = Social Dominance Orientation.

Figure 5. Path model for the association of worldviews and national identification, including the two mediating prejudicial ideologies.



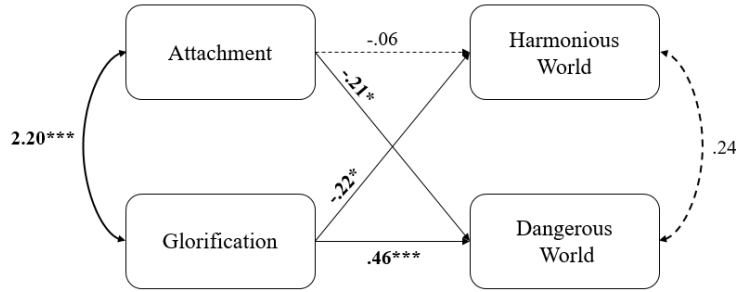
Note: Unstandardized weights are depicted. No model statistics are provided as the model was fully saturated. Dashed arrows depict non-significant associations. * $p < .05$, ** $p < .01$, *** $p < .001$.

Figure 6. Path model for the association of worldviews and national identification across time (T1 → T3).



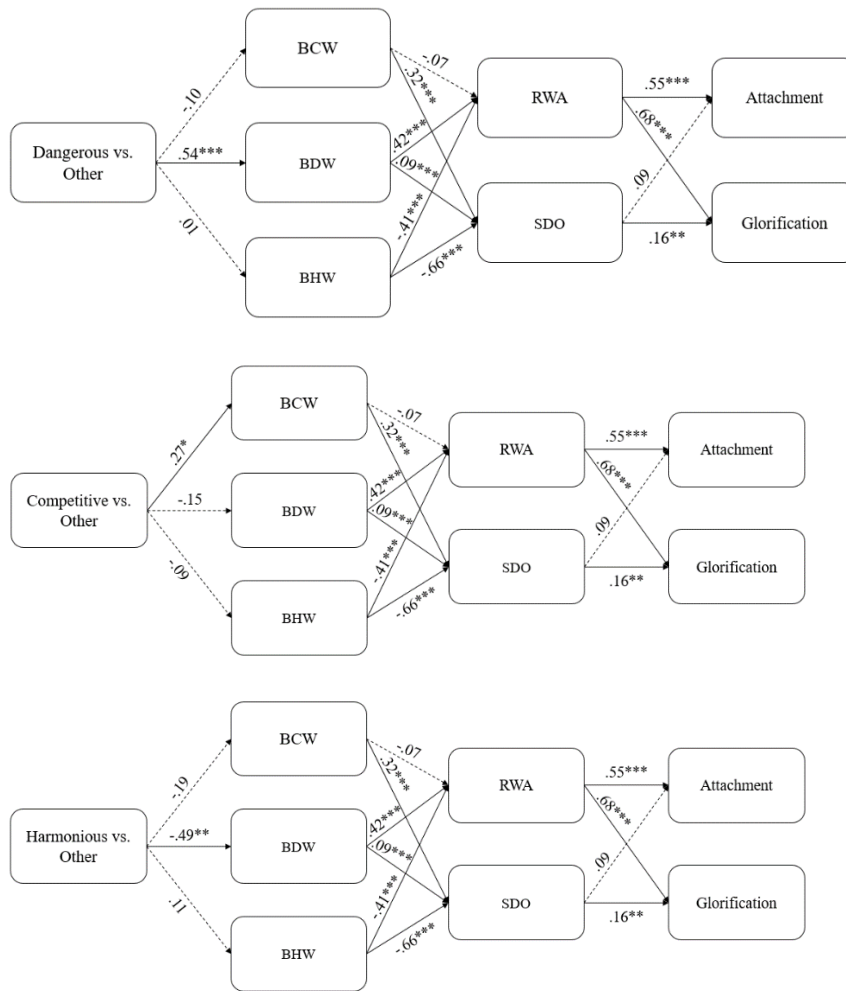
Note: Unstandardized weights are depicted. Dashed arrows depict non-significant associations. * $p < .05$, ** $p < .01$, *** $p < .001$.

Figure 7. Path model for the association of worldviews and national identification, including the two mediating prejudicial ideologies across time (T1 → T2 → T3).



Note: Unstandardized weights are depicted. No model statistics are provided as the model was fully saturated. Dashed arrows depict non-significant associations. * $p < .05$, ** $p < .01$, *** $p < .001$.

Figure 8. Path model for the association of national identification as antecedent of worldviews across time (T1 → T3).



Note: Unstandardized weights are depicted. Dashed arrows depict non-significant associations. * $p < .05$, ** $p < .01$, *** $p < .001$. BCW = belief in a competitive world, BDW = belief in a dangerous world, BHW = belief in a harmonious world, RWA = right wing authoritarianism, SDO = social dominance orientation.

Figures 9A-9C. Path models for the indirect effect of condition on national identification, via worldviews and prejudicial ideologies. Results for the comparison between the dangerous worldview condition (top), competitive worldview condition (middle), and harmonious worldview condition (bottom) relative to the other two are displayed.

APPENDIX C: SUPPLEMENTARY MATERIALS

Table S1.
Exploratory factor analysis for the items capturing belief in a harmonious world.

In our society ...	N = 1 EFA	Corr. with total
... resources should be distributed more equally.	.83	.78
... people in poverty should be better taken care of.	.85	.79
... our government needs to increase its efforts in creating and maintaining social justice.	.78	.72
... the government needs to put more effort into ensuring that everyone is able to live a prosperous life.	.89	.82
... we need to increase our efforts to achieve harmony between different social groups.	.85	.80
... censorship of the media by the government needs to be more constrained.	.24	.23
... the government needs to provide the appropriate infrastructure to better support small businesses.	.71	.62
... freedom of speech needs to be protected more.	.31	.28
... the government needs to put more effort into ensuring that our education system is effective in creating high levels of human capital.	.67	.68

Note: The items were restricted to a single factor. Bolded items were dropped from analyses due to poor factor loading and low correlation with the total construct.

Table S2.

Model fit statistics for CFAs for the two novel worldview measures, and the existing worldview scales.

Measure	Study	N	χ^2	df	CFI	NFI	RMSEA	SRMR	β range	Ω	CR	AVE
BHW	1	275	95.30	14	0.94	0.93	0.15	0.05	.65-.91	0.93	0.92	0.67
BDW	1	275	234.99	36	0.93	0.92	0.15	0.04	.76-.93	0.96	0.96	0.73
BHW	2	376	119.36	14	0.94	0.93	0.14	0.05	.56-.91	0.92	0.91	0.61
BDW	2	376	381.92	36	0.89	0.88	0.16	0.05	.75-.88	0.95	0.95	0.65
BHW	3 _{T1}	595	110.17	14	0.97	0.96	0.11	0.03	.66-.87	0.93	0.93	0.65
BDW	3 _{T1}	595	595.74	36	0.90	0.89	0.16	0.05	.70-.90	0.95	0.95	0.67
BHW	3 _{T3}	334	73.33	14	0.96	0.96	0.11	0.04	.61-.87	0.93	0.93	0.64
BDW	3 _{T3}	334	403.81	36	0.90	0.89	0.17	0.05	.72-.90	0.96	0.96	0.72
BHW	4	549	123.59	14	0.96	0.95	0.12	0.03	.62-.87	0.93	0.92	0.62
BDW	4	549	458.24	36	0.92	0.91	0.15	0.04	.76-.90	0.95	0.95	0.67
BCW	4	549	357.69	36	0.80	0.79	0.13	0.08	33-.76	0.83	0.83	0.34
BCW	1	273	271.82	36	0.75	0.72	0.15	0.11	.07-.82	0.81	0.80	0.33
BDW*	2	376	383.01	36	0.84	0.82	0.16	0.10	.56-.83	0.90	0.90	0.49

Note: β range refers to the range of the standardized factor loadings in each CFA model. Ω = McDonald's Ω . CR = Composite Reliability. AVE = Average Variance Explained. * Existing version of the BDW scale. Bolded valued depict scores above/below the suggested cut-off.

Table S3.

Mean difference by partisan identity (Republicans vs Democrats) for each worldview in each study.

	Study 1		Study 2		Study 3 T1		Study 4		<i>Mean partial η^2</i>
	Dem. (N = 119)	Rep. (N = 85)	Dem. (N = 173)	Rep. (N = 107)	Dem. (N = 278)	Rep. (N = 149)	Dem. (N = 239)	Rep. (N = 132)	
	M (SD)	M (SD)	M (SD)	M (SD)	M (SD)	M (SD)	M (SD)	M (SD)	
BDW	5.28 (1.96)	6.66 (1.64)	5.53 (1.72)	6.72 (1.51)	5.30 (1.83)	6.13 (1.73)	5.66 (1.78)	6.67 (1.51)	.088
BHW	7.63 (1.25)	6.37 (1.63)	7.92 (0.98)	5.82 (1.68)	7.78 (1.15)	6.16 (1.58)	7.88 (1.03)	5.87 (1.61)	.294
BCW	3.00 (1.44)	3.06 (1.41)	--	--	--	--	3.13 (1.26)	3.17 (1.17)	.001
BJW	5.63 (1.68)	6.69 (1.52)	--	--	--	--	--	--	.096

Note: Bolded values depict significant difference between groups at $p < .001$. For Study 3 we selected T1 as it had the largest N. For Study 4 we accounted for the effect of condition on the outcome.

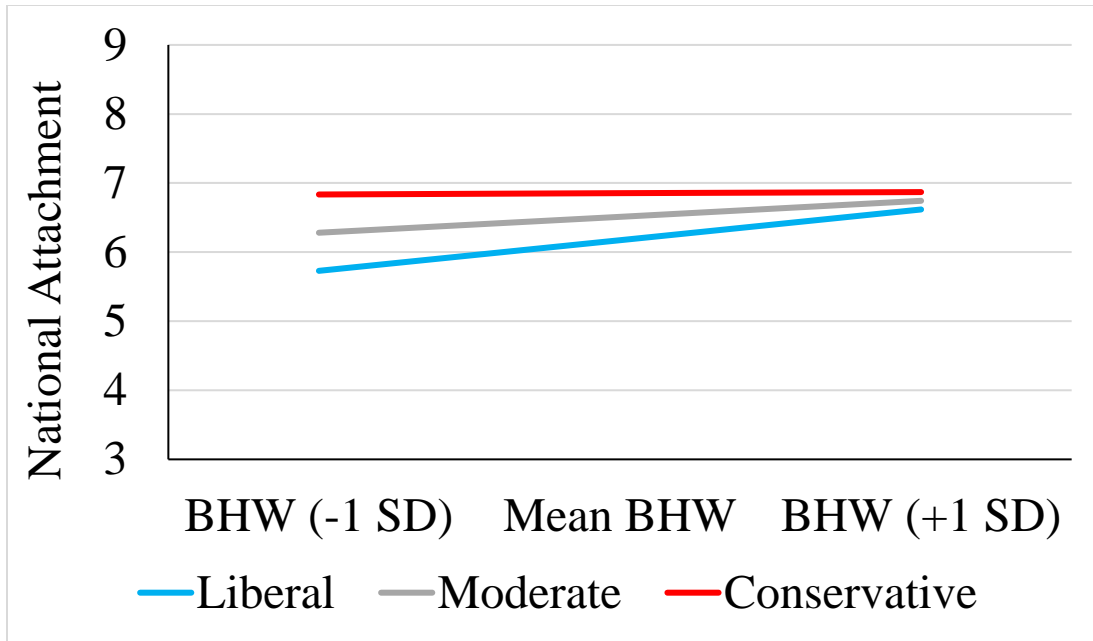


Figure S1. Line graph depicting the national attachment scores of liberals (controlling for glorification), moderates and conservatives at different levels of endorsement of the harmonious worldview for Study 2.

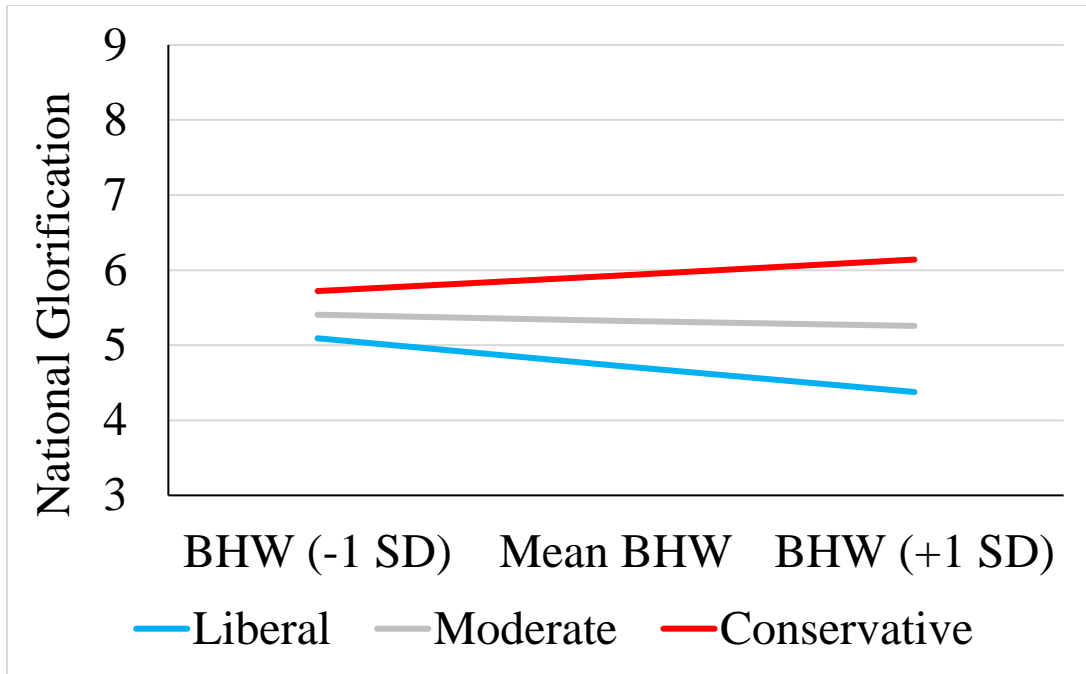


Figure S2. Line graph depicting the national glorification scores of liberals (controlling for attachment), moderates and conservatives at different levels of endorsement of the harmonious worldview for Study 2.

APPENDIX D: STUDY MATERIALS

Example of slider scale used to measure all variables in each study



Revised Belief in a Dangerous World Scale

(adapted from Duckitt, Wagner, du Plessis, & Birum, 2002)

1 = Strongly disagree – 9 = Strongly agree

1. Things are constantly getting more dangerous and chaotic.
2. If our society keeps degenerating the way it has been lately; it is likely to collapse.
3. Dangerous individuals fill our society, and they prey on decent people.
4. There are many dangerous people in our society, who will attack someone out of pure meanness.
5. Any day now, anarchy and chaos could erupt all around us.
6. Nowadays people need to take many precautions to ensure their safety.
7. Every day, as our society becomes more lawless, a person's chances of being robbed, assaulted and even murdered go even higher.
8. There is no questioning that we live in a dangerous world.
9. The world is a dangerous place.
10. Crime and disorder in the streets are getting more dangerous now than ever before.

Belief in a Harmonious World Scale

(adapted from Galtung's theory of Positive and Negative Peace, 1969 and the 8 Pillars of Positive Peace from the Institute of Economics and Peace)

1 = Strongly disagree – 9 = Strongly agree

1. ... our government needs to increase its efforts in creating and maintaining social justice.
2. ... people in poverty should be better taken care of.
3. ... resources should be distributed more equally.
4. ... **censorship of the media by the government needs to be more constrained.**
5. ... **freedom of speech needs to be protected more.**
6. ... we need to increase our efforts to achieve harmony between different social groups.
7. ... the government needs to put more effort into ensuring that everyone is able to live a prosperous life.
8. ... the government needs to put more effort into ensuring that our education system is effective in creating high levels of human capital.
9. ... the government needs to provide the appropriate infrastructure to better support small businesses.

Note: Bolded items were removed from analyses due to poor factor loadings.

Social Dominance Orientation Scale (Ho et al., 2015)

1 = Strongly oppose – 9 = Strongly favor

Pro-trait dominance

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.

Con-trait dominance

5. Groups at the bottom are just as deserving as groups at the top.
6. No one group should dominate in society.
7. Groups at the bottom should not have to stay in their place.
8. Group dominance is a poor principle.

Pro-trait anti-egalitarianism

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.

Con-trait anti-egalitarianism

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.

Right Wing Authoritarianism (Zakrisson, 2005)

1 = Strongly disagree – 9 = Strongly agree

1. Our country needs a powerful leader, in order to destroy the radical and immoral currents prevailing in society today.
2. Our country needs free thinkers, who will have the courage to stand up against traditional ways, even if this upsets many people.
3. The “old-fashioned ways” and “old-fashioned values” still show the best way to live.
4. Our society would be better off if we showed tolerance and understanding for untraditional values and opinions.
5. God's laws about abortion, pornography and marriage must be strictly followed before it is too late, violations must be punished.
6. The society needs to show openness towards people thinking differently, rather than a strong leader, the world is not particularly evil or dangerous.
7. It would be best if newspapers were censored so that people would not be able to get hold of destructive and disgusting material.
8. Many good people challenge the state, criticize the church and ignore “the normal way of living”.
9. Our forefathers ought to be honored more for the way they have built our society, at the same time we ought to put an end to those forces destroying it.
10. People ought to put less attention to religion, instead they ought to develop their own moral standards.

11. There are many radical, immoral people trying to ruin things and society ought to stop them.
12. It is better to accept bad literature than to censor it.
13. Facts show that we have to be harder against crime and sexual immorality, in order to uphold law and order.
14. The situation in the society of today would be improved if troublemakers were treated with reason and humanity.
15. If the society so wants, it is the duty of every true citizen to help eliminate the evil that poisons our country from within.

National Attachment (Roccas, Klar, & Liviatan, 2006)

1 = Strongly disagree – 9 = Strongly agree

1. I love the United States.
2. Being American is an important part of my identity.
3. It is important for me to view myself as an American.
4. It is important for me to contribute to my nation.
5. I am strongly committed to the United States.
6. It is important for me that everyone sees me as an American.
7. It is important for me to help my country.
8. When I talk about Americans I usually say "we" rather than "they."

National Glorification (Roccas, Klar, & Liviatan, 2006)

1 = Strongly disagree – 9 = Strongly agree

1. The U.S. Armed Forces is the best army in the world.
2. It is disloyal for Americans to criticize the U.S.
3. One of the important things that we have to teach our children is to respect the leaders of our nation.
4. Other nations can learn a lot from us.
5. Relative to other nations, we are a very moral nation.
6. There is generally a good reason for every rule and regulation made by our national authorities.
7. In today's world, the only way to know what to do is to rely on the leaders of our nation.
8. The U.S. is better than other nations in all respects.

Belief in a Competitive World (Perry, Sibley, & Duckitt, 2013)

1 = Strongly disagree – 9 = Strongly agree

1. It's a dog-eat-dog world where you have to be ruthless at times.
2. There is really no such thing as "right" and "wrong." It all boils down to what you can get away with.
3. One of the most useful skills a person should develop is how to look someone straight in the eye and lie convincingly.
4. My knowledge and experience tells me that the social world we live in is basically a competitive "jungle" in which the fittest survive and succeed, in which power, wealth, and winning are everything, and might is right.
5. Basically people are objects to be quietly and coolly manipulated for one's own benefit.
6. Life is not governed by the "survival of the fittest." We should let compassion and moral laws be our guide.
7. It is better to be loved than to be feared.
8. Do unto others as you would have them do unto you, and never do anything unfair to someone else.
9. Honesty is the best policy in all cases.
10. One should give others the benefit of the doubt. Most people are trustworthy if you have faith in them.

Belief in a Dangerous World (Perry, Sibley, & Duckitt, 2013)

1 = Strongly disagree – 9 = Strongly agree

1. My knowledge and experience tells me that the social world we live in is basically a safe, stable and secure place in which most people are fundamentally good
2. It seems that every year there are fewer and fewer truly respectable people, and more and more persons with no morals at all who threaten everyone else
3. Although it may appear that things are constantly getting more dangerous and chaotic, it really isn't so. Every era has its problems, and a person's chances of living a safe, untroubled life are better today than ever before
4. Any day now chaos and anarchy could erupt around us. All the signs are pointing to it
5. There are many dangerous people in our society who will attack someone out of pure meanness, for no reason at all
6. The "end" is not near. People who think that earthquakes, wars, and famines mean God might be about to destroy the world are being foolish
7. My knowledge and experience tells me that the social world we live in is basically a dangerous and unpredictable place, in which good, decent and moral people's values and way of life are threatened and disrupted by bad people
8. Despite what one hears about "crime in the street," there probably isn't any more now than there ever has been
9. If a person takes a few sensible precautions, nothing bad is likely to happen to him or her; we do not live in a dangerous world

10. Every day as society become more lawless and bestial, a person's chances of being robbed, assaulted, and even murdered go up and up

Belief in a Just World Scale (Lucas, Zhdanova, & Alexander, 2011)

1 = Strongly disagree – 9 = Strongly agree

Just World Others

1. I feel that people generally earn the rewards and punishments that they get in this world.
2. People usually receive the outcomes that they deserve.
3. People generally deserve the things that they are accorded.
4. I feel that people usually receive the outcomes that they are due.
5. People usually use fair procedures in dealing with others.
6. I feel that people generally use methods that are fair in their evaluations of others.
7. Regardless of the specific outcomes they receive, people are subjected to fair procedures.
8. People are generally subjected to processes that are fair.

Just World Self

1. I feel that I generally earn the rewards and punishments that I get in this world.
2. I usually receive the outcomes that I deserve.
3. I generally deserve the things that I am accorded.
4. I feel that I usually receive the outcomes that I am due.
5. People usually use fair procedures in dealing with me.
6. I feel that people generally use methods that are fair in their evaluations of me.
7. Regardless of the specific outcomes I receive, I am subjected to fair procedures.
8. I am generally subjected to processes that are fair.

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