

**The 17<sup>th</sup> Biennial Meeting of the  
International Society for Justice Research**

***Final***  
**Conference Program & Abstracts**  
**(24 July 2018)**



**25-28 July 2018**

**7<sup>th</sup> Biennial Meeting of the International Society for Justice Research (ISJR)  
Atlanta, Georgia, USA  
July 25-28, 2018**

**Conference Program & Abstracts**

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# ORGANIZING COMMITTEES

## **Conference Host and Organizer**

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**Patricia Hamilton** for going above and beyond in her work to help organize the conference, regardless of the size and importance of the task.

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**Conference Services and Housing Administration Staff**, including **Brittany Jones** and **Leslie Carol** for arranging on-campus housing, social events, and transportation; **Elijah Ajayi** for setting up and running registration; and **Sherri Ebrahimi** for overseeing it all.

**Marlis Flinn** for designing the ISJR 2018 logo and revising it as necessary for promotional materials.

**Ivelina Arnaudova** for helping to sort submissions and developing email lists to facilitate early communications.

**Jill Hennessy** for designing and updating the conference website.

**Clara Sabbagh** and **Manfred Schmitt** for their ongoing service to the junior scholars of ISJR in its PhD Workshop.

**Ryan Gibson, Jennifer Hayward, and Homer Walke** for their assistance throughout the conference.

**Homer Walke** for designing the program app and ensuring that the conference meets current technological expectations.

Sociology Staff members **Kimberly Hall**, who kept track of conference finances, and **Brandon Mitchell**, who produced the nametags.

**School of Public Health Staff members** who ensured smooth use of the facilities in the Claudia Nance Rollins building.

## WELCOME AND INTRODUCTION

**Welcome to the 17<sup>th</sup> Biennial Conference of ISJR: *Interrogating Injustice*.** We appreciate the quality and variety of work that will be presented and discussed at the conference. We are very excited that many have traveled to Atlanta and many in Atlanta are experiencing the ISJR conference for the first time.

Highlights of the academic program build upon themes related to the injustice of inequality pertaining to race and to the distribution of health care resources. At the core of what makes these inequalities unjust are issues of morality and ethics. The keynote address by **Kimberly Jacob Arriola** brings together all these themes. Her talk will illustrate the role of racism in health. Additionally, there are special symposia that delve into justice issues related to health, both domestically and internationally, and the intersection of race and health concerns. Plus, over one of our lunches, we will have the opportunity to engage in conversation with the civil rights movement activist, **Bernard Lafayette**, who in a career spanning over 50 years, has emerged as one of the foremost experts on the strategy of nonviolent social change. The keynote address by ISJR president **Jan-Willem Van Prooijen** will examine another social change strategy: how social justice studies contribute to designing interventions to reduce the impact of conspiracy theories (alleging immoral or illegal conduct by powerholders or social groups) among the public. The interplay between basic research and on-the-ground social justice efforts is also emphasized in a symposium involving Atlanta-based social justice organizations.

Once again, the ISJR conference features a PhD Workshop on Wednesday, prior to the welcoming reception. During the day-long workshop, students present their work-in-progress and receive significant feedback. The dedication of Clara Sabbagh and Manfred Schmitt in assisting fledgling justice researchers is noteworthy and inspiring.

Following the practice of the 2016 ISJR conference organizers, we are going “green” for the conference. First, printed copies of the program with abstracts will **not** be available. Instead, materials in your registration packet include the **program at a glance**, containing the timetable and locations of the academic sessions and notes on the social program, and instructions for downloading the “**conference app**.” The app allows you to have details of the sessions at your fingertips, maps to help you navigate the Emory campus, and a link to the full program on the conference website [isjr2018](http://isjr2018). Information sent to registered delegates (by Karen Hegtvedt the prior to the conference) also directs you to the app and other resources. And, second, bottles of water will not be available during conference breaks, but your registration materials will include your own ISJR 2018 water bottle. You can readily fill it from the hydration stations in various locations in the building where academic sessions will be held.

We know that the conference will facilitate the creation of new ideas and new network connections! Thank you for participating!

## On Arrival...

On arrival, check in at your accommodations (directions to the Conference Center Hotel and the Emory residence hall are provided [here](#)). Registration, at the site of the welcome reception in the **Silver Bell Pavilion at the Emory Conference Center Hotel**, opens **on Wednesday (July 25)** at 5 p.m. and runs until 8:00 p.m. Registration will be held on the **plaza of the Claudia Nance Rollins (CNR) building** of the Emory School of Public Health beginning at 7:45 a.m. on Thursday (July 26) and 8:30 a.m. on Friday (July 27), running until 5 p.m. Address questions to [isjr2018@emory.edu](mailto:isjr2018@emory.edu).

## Social Program...

**Welcome Reception, Silver Bell Pavilion** at the Emory Conference Center, 5:30-7:30 p.m., Wednesday, July 25. All conference participants welcome. Canapés, beer, and wine will be served. The map in the conference app indicates the location. (Woodruff Residence Hall is about a 10-minute walk to/from the Conference Center.)

**Lunch and Award Addresses, Emory Conference Center** (ballroom, lower level) at 12:00 p.m., Thursday, July 26. All conference participants welcome. (Consult “app” map.)

**Poster Session and Reception, the “Bridge”** connecting the Claudia Nance Rollins building to another building. The poster session begins after Kimberly Jacob Arriola’s keynote address, at about 5:00 p.m., Thursday, July 26. Canapés, beer, and wine will be served.

**Ponce City Market excursion** (see <http://poncecitymarket.com/>), shuttles depart from Conference Center at 7:30 p.m. and return at 10:00 p.m., Thursday, July 26. PCM offers casual dining establishments, stores, and views of Atlanta from the nearby beltline walking path.

**Lunch and Conversation with Civil Rights Movement Activist, Emory Conference Center Hotel** (ballroom, lower level) at 12:00 p.m., Friday, July 27. All conference participants welcome. (Consult “app” map.)

**Gala Dinner, Carter Center** on Friday, July 27 for pre-booked conference participants. Shuttles depart from the Conference Center at 7:00 p.m. and return at 9:45 p.m. A reception and access to the [Carter Center Museum](#) starts upon arrival, with dinner following at around 8:00 p.m.

**King Center/Carter Center for Civil and Human Rights Tour** on Saturday, July 28 at 1:00 p.m. for pre-booked conference participants. Bus departs from the Conference Center.

**The 17<sup>th</sup> Biennial Meeting of the  
International Society for Justice Research**

**CONFERENCE ACTIVITIES & SESSIONS**

**Wednesday, July 25**

**9:00-4:00 p.m. PhD Student Workshop**

*Organizers:* Manfred Schmitt (University of Koblenz-Landau) and Clara Sabbagh (University of Haifa)

*Preregistered only* meet in Tarbuton Hall (room 206)

**5:00-8:00 p.m. Conference Registration**, Emory Conference Center Hotel, Silver Bell Pavilion

**5:30-7:30 p.m. Opening Reception**, Emory Conference Center Hotel Silver Bell Pavilion

**Thursday, July 26**

**7:45 a.m. Breakfast**, plaza Claudia Nance Rollins (CNR) building

**7:45 a.m. Conference Registration**, plaza Claudia Nance Rollins (CNR) building

**8:30 a.m. Welcoming Remarks**, CNR auditorium

*Introduction:* Karen Hegtvedt, conference organizer

*Emory University Welcome:* Cathryn Johnson, Senior Associate Dean,  
Laney Graduate School of Emory University

**9:00 – 10:15 a.m.**

**Session 1.1: Symposium**  
(CNR Room 1051)

***Justice and Climate Change: Addressing Equity Consideration in Process and Outcome***

*Organizer:* Susan Clayton (The College of Wooster)

Climate change is a serious and pressing challenge. There is growing recognition that it has the potential for serious impacts on human wellbeing. Not only does climate change threaten housing, occupations, food security, and physical health; it is likely to increase risks to mental health and to lead to additional strains on intergroup relations. Importantly, it will not affect everyone equally: children, the poor, and indigenous communities, among others, are at greater risk. Thus, addressing climate change is an issue of justice as well as of health. The present symposium incorporates three papers on justice-relevant aspects of the response to climate change. Brian Lickel and colleagues will discuss different strategies for addressing climate change, and present data on the links between support for top-down vs. bottom-up actions, emotions, and perceptions of responsibility. Fredy Monge will describe evidence about the relevance of moral judgments to support for mitigation policies among Peruvians. Finally, Susan Clayton will present data on support for different policies to address climate change, and how that is affected by reminding people of its inequitable impact. The symposium will remind us of the importance of taking justice into account when determining responses to climate change, and particularly of recognizing group differences in impacts and in the opportunity for participation.

1.1.1

Social movements and climate change: Support for top down versus bottom up approaches to social and environmental challenges

Brian Lickel ([lickel@gmail.com](mailto:lickel@gmail.com)), University of Massachusetts, Amherst  
Rebecca Schmidt, University of Massachusetts, Amherst  
Daniel Chapman, University of Massachusetts, Amherst  
Min Suh, University of Massachusetts, Amherst  
Joel Ginn, University of Massachusetts, Amherst  
Ezra Markowitz, University of Massachusetts, Amherst

Social movements employ diverse strategies to achieve change. Although historically they have been associated with activism to promote macro level changes in laws and political and social structures, many social movements also focus on changes at the individual and community level. The environmental movement pushing for action to confront the threat of climate change has focused both on “top down” efforts to change laws, carbon pricing, and investment in fossil fuel infrastructure as well as more “bottom up” efforts to change individual people’s environmental attitudes and behavior at the household and community level. This talk will present data examining people’s support for “top down versus bottom up” (i.e. focusing on changing the system versus changing individual behavior) approaches to the challenge of climate change. Although support for top down and bottom up approaches are correlated and also correlated with concern about climate change, there are also distinctive patterns in people’s

relative support for each approach. We will show in both adult community samples as well as a college student environmental activist sample how preferences for top down versus bottom up approaches to climate change are linked to perceived responsibility for climate change, political ideology, the emotions linked to climate change, and support for different kinds of environmental groups.

### 1.1.2

Moral judgment and mitigation policies against climate change in southern Peru

Fredy Monge ([fredy.monge@unsaac.edu.pe](mailto:fredy.monge@unsaac.edu.pe)), Universidad Nacional San Antonio Abad del Cusco

Adrian Bruegger, University of Bern

Robert Tobias, University of Zurich

Currently, most studies on public perceptions of climate change have focused on cognitive aspects (Slovic et al., 2002). However, there are only few studies that consider moral aspects and how they relate to policy support, being almost completely absent in developing countries, which are generally more vulnerable to its effects (Adger et al., 2017; Hulme, 2008). The present study was aimed to evaluate moral aspects and support of mitigation policies on climate change. A total of 1804 subjects from southern Peru were recruited by a random route procedure. The results on the moral judgment indicate that more than 50% agree that everyone has to do their part to tackle the consequences of climate change and not only wait for help, but also avoid behaviors that contribute to the climate change. Regarding the support of mitigation policies, more than 60% would support the use of public resources to subsidize renewable energies, to prevent the impacts of climate change in the future, at the same time, they do not support policies when they are in their interests, such as the increase of taxes on fossil fuels. The Pearson correlation between moral judgment and support of mitigation policies, represents a strong relationship  $r = .53$ . That is, people who see that climate change has moral implications show stronger support for public policies. Finally, suggestions are made about the next steps for communicators and researchers in this important topic.

### 1.1.3

Justice, injustice, and support for climate change mitigation: The effect of justice beliefs and of an inequity argument on policy attitudes

Susan Clayton ([sclayton@wooster.edu](mailto:sclayton@wooster.edu)), College of Wooster

A great deal of research has examined attitudes toward climate change and predictors of these attitudes. Political orientation is known to be an important factor in predicting climate change concern. But other research has identified more subtle factors, such as justice beliefs and concern about inequity. Studies by Pearson et al. showed that highlighting economic inequities increased support for climate change mitigation, but did not specifically address inequities in climate change impact. Anecdotal evidence suggests that highlighting inequity in impact can backfire among those who support social hierarchy. This paper presents the results of two studies. In the first, justice was shown to be a powerful predictor of support for environmental policies, even accounting for the effect of political ideology in some (but not all) cases. In the second study, climate change was described in terms of environmental impacts, general social impacts, or inequitably distributed social impacts, and the effect on climate change concern as well as

attitudes toward various policies designed to address climate change was assessed. The results, which are still being analyzed, will illustrate whether highlighting social justice concerns has the effect of increasing or decreasing support for environmental policy, and whether that effect is moderated by political ideology.

## **Session 1.2** (CNR 1055)

### ***The Roles of Interactional Justice and Trust in Organizations***

*Presider:* Cathryn Johnson, Emory University

#### 1.2.1

Does justice count for loyalty in organization? Or rather loyalty is a strategy of coping with uncertainty.

Krystyna Adamska ([psyka@ug.edu.pl](mailto:psyka@ug.edu.pl)), University of Gdańsk

From the powerholders view loyalty in organization is highly demanded. In difficult situations, loyalty lets the supervisors run the organization and its units with silent support of the subordinates. In the face of irregularities loyal subordinates do not question procedures and practices, do not criticize, and do not suggest solutions to the problems, which otherwise would have demanded rethinking of the routines. Justice in organization (procedural, interpersonal and distributive), as a signal of a good will of the employer seems to be a predictor of loyalty. But, as the results of the study (N = 332) conducted in various organizations show justice does not count for loyalty. One of the possible explanations may refer to the possibility that loyalty is not the answer to the employer endeavors but reaction to uncertainty. To check this hypothesis employees' (N = 246) loyalty in organizations with high and low level of uncertainty was compared. Loyalty is higher in uncertainty conditions. Uncertainty induced experimentally (N = 94) leads to loyalty in the group of those employees who believe that future is unpredictable. Loyalty which stabilizes system is rather a strategy of coping with uncertainty than the feature of the employer-employee relations.

#### 1.2.2

“He that has plenty of goods shall have more?” The interaction of group members' social status with their actual trust, actual trustworthiness and the respective expectations.

Thomas Schläsler ([t.schloesser@uni-koeln.de](mailto:t.schloesser@uni-koeln.de)), University of Köln

Carolina Dahlhaus, University of Köln

Detlef Fetchenhauer, University of Köln

In 2 small group studies (N=18, N=28, more than 1000 trust decisions) we elicited participants' decisions to trust and to act trustworthy in mutual inter-individual Trust Games among the group's members. Also, the respective expectations were measured. Participants were asked about their own subjective and the interaction-partners objective social status. This allowed us to explore the dynamics between individuals that differ in social status to understand the causality (and not only the correlation) of such interactions. Results: the higher the participants' objective

social status, the more trust and trustworthiness they received. Plus, the higher the participants' objective social status, the more they were expected to act trustful and trustworthy. But, participants' trust decisions and trustworthiness were not connected to their objective social status. Furthermore, the difference of subjective minus objective social status is a measure of the subjective anticipated status evaluation of the partners in one dyad. The higher this measure of both partners and, additionally, the more the trustor perceived himself as status-higher compared to his partner, the more this trustor was prone to trust. This interaction effect translates into a cartel of trust among the subjectively status-high participants. In this sense, the saying "He that has plenty of goods shall have more" is filled with an unexpected meaning. Implications for the inequality debate will be discussed, also based on new studies conducted until then.

### 1.2.3

Gaining legitimacy: Using procedures fairly and power benevolently

Cathryn Johnson ([cjohns@emory.edu](mailto:cjohns@emory.edu)), Emory University

Karen A. Hegtvedt, Emory University

Jennifer L. Hayward, Emory University

Authorities want to be effective, which requires the cooperation and innovative ideas of subordinates to meet organizational goals. Legitimated authorities (those with social support and approval) are less likely to be resisted, resented, or scrutinized and have more leeway in their directives and actions. We bring together identity- and resource-based arguments, emphasizing, respectively, decision-making procedural justice and (benevolent) power processes to explain how authorities gain legitimacy. We created workplace vignettes by factorially combining: 1) use of fair decision-making procedures (high/low); 2) use of power benevolently (high/low); and 3) the experience of the authority (3 weeks/3 years). Each study participant (119 female, 43 male students) read one vignette, taking the role of a subordinate, and then completed to measures of perceived interpersonal justice, trust, and legitimacy. Procedural justice and benevolent power use exerted positive direct effects on the perceived legitimacy of the manager as expected (Hypotheses 1 and 2), and on hypothesized mediating factors of interpersonal justice and trust (Hypothesis 4). The manager's experience level related positively to perceived legitimacy and the proposed mediators but did not moderate the effects of the other two factors (disconfirming Hypothesis 3). These findings indicate the importance of behavioral patterns that may help members of groups not typically holding authority positions (e.g., women, minorities) gain legitimacy and ensure effectiveness.

### 1.2.4

Sense of justice in school and social and institutional trust

Nura Resh ([nura.resh@mail.huji.ac.il](mailto:nura.resh@mail.huji.ac.il)), Hebrew University of Jerusalem

The importance of trust as an essential feature in the development and maintenance of civil society. Trust is a central component in the creation of social networks that motivate interpersonal cooperation, help maintain solidarity and advance civil engagement; It is an essential condition for the development of civil society and durable democratic stability. In other words, trust increases civil engagement, which is a pillar in an enduring and sustainable democracy. School is central to the daily life of students who spend a great part of their early years in school and view schooling as critical to their long-term life chances. In this context the

issue of “fairness” in school looms large in students’ daily discourse and might serve as a hidden curriculum affecting feelings, attitudes and behavior. Justice experience at school convey messages about one’s own value and belonging to the group, as well as about the wider society’s structure and social processes, which are the building blocks of democratic citizenship. School-specific sense of justice may thus be an important prerequisite for the development of trustfulness of public authorities and of people and society in general. In this study I investigate the relationship between students’ sense of justice in school and their social and institutional trust. Sense of Justice is reflected in three interrelated categories: instrumental, relational and procedural justice. The study was carried out in Israel among over 5000 JHS students comparing three school sectors.

### **Session 1.3** (CNR 1034)

#### ***The Role of Ideology and Culture in Discerning Justice***

*Presider:* Fade Eadeh, Emory University

##### 1.3.1

Neoliberal logic in Turkey and the United States

Ella Ben Hagai ([ellabenhagai@bennington.edu](mailto:ellabenhagai@bennington.edu)), Bennington College

Melodi Var Ongel, Bennington College

Neoliberal logic postulates that "there is no society, only individuals". Neoliberal policies seek to privatize and bring market-based solutions to every sphere of public life. In this study, we use tools from social psychology to understand individuals' support for neoliberal policies across political regimes. Using survey methodology, we examine variables such as economic and cultural capital, personality traits, system justification, social dominance ideologies, and moral beliefs in explaining support for policies that privatize public goods in the United States and in Turkey. Our findings indicate that endorsement of competition and authoritarian ideology served as strong predictors for support for neoliberal policies in the US (n=200), but not in Turkey (n=150). Our results suggest that authoritarian regimes, compared to more democratic political regimes, shape support for neoliberal policies differently. This research contributes to a better understanding of the rise of neoliberal logic across the world.

##### 1.3.2

Can threat cause shifts to the political left? New insights into the relationship between threat and political attitudes

Fade Eadeh, ([fade.eadeh@emory.edu](mailto:fade.eadeh@emory.edu)), Emory University

Katy Kristen Chang, Washington University

One of the key findings from the conservatism as motivated social cognition (Jost, Glaser, Kruglanski, & Sulloway, 2003) is that threat is associated with an affinity to supportive conservative political ideology and politicians (for a recent review, see Jost, Stern, Rule, & Sterling, 2017). Although these findings have been shown to be robust, is it possible that threat can motivate shifts to the political left? In the present article, we theorize and provide

experimental evidence showing that threat can indeed induce support for left-leaning political policies. Across two experiments, we find evidence that experimentally manipulated threats to healthcare (Experiment 1) and pollution (Experiment 2) produced affect-driven shifts to the left. These findings help fill a notable gap in the literature on threat and attitudes, and suggest that conclusions about the link between threat and political conservatism might be premature.

### 1.3.3

Which America should we make great again: (In)consistencies in the mental representations of “the system”

Joanna Sterling ([Joanna.sterling@princeton.edu](mailto:Joanna.sterling@princeton.edu)), Princeton University

Alin Coman, Princeton University

In contrast to the scientific progress in investigating the causes and outcomes of system justification (Jost & Banaji, 1994), the very object of these investigations—what individuals perceive to be the system—has received relatively unfocused attention. Given the lack of empirical assessment, it is possible that some commonly held assumptions about how individuals perceive their social systems might be oversimplified. In a nationally representative sample of 1,400 U.S. citizens, we develop a measure of how Americans perceive the American system as well as assess the socio-demographic and motivational predictors of system representation divergence. Utilizing a multidimensional scaling analysis, we found four underlying factors that reflect how Americans perceive their system: core democracy (e.g., freedom of speech, democracy), progressive policy (e.g., health care, clean environment), traditional values (e.g., family values, patriotism), and negative aspects (e.g., materialism, selfishness). Factor analyses revealed that for both liberals and conservatives, characteristics aligned with their own ideological values were empirically indistinguishable from those relating to democracy. That means, for example, that liberals view access to healthcare as similarly vital to the American way of life as the freedom of speech. Further, we found that the degree to which participants perceived the system in ideologically distinct ways was moderated by the homogeneity of their social network, especially for conservatives.

### 1.3.4

Dealing with injustice in Russia and Germany: Direct resolution vs. palliative defense

Liza Prokhorova, ([elizaveta.prokhorova@sbg.ac.at](mailto:elizaveta.prokhorova@sbg.ac.at)), University of Salzburg

Eva Jonas, University of Salzburg

Experiencing injustice is practically inevitable and constitutes a basic life challenge. In everyday life, we can see that whereas people in some societies actively express their indignation and directly fight against injustice, people in other societies do not tend to show such strong reactions. Cross-cultural research suggests that peoples' responses to injustice vary between cultures and depend on cultural values and the strength of social norms. The present research aims to compare Russian and German citizens in their reactions to unjust treatment. Due to strong social norms and low tolerance to deviant behavior (including justice violation), we hypothesize that people from Germany will strive to restore justice immediately and directly. People from Russia, in turn, will not resort to a direct resolution but undertake palliative defenses to ease the negative feelings. We conducted a laboratory study in Russia and Germany (N = 244). During the experiment, participants in the experimental condition faced a real unjust

situation (unfair procedure of the experiment), which they could resolve directly if they wanted to (participants could write an official complaint letter to administration). In line with our predictions, German participants preferred the direct resolution: 77% of Germans wrote the complaint letter. In Russia, 95% of participants refused to do so. Instead, Russian participants showed palliative responses to injustice: stronger personal project zeal, and lower system justification.

## **Session 1.4** (CNR Room 2001)

### ***Social Corporate Responsibility***

*Presider:* Luis Oceja, Autonomous University of Madrid

#### 1.4.1

Distal and proximal predictors of normative compliance: The normative appraisal

Luis Oceja ([luis.oceja@uam.es](mailto:luis.oceja@uam.es)), Autonomous University of Madrid

Maite Beramendi, University of Buenos Aires

Sergio Salgado, University of the Border

Normative appeals are messages that indicate that one should (or should not) performing a certain action in a given situation. The decision to fulfill a normative appeal depends on whether it has captured our attention and on how we evaluate the possible benefits and costs derived from fulfillment. However, according to the Evaluative Model of Normative Appeals (EMNA), between these two processes we in situ carry out an evaluation (normative appraisal) that influences the final willingness to comply. This normative appraisal comprises two dimensions: formality and protection. Formality refers to the degree to which one perceives that the appeal is posed by an institution with the responsibility to ensure compliance. Protection has a twofold meaning: the degree to which one perceives that the appeal (a) avoids physical injury or psychological damage (scutum) or affords the performance of the main intended action (caligae). We tested two hypotheses (N = 2349). First, whether the normative appraisal predicts willingness to comply with two specific normative appeals (“You should not drink on the street” and “You should pay taxes”) above and beyond other more distal predictors such as sociological variables (age, gender, ideology, socio-economic level, religiosity, political ideology), social axioms and values. Second, whether the predictive value of each of the two meanings of protection (scutum and caligae) is moderated by the perceiver’s values. The results supported the first hypothesis and partially the second one.

#### 1.4.2

Bringing focus into corporate social responsibility: Do promotion focus chief executive officers exploit corporate social responsibility for compensating unethical behaviors?

Jacob Do-Hyung Cha ([research.dohyung@gmail.com](mailto:research.dohyung@gmail.com)), Seoul National University

Sewon Kwon, Seoul National University

We investigate whether moral self-regulation of corporate elites influence socially responsible activities at corporate level. We assume moral behavior is a result of an implicit calculation of

self-perception, which people desire to have a positive moral self-image and regard themselves as ethical agency. So, we test whether an unethical action at company level, proxied by ‘earnings manipulation’, may motivate a subsequent ethical action, proxied by corporate social responsibility (CSR) activities. Furthermore, we test that CEOs with a promotion focus are more likely to engage in manipulation of earnings than CEOs with a prevention focus due to different risk preferences. Grounded in theories of compensatory ethics, we expect that promotion focus CEOs are motivated more in a subsequent CSR than prevention focus CEOs after earnings management activities. We construct our sample using annual corporate reports (‘10-K’) from U.S. SEC EDGAR database, ExecuComp for chief executive officers, MSCI ESG Stats database (formerly known as ‘Kinder, Lydenberg, Domini (KLD) database’) for corporate social responsibility activities, and financial statement data from the Compustat file in 2002 and 2008 periods. For measuring CEOs’ regulatory focus, we used ‘management discussion and analysis (MD&A)’ section (Item 7) of annual reports since they significantly reflect top management’s attention (Park and Abrahamson, 1994). We psycholinguistically measured regulatory foci by computerized text analysis program (LIWC; Linguistic Inquiry and Word Count). The preliminary results show that more earnings manipulation appears to lead more corporate social responsibility activities at corporate level. Also, a firm led by promotion focus CEO is more likely to commit earnings management. Finally, this promotion focus CEOs seems more likely to engage in CSR activities than prevention focus CEOs when they behave unethically by manipulating earnings.

#### 1.4.3

Sacrifice influences perceptions of corporate social responsibility

Elizabeth Mullen ([elizabeth.mullen@sjsu.edu](mailto:elizabeth.mullen@sjsu.edu)), San Jose State University

Ravi Ramani, George Washington University

Corporate social responsibility (CSR) refers to actions that a firm undertakes to “further some social good, beyond the interests of the firm and that which is required by law” (McWilliams & Siegel, 2001). For example, Patagonia donates 1% of sales to environmental groups. Two studies investigated how people’s perceptions of the morality and competence of organizations that engage in CSR vary as a function of (a) whether the organization intended to sacrifice or benefit when choosing to engage in CSR, and (b) whether the CSR was actually costly or beneficial for the organization. Results revealed that when organizations sacrificed to help others (whether the sacrifice was intentional or not), they were perceived as more moral (but less competent) relative to when the organization benefitted from the CSR or a control condition in which sacrifice was not mentioned. In addition, perceived morality influenced participants’ willingness to patronize the organization. Implications for theories of moral responsibility and moral praise will be discussed.

**10:15-10:30 a.m. Coffee break, CNR plaza**

**10:30-11:45 a.m.**

**Session 2.1: Symposium**  
(CNR Room 1051)

*New Research on System-Justifying Beliefs among Members of Disadvantaged Groups*  
*Organizers:* Caroline Drolet (Brock University) and Mark Hoffarth (New York University)

Four papers are presented that examine the influence of system justifying beliefs on disadvantaged groups across a variety of domains: medical decisions concerning plastic surgery, voting behavior, sexual minority identity, and responses to derogatory humor. First, studies on the motives underlying women's choices to seek plastic surgery typically focus on the role of self-objectification, but do not account for the role of broader societal pressures. Caroline Drolet presents two studies examining the interaction between self-objectification and system justifying beliefs in the decision to undergo labiaplasty. Second, there is reason to believe the Iranian migrants experience threat related both their social identity (as a result of being a migrant) and the social systems to which they now belong (as a result of elevated unemployment among educated Iranian migrants). Maarten van Bezouw presents his work integrating system justification and social identity theories to explain political participation and system confidence among Iranian migrants. Third, Mark Hoffarth presents findings from two studies using nationally representative samples, that suggest that sexual minority members who are more politically conservative are more likely to justify, as opposed to resist, heterosexist systems. Finally, research concerning prejudiced humor has largely focused on reactions from dominant groups. Elvira Prusaczyk presents the results of an experiment on system justifying ideologies and favorable responses to sexist humor among women.

2.1.1

Self-objectification, system justifying beliefs, and labiaplasty  
Caroline Drolet ([cd11da@brocku.ca](mailto:cd11da@brocku.ca)), Brock University  
Anne Drolet, Michigan State University

Labiaplasty, an invasive surgical procedure that reduces the size of the labia minora, has dramatically increased in popularity, particularly among adolescent and young adult women in Western cultures. To understand this increase, we examined two factors that underlie decisions to seek other forms of cosmetic surgery: self-objectification and system justifying beliefs. Objectification theory posits that women internalize experiences of being objectified, leading to greater monitoring of their own bodies and appearance, thereby contributing to lower body satisfaction and greater desire to seek cosmetic surgery. System justifying beliefs are those beliefs that defend or rationalize existing social structures. Building off research on system justifying beliefs and skin bleaching, we predicted that system justifying beliefs would moderate the relationship between self-objectification and the desire to undergo labiaplasty. Across two studies, participants indicated the extent to which they considered undergoing labiaplasty, then responded to scales assessing self-objectification and three major forms of system justifying beliefs: social dominance orientation, belief in a just world, and sexist beliefs. In both studies, self-objectification only played a role in the desire to undergo labiaplasty for those who were low

in endorsement of system justifying beliefs. These findings have important implications for how medical professionals address the surge in labiaplasty procedures.

### 2.1.2

Political participation and system confidence among Iranian migrants in Western Europe

Maarten van Bezouw ([m.j.van.bezouw@vu.nl](mailto:m.j.van.bezouw@vu.nl)), Vrije Universiteit Amsterdam

John Jost, New York University

Jojanneke van der Toorn, Utrecht University

Ali Honari, Vrije Universiteit Amsterdam

The 1978 Iranian revolution spurred migration of Iranians, followed in subsequent decades by high levels of elite migration predominantly to Western countries. Iranian migrants in Western Europe are on average highly educated but more often unemployed than native Europeans, and they may experience social identity threat related to being a migrant. How do these ambiguous factors play a role in the political participation of Iranian migrants in Western Europe? Using concepts from both social identity theory and system justification theory, we examine experiences of opportunity and threat in relation to political participation on behalf of Iranian migrants. Based on online survey data collected among Iranian migrants in eight Western European countries, we compare the effects of perceived discrimination, stability and legitimacy of intergroup relations on system confidence and political participation intentions. We also look at different mediators that either reflect Iranian migrants' intention to improve their societal position or ways of coping with social identity threat. We find distinct predictors of increased system confidence and political participation. The former is related to opportunity in society, less stability and more legitimacy, whereas the latter is related to threat, increased discrimination. The findings indicate the need to consider both threat and opportunity that Iranian migrants experience, and a way of integrating system justification and social identity perspectives through stability and legitimacy.

### 2.1.3

Sexual minority identity and resistance to heterosexism

Mark Hoffarth ([mark.hoffarth@gmail.com](mailto:mark.hoffarth@gmail.com)), New York University

John Jost, New York University

Recent research suggests that sexual minorities who are more politically conservative tend to demonstrate less resistance to heterosexism (e.g., support for gay rights). Drawing on System Justification Theory, Social Identity Theory, and the sexual identity literature, we propose that sexual minorities who are more conservative (vs. liberal) may not as strongly identify with their disadvantaged group, leading to less resistance against heterosexism. We analyzed data from the Social Justice Sexuality Project (N = 4,312 sexual minorities) and the nationally representative Pew Research Center 2013 Survey of LGBT Adults (N = 1,107 sexual minorities). In both studies, we found that (1) political conservatism was associated with less resistance to heterosexism (e.g., less gay rights support, less support for LGBT visibility, and less participation in gay rights activism), (2) political conservatism was associated with a weaker sexual identity (i.e., viewing sexual identity as less important, lower sense of common identity with other sexual minorities, and less public openness about ones' sexuality), and (3) a stronger sexual identity was associated with greater resistance to heterosexism. Consistent with our

primary hypothesis, a weaker sexual identity accounted for approximately 60% of the relation between political conservatism and lower resistance to heterosexism. These findings highlight the potential political function of sexual identification.

#### 2.1.4

Women's maintenance of sexism vis-à-vis their reactions to sexist humor

Elvira Prusaczyk ([ep15je@brocku.ca](mailto:ep15je@brocku.ca)), Brock University

Gordon Hodson, Brock University

Sexist humor is widespread in popular culture. Most existing research has investigated how dominant groups react to humor that disparages lower status groups. To what extent do women, the stigmatized joke targets, push back against sexist humor or internalize the disparagement? What factors predict such reactions? Given that both lower and higher status group members can maintain oppressive systems (e.g., sexism) by endorsing system justifying ideologies, we investigated whether women who endorsed system justifying ideologies such as social dominance orientation (SDO) or hostile sexism reacted favorably to sexist jokes, in part due to cavalier humor beliefs. Women (n=225) reacted to three types of jokes (within-subjects design): neutral jokes, belittling jokes toward women, and aggressive jokes toward women. Participants then completed measures of SDO, hostile sexism, and cavalier humor beliefs. We predicted that women higher (vs. lower) in SDO or hostile sexism would rate disparaging (vs. neutral) jokes as more inoffensive and amusing, in part due to their cavalier beliefs about humor. As expected, women scoring higher in SDO or hostile sexism were more cavalier about disparaging jokes, in turn predicting disparaging joke inoffensiveness. Only hostile sexism predicted amusement toward disparaging jokes. Our results are informative because they suggest that women endorsing system justifying ideologies react favorably to sexist jokes that harm their in-group, ultimately maintaining patriarchal relations.

## **Session 2.2: Symposium** (CNR Room 1055)

### ***Social Justice Oriented Organizations: Missions and Research***

*Organizer:* Karen A. Hegtvedt

Atlanta is home to many organizations that promote social justice through their endeavors. The goal of the session is to connect conference attendees to the world-class city in which the conference is located and to the efforts of Atlanta-based organizations that transform the world. The panel provides an opportunity to spread awareness of organizations that elevate the disadvantaged, fighting injustice domestically and internationally. Panel members will address: how they see their organizations pursuing social justice; the on-the-ground efforts of their organizations to ensure justice; and the types of social scientific research that would benefit their organizations (i.e., research questions or data that would help these organizations in their efforts to cultivate social justice). In addressing these issues, the panel will potentially inspire scholars to pursue new pathways of thinking and avenues of both basic and applied research.

*Organization:* Task Force for Global Health

*Representative:* David Addiss, Senior Scientist and Program Director

Originally focused on increasing childhood immunization rates in developing countries, the Task Force for Global Health has extended its reach since 1984 to include disease elimination, vaccine equity, and health systems strengthening. Based in Decatur, GA, with field offices in Ethiopia and Guatemala, the Task Force aims to improve health conditions for vulnerable populations around the world. Dr David Addiss, currently Director of the Focus Area for Compassion and Ethics at the Task Force, trained in public health and served as a medical epidemiologist at the US Centers for Disease Control and Prevention. He has collaborated extensively with the World Health Organization, non-governmental organizations, and ministries of health to control and eliminate neglected tropical diseases, which cause immense physical and social suffering.

*Organization:* CARE

*Representative:* Jamie Terzi, Vice-President for Programming, Partnerships, and Learning

Founded in 1945 as a temporary organization, CARE has grown into one of the best known international humanitarian aid agencies with worldwide programs. The core of its mission is to promote the dignity of people. CARE embraces differences inherent in the world, gathers the voices of those affected, and promotes transformative action to defeat poverty and ensure social justice. Jamie Terzi, trained as a psychologist and worked in the Australian community and health sector before taking on various roles in international humanitarian and development programs. She has directed CARE programs in Afghanistan and Bangladesh prior to her current appointment leading teams focused on food and nutrition security, sexual and reproductive health, water, education, and gender justice.

*Organization:* The Carter Center

*Representative:* Avery Davis-Roberts, Associate Director, Democracy Program

Former U.S. President Jimmy Carter founded The Carter Center, in partnership with Emory University, in 1982. Neighboring the Presidential library and museum, the Center advances human rights and alleviates human sufferings. Its peace programs focus on democracy promotion and election observation, human rights, and conflict resolution. In addition, its health activities have focused on the eradication of diseases such as guinea worm and river blindness. Avery Davis-Roberts holds a Masters of Law degree in International Human Rights Law. With 15 years of experience at The Carter Center, she has helped implement election observations in several countries. She currently manages the Democratic Election Standards Project aimed at articulating criteria for election assessment based on public international law.

## Session 2.3 (CNR Room 1034)

### *Perceptions of and Redressing Health Disparities*

*Presider:* Simone Schneider, Max Planck Institute for Social Law and Social Policy

#### 2.3.1

How unfair are structural inequalities in healthcare? The role of institutions

Simone Schneider ([s.schneider@mpisoc.mpg.de](mailto:s.schneider@mpisoc.mpg.de)), Max Planck Institute for Social Law and Social Policy

Ellen Immergut, European University Institute

How unfair do individuals perceive structural inequalities in health care? And does the public-private mix in health systems affect these perceptions of unfairness? In this article we combine neo-institutional and empirical justice theory to identify two different routes of attitudinal formation: institutional legitimacy and existential standards. Using data of the International Social Survey Programme (ISSP) from 2011/13 (N = 46,047 individuals) and OECD health expenditure data (N = 28 countries), we show with multi-level modelling techniques that individual perception of the unfairness of unequal access to health care depend not only on respondents' personal experiences in accessing healthcare, but also on their institutional environment: namely, on the prevalence of institutional barriers to healthcare access (existential standard) and the degree of public financing of health care (institutional legitimacy). Moreover, we show that higher status groups tend to perceive structural inequalities in healthcare less unfair and public financing structures are less relevant to the formation of their justice perception.

#### 2.3.2

The need for improved outreach to African Americans with epilepsy: Qualitative findings from focus groups

Robin McGee ([robin.mcgee@emory.edu](mailto:robin.mcgee@emory.edu)), Emory University

Demetrius Geiger, Morehouse School of Medicine

Nancy Thompson, Emory University

Rakale Quarells, Morehouse School of Medicine

Inequitable healthcare access, such as epilepsy care by specialists (e.g., neurologists) and mental healthcare, for African Americans (AA) may contribute to increased morbidity and mortality compared to whites with epilepsy. As part of formative research for adapting an intervention to improve depressive symptoms among AA with epilepsy, qualitative data were collected through focus groups (FG). Participants were recruited from outpatient epilepsy clinics and word-of-mouth. Four FGs with AAs with epilepsy and two FGs with primary support providers were conducted. Using a semi-structured FG guide, participants were asked about perceptions of epilepsy and epilepsy stigma, and differences in how AAs experience epilepsy compared to others. The FGs were recorded and transcribed. Data were analyzed using thematic analysis to identify inequities and differences in epilepsy experiences. The four FGs with AAs with epilepsy included 22 people (aged 20 - 83, mean 43 years). The two FGs with support persons to AAs with epilepsy included 13 people (aged 45 - 66, mean 57 years). Participants reported feelings of stigma, inadequate knowledge about epilepsy, and differences in healthcare access. Participants

attributed some of the differences to race, but also socioeconomic status. The three major themes identified from the FG data suggest a need to improve outreach to AAs with epilepsy in order to reduce stigma, improve knowledge, and reduce inequitable access to healthcare.

### 2.3.3

What doesn't kill, pains a lot: Gender inequalities in physical pain in India

Kanika Sharma ([kanikas764@gmail.com](mailto:kanikas764@gmail.com)), Jawaharlal Nehru University

Women in India have long been among the most marginalized peoples on the planet. Research on women's health in India has focused on sex differences in health among children, or maternal health among older women. Much less is known about gender inequalities in adult health. This paper investigates gender inequality in physical pain using WHO's Survey of Global Ageing and Adult Health 2007-08. I find large gender differences in the experience of physical pain. Every third Indian woman reported having back pain in the last month, as compared to every fourth Indian man. On average, women faced 5 days a month in back pain, twice the number of days spent by men. They were also likely to face more difficulty in carrying out daily activities because of pain than men. Across the life course, women had statistically significant higher burden of pain, and these inequalities were also patterned by caste, occupation, and socioeconomic status. Women from oppressed caste groups fared worse than women and men from higher castes. Women agricultural workers were found to be particularly vulnerable: 50 percent suffered from back pain, spending about a week a month in pain. This evidence draws attention to neglected themes in research and policy, such as injustices and inequalities in the distribution of adult health in developing countries. Based on quantitative analysis, involvement in social movements and further qualitative fieldwork, I outline an agenda for feminist research, action, and praxis on adult health in developing countries.

### 2.3.4

Intersectional narratives of navigating autism services

Jennifer Singh ([jennifer.singh@hsoc.gatech.edu](mailto:jennifer.singh@hsoc.gatech.edu)), Georgia Institute of Technology

Intersectional forms of oppression are central to understanding autism disparities, however little is known about how such disparities are situated within families at the intersection of race, social class and gender. Quantitative research confirms that disparities in various domains of autism trajectories exist, including age at diagnosis, access to therapeutic interventions, and representation in special educational services. However, less is known about the complex milieu of social factors that operate together as told from the perspective of single Black female caregivers whose experiences with autism are shaped in a structurally unequal society. Drawing on the analytic framework of intersectionality developed by Black feminist scholars, the purpose of this paper is to offer a grounded theory qualitative analysis based on in-depth interviews with single Black women (mothers and grandmothers) who are navigating autism services within the constraints of state-based health insurance and limited resources (N=30). An intersectional approach offers a framework to interrogate how race, class, gender and other social locations operate simultaneously in social life rather than working as a single category. Importantly, it examines how power is organized, distributed, maintained, and challenged based on these intersecting social categories and the impacts it has on families, and ultimately children with autism. These alternative ways of knowing have been excluded in the representations of autism

disparities thus far and offer important insight to the inextricable link between autism disparities and the structural, historical, and situational contexts of Black women's lives as shaped by race, social class, and gender.

**12:00 p.m. Lunch**, Emory Conference Center Hotel (ballroom, lower level)

**Award Ceremony and Talks:**

***Morton Deutsch Best Paper Awards (2016 & 2017)***

Siegel, P. A., Brockner, J., Wiesenfeld, B. M., & Liu, Z. (2016). Non-contingent success reduces people's desire for processes that adhere to principles of fairness. *Social Justice Research*, 29(4), 375-401.

Batrićević, N., & Littvay, L. (2017). A genetic basis of economic egalitarianism. *Social Justice Research*, 30 (4), 408-437.

***Early Career Award:***

*Introduction:* Tyler Okimoto (The University of Queensland)

**Jaime Napier**, New York University, Abu Dhabi

***The Palliative Effects of System Justifying Beliefs***

***Life Time Achievement Award:***

*Introduction:* Jan-Willem Van Prooijen (VU University)

**E. Allan Lind**, Duke University

***A Career Exploring an Interesting Phenomenon***

**2:15-3:30 p.m.**

**Session 3.1: Symposium**

(CNR Room 1051)

***Using Health Dialogues to Promote Wellness among Black Families and Communities***

*Organizer:* Ciara Smalls Glover (Georgia State University)

This symposium is focused on identifying factors within Black families and communities that have the potential to inform culturally-relevant interventions to reduce racial health disparities broadly. Presenters come from various fields including social work, psychology, humanities, and community organizations. The symposium is strengthened by interdisciplinary perspectives across presentations on approaches to eliminating racial health disparities and promoting wellness in Black populations. Each paper offers a unique set of protective factors and insight as

to how the factors can be used to comprehensively address the many layers of racial health disparities among the Black community. Specifically, the papers explore family dialogue on preparation for racial bias and implications for interventions to prevent racial discrimination at multiple ecological levels, and mother-daughter conversations about mothering and promoting resilience and wellness, as well as the viability of reducing mental health stigma through church-based mental health services. Additionally, the papers use multiple methods (interview, surveys, focus groups) to understanding how Black families and communities can provide seeds of information to address the ecological roots of racial health disparities. The populations included across presentations span local, regional, and national levels.

### 3.1.1

Just practice: Church members speak on the role of their black church in addressing the mental health needs of its members

Rosalyn Denise Campbell ([rdcampb@uga.edu](mailto:rdcampb@uga.edu)), University of Georgia  
Madison Rose Winchester, University of Georgia

Previous research has shown that Black Americans are the least likely to use professional or informal help for mental health problems. They are also more likely to quit services after initiating treatment. Issues around stigma, lack of cultural congruence, not being understood, and dissatisfaction with services have been cited as reasons many Black Americans do not seek help or prematurely end services. Historically, we know that Black Americans often turn to the Black church for help with mental health issues, thus, church-based interventions are receiving increased attention as treatment engagement strategies. *The purpose of this study was to better understand the Black church's (potential) role in addressing the mental health needs of Black Americans.* Using survey data collected from church members of one large, primarily African American church in the Midwest, we explored congregants' thoughts about its church's desire to expand its counseling ministry into a larger counseling center. A total of 529 participants responded, and a thematic analysis was performed on the 393 out of 469 respondents who provided qualitative reasons why they supported a church-based counseling center (six respondents did not support the expansion and 54 were unsure). Results indicate that church members believe that Black churches are uniquely positioned to address the unmet mental health needs of Black Americans, reduce mental health stigma in Black and/or Christian communities, and deliver culturally-appropriate mental health services to these groups. These findings provide important information on the viability of church-based mental health services as well as targets for future interventions.

### 3.1.2

Working twice as hard: How parent race-based messages to inform prevention programs

Ciara Smalls Glover ([csmalls@gsu.edu](mailto:csmalls@gsu.edu)), Georgia State University

Scholars cannot effectively tailor prevention programs without understanding the needs of the community. Programs aimed at mitigating the effects of racial discrimination should include highlight the importance of explicit discussions with youth and young adults preparing them for race-related experiences. Racial socialization is messages transferred from parent to child about race, ethnicity, culture, and intergroup protocol. This presentation examines what participants' identified as their most impactful memories of racial/ethnic socialization. Specifically, we

examined recalled conversations about preparation for unfair treatment in contexts that were most salient for parents and young adults. Data come from two studies, one with Black parents (Mean age=38) from economically diverse regions of metro-Atlanta (n = 73), the other with Black young adults (Mean age= 19) attending an ethnically diverse university in the southeast (n = 181). Thematic analysis was used to examine qualitative responses to questions about ethnic-racial socialization. Themes included identifying the perpetrator discrimination content of the message, and comparisons by parent versus young adult). Responses reveal the significance of racial discrimination from diverse sources (e.g., peers, teachers, police). These findings will be used to inform curricula for a community-informed and culturally relevant prevention program to reduce racial bias. Implications for discrimination prevention as a mechanism for eliminating health disparities are explored.

### 3.1.3

Resilience strategies: What black women want to teach black girls about wellness and self-care  
Shaneshia Brooks-Tatum ([shaneshia@creativeresearchsolutions.com](mailto:shaneshia@creativeresearchsolutions.com)), Life Balance and Wellness Institute

What does it mean for Black women to perform motherhood, whether they are biological mothers or not? What does this "performance" look like for Black women, and what are some of their recommendations for educating young Black girls and young Black women? This presentation focuses on Black women's experiences with mothering and motherhood, wellness and self-care, and the resilience strategies that they teach their daughters and the other girls in their lives. Focusing on content analysis of interview data from an original study on Black women in the US, this research sheds light on the varying self-care and wellness strategies Black women utilize in the face of economic challenges, microaggressions and overt racial and gender violence and discrimination. The sample includes women from their mid-twenties to late-50s, as well as full-time and part-time employed women with very few stay-at-home mothers. Additionally, the respondents' highest education level ranged from an Associate degree to a Ph.D., and the average number of children per household was 1.2. A key finding across this diverse subsample is that Black women place a high priority on decreasing the stigma around self-care among Black women and particularly for Black girls. Moreover, Black women defined self-care in relatively progressive ways. And finally, overall the respondents collectively encourage Black girls and younger Black women to actively reject, rather than to uncritically accept expectations for mothering behaviors and biological motherhood.

*Discussant:* Ciara Smalls Glover, Georgia State University

## Session 3.2: Symposium (CNR Room 1055)

### *Justice and Culture*

*Organizers:* Manfred Schmitt (University of Koblenz-Landau) and Michael Shengtao Wu (Xiamen University)

Research teams from four countries will report recent advances in justice research from a cultural perspective. First, Schmitt and colleagues will present their research on cultural similarities and differences in justice sensitivity, its facets, its assessment, and its effects on cooperation in Germany, Australia, and the Philippines. Second, Zhou and colleagues will report findings on cultural similarities and differences of prosocial justice sensitivity (observer, beneficiary, and perpetrator perspectives) versus proself justice sensitivity (victim perspective) as well as their associations with individualism and collectivism in Chinese, Germans, and North Americans. Third, Wu will discuss how justice beliefs are processed in Eastern societies, in which individuals may be more harmony-focused but less sensitive to justice. Wu will review recent evidence regarding the endorsement of general and personal justice beliefs in cultural-specific ways and their relations with individualism/collectivism as well as nonreligious parallels of religious constructs.

#### 3.2.1

A cross-cultural study of sensitivity to injustice and its consequences for cooperation

Manfred Schmitt ([schmittm@uni-landau.de](mailto:schmittm@uni-landau.de)), University of Koblenz-Landau

Simona Maltese, University of Koblenz-Landau

Anna Baumert, Max-Planck Institute for Research on Collective Goods

Dorota Reis, Saarland University

Colin MacLeod, University of Western Australia

Roseann Tan-Mansukhani, Adrienne John R. Galang, Maria Guadalupe C. Salanga (De La Salle University)

To date, there is little scientific knowledge on cross-cultural differences in dispositional sensitivities to injustice (JS) from the perspectives of an observer, victim, beneficiary, or perpetrator. Importantly, those differences should be relevant to understand justice-related emotion and behavior across cultural contexts. Therefore, we focused on differences in the JS perspectives as well as their psychological functions across three cultures. First, the results showed measurement invariance for the JS Inventory across cultures, comparing samples from three cultures (Philippines, Germany and Australia). Second, we found mean-level differences in JS across cultures that could explain cross-cultural differences in specific reactions to injustice and might be dependent on culture specific variables, such as individualism-collectivism and power distance. Third, we found that the effects from the JS perspectives on cooperation behavior in the trust game that are established in Western Europe generalize across cultures. Therefore, we can assume that the JS perspectives have the same psychological function for cooperation behavior across the three investigated cultures. In all, this research lies a foundation for a deeper cross-cultural investigation of JS and its effects.

### 3.2.2

Prosocial justice sensitivity: Through the lens of collectivism and individualism among Chinese, Germans, and North Americans

Chan Zhou ([zhouchanxj@163.com](mailto:zhouchanxj@163.com)), Beijing Normal University

Michael Shengtao Wu, Xiamen University

Simona Maltese, University of Koblenz-Landau

Anna Baumert, Max-Planck Institute for Research on Collective Goods

Manfred Schmitt, University of Koblenz-Landau

Justice sensitivity (JS) theories suggest that genuine justice indicates prosocial concerns with others' suffering from the observer, beneficiary, or perpetrator perspectives, instead of proself concerns with one's own interest from the victim perspective. Considering that collectivists give priority to interdependence and social goals and that individualists give priority to independence and personal goals, the authors argue that prosocial JS (observer, beneficiary, and perpetrator perspectives) should be uniquely related to collectivism while proself JS (victim perspective) to individualism. A cross-cultural study was conducted to examine this prosocial and proself distinction of JS among Chinese, Germans, and North Americans. Results from all the three samples offered a consistent pattern, in which collectivism was significantly related to JS-observer, JS-beneficiary, and JS-perpetrator but not to JS-victim, whereas individualism was significantly related to JS-victim, but not or lower to JS-observer, JS-beneficiary or JS-perpetrator. Furthermore, by controlling for confounding factors, such as self-esteem, social tightness, and just-world beliefs, this cultural effect on prosocial versus proself JS still remained significant. Taken together, the findings reveal a prosocial and proself distinction of JS in relation to collectivism and individualism, suggesting a culturally universal pattern of justice and morality.

### 3.2.3

Justice beliefs in Eastern societies

Michael Shengtao Wu ([michaelstwu@xmu.edu.cn](mailto:michaelstwu@xmu.edu.cn)), Xiamen University

Justice is a fundamental motive of human beings, but it remains arguable whether justice might matter less in collectivist contexts, in which individuals may be more harmony-focused but less sensitive to justice. In this paper, we will discuss how justice beliefs are processed in Eastern societies, in several ways. For one, we will claim that justice is sometimes opposite to social harmony, because those with stronger justice beliefs show a higher tendency for victim blaming and perpetrator punishment, and more possibly enjoy the punitive arguments and vigilante movies. Second, we will review the recent findings about general and personal justice beliefs among Chinese and Indians, from the explicit and implicit perspectives. Third, we will point to the necessity to think of justice motive as one of cultural forms in relation to individualism/collectivism and to nonreligious parallels of religious constructs (e.g., God beliefs) in Eastern societies. Taken together, we propose that a greater attention to the collectivist context can extend our understanding what justice motive means in human lives.

*Discussant:* Clara Sabbagh, Haifa University

## Session 3.3 (CNR Room 1034)

### *Identity and Justice Perceptions*

*Presider:* Christie Parris, Oberlin College

#### 3.3.1

Intersecting alliances: Non-Palestinian activists in support of Palestine

Ella Ben Hagai ([ellabenhagai@bennington.edu](mailto:ellabenhagai@bennington.edu)), Bennington College

Sophia Hill, Brooklyn Law School

Eileen Zubrigen, University of California Santa Cruz

Influenced by social identity theory, psychologists have focused primarily on the role of shared identity in leading people to engage in collective action. In this study, we are concerned with the factors that lead individuals who do not share a collective identity to act in solidarity with an outgroup. We explored this question by looking at the narratives and motives that brought non-Palestinian university students to participate in collective action for Palestine. In-depth interviews with campus activists and a yearlong observation of campus debates over the Israeli-Palestinian conflict suggested a number of motives for solidarity activism. First, activists drew parallels between their in-group collective narrative and the collective narrative of the Palestinians. Second, an inter-sectional narrative of identity increased activist self-efficacy by highlighting the ways that activists were both marginalized and privileged. Third, activists explained their affinity to these narratives as rooted in personal experiences with marginalization and discrimination. A moral motive arose through the practice of coalition building that further empowered students of different minority groups. Findings from this study contribute to an understanding of the current surge in Palestinian solidarity activism on college campuses in the United States.

#### 3.3.2

#fakenews: The role of political identity and personal values on belief in political misinformation

Andrea Pereira ([andrea.Pereira@nyu.edu](mailto:andrea.Pereira@nyu.edu)), New York University

Jay Van Bavel, New York University

Fake news represents a threat to democratic institutions and societies and are an important problem to tackle to ensure fair procedures in democratic countries. In this talk, we examine how personal values and group identities might alter belief in political misinformation, or the disbelief in inconvenient political facts in an American context. In Study 1, we found that both Democrats and Republicans were more willing to believe real news in which the leader of their political in-group (i.e. Clinton or Trump) affirmed social values, or in which the leader of their political out-group undermined social values, showing evidence of political identity bias across the aisle. This pattern emerged for both liberal and conservative values, even though general endorsement of these values varied as a function of political affiliation in the expected direction. In Studies 2 and 3, both Democrats and Republicans were less likely to believe in value-undermining fake news stories when it concerned their political in-group as compared to their political out-group or to a control apolitical target. Relatedly, both Democrats and Republicans were more willing to share value-undermining fake news on social media when it concerned their out-group as compared to

their in-group. These findings contribute to understanding how people form impressions of news and how fake news are likely to spread among like-minded people.

### 3.3.3

Perceptions of injustice and pro-environmental policy opinions: Black Americans' environmental concerns

Christie Parris ([cparris@oberlin.edu](mailto:cparris@oberlin.edu)), Oberlin College

How do perceptions of environmental injustice influence opinions regarding environmental policy? Previous research has found ample evidence for the existence of environmental injustice, or the distribution of environmental harms such that communities of color and low-income communities bear the brunt of exposure. Here, we examine two types of environmental justice perceptions—distributive (i.e., the inequitable distribution of environmental burdens) and procedural (i.e., views regarding how we ought to make decisions regarding such distributions)—and how they influence opinions regarding pro-environmental policy. We also examine how attitudes toward environmental fragility and environmental identity influence pro-environmental policy opinions. Our data consist of survey responses from a nationally-representative sample of Black people living in the US. We use OLS regression to examine how justice perceptions and environmental orientation influence pro-environmental policy opinions. We find that perceptions of both distributive and procedural environmental justice prescriptions correlate strongly with pro-environmental policy opinions. Likewise, environmental fragility attitudes—capturing beliefs that severe environmental harms stem from human activity—are strongly related to pro-environmental policy. Our findings contribute to the scant literature regarding perceptions of environmental justice and pro-environmental policy opinions, and to considerations of how justice perceptions shape social cognitions more generally.

### 3.3.4

Justice and status processes in the classroom and their impact on students' identities and aspirations

Jennifer Hayward ([j.l.hayward@emory.edu](mailto:j.l.hayward@emory.edu)), Emory University

A globalized economy demands workers trained in science, technology, engineering, and mathematics (STEM) fields to maintain and advance modern technological innovation. Thus, it is imperative to identify factors encouraging persistence in STEM. Despite women outpacing men in college academic performance (GPA), enrollment numbers, and higher graduation rates, large inequalities remain in men and women's career fields, especially in STEM. One's "science identity," or sense that science is "right" for an individual or that an individual is "right" for science may lead to later STEM outcome— such as additional classes or careers. Students' development of a "science identity" is a promising way to reduce attrition from STEM. Based on surveys, non-participant observations, and interviews with students, I discuss how in-class interactions and experiences may differentially reinforce gender, race, and socioeconomic status disparities in postsecondary STEM education. Experiences of interpersonal justice with faculty communicates future treatment students might expect within STEM and how students might fit into the broader discipline. Perceived unfairness and perceived reinforcement of status hierarchies contribute to the disruption of students' identities, which propel students away from STEM. I combine social psychological identity development processes with considerations of

classroom justice and status dynamics, to study how students self-identify and connect with others, thus enhancing or diminishing attrition within STEM.

### **Session 3.4** (CNR Room 2001)

#### ***Approaches to Conceptualizing Justice***

*Presider:* Guillermina Jasso, New York University

##### 3.4.1

Impartial observers and justice evaluations

Guillermina Jasso ([gjl@nyu.edu](mailto:gjl@nyu.edu)), New York University

Robert Shelly, Ohio University

Murray Webster, University of North Carolina Charlotte

This paper develops a framework for studying impartiality in the four main processes of distributive justice - just reward process, actual reward process, justice evaluation process, and justice consequences process - proposes a method for studying two kinds of impartiality in the justice evaluation process - framing impartiality and expressiveness impartiality - and reports the results of three factorial surveys carried out among US college students addressing just-reward impartiality, framing impartiality, and expressiveness impartiality in the justice of earnings. Just-reward impartiality means that the observer's ideas of the just reward are oblivious to irrelevant rewardee characteristics, such as race. This type of impartiality is already studied via subgroup gaps, such as gender gaps. Framing impartiality means that the observer frames rewards (as goods or bads) in the same way for everyone. For example, if an observer frames a reward as a good for some rewardees and a bad for others, that observer lacks framing impartiality. Expressiveness impartiality means that the observer expresses a given magnitude of the justice evaluation with equivalent emotional display for all rewardees. For example, if an observer judges two rewardees as equally underpaid but then shouts one of the justice evaluations and whispers the other, that observer lacks expressiveness impartiality. Understanding the two new forms of impartiality illuminates how their absence can destroy the good effects of other forms of impartiality.

##### 3.4.2

Does social mindfulness require deliberate thinking: The influence of processing mode on social mindfulness

Dorothee Mischkowski ([dorothee.mischkowski@fernuni-hagen.de](mailto:dorothee.mischkowski@fernuni-hagen.de)), Fern University in Hagen

Isabel Thielmann, University of Koblenz-Landau

Andreas Gloeckner, Fern University in Hagen

Social mindfulness has been proposed as a concept of pro-sociality particularly emphasizing the skill to see other people's needs next to the will to act accordingly. Perspective taking thus constitutes an integral part of social mindfulness and led to the proposition that deliberate (vs. intuitive) thinking should be involved in socially mindful behavior. Hypothesizing increased

social mindfulness under a deliberate processing mode, we tested in four studies (N = 1114) the influence of processing mode on social mindfulness. Using different experimental manipulations, we consistently observed null effects in that processing mode did not influence social mindfulness. By contrast, dispositional pro-sociality (i.e., Honesty-Humility and Social Value Orientation) was positively related with social mindfulness, irrespective of the experimental condition. Overall, our findings underline that social mindfulness constitutes a general tendency to perceive and behave prosocially rather than being a state-dependent construct.

### 3.4.3

Attitudes toward distributive justice principles: Structural determinants of change and stability over the life course

Sebastian Hülle ([sebastian.huelle@uni-bielefeld.de](mailto:sebastian.huelle@uni-bielefeld.de)), University of Bielefeld  
Stefan Liebig, University of Bielefeld

Attitudes toward distributive justice principles (ADJP) (e.g., equality, need, equity, and entitlement) influence the perception of social inequality and support for welfare policies. Interestingly, there is little knowledge whether ADJP are stable or change over the life course. During their life individuals are embedded in varying structural contexts. Research provides evidence that specific distributive justice principles are typically applied within certain contexts. Hence, individuals experience here under which contextual conditions certain justice principles are routinely applied to resolve distributional conflicts. In analyzing change and stability of ADJP the paper assumes that individuals develop their ADJP because of these structurally mediated learning experiences (socialization) and due to their position in the society's inequality structure that is systematically connected to specific interests (rational choice). To analyze individual level change and stability in ADJP panel data are needed that capture the structural conditions individuals are nested in. For the first time such data are available in the German panel—Legitimation of Inequality Over the Life-Span—that comprises context information for the household, social network, and workplace. Analyses are based on the first two waves and provide evidence for the relevance of change in an individual's socioeconomic position and workplace characteristics. These findings give first insights of how and why ADJP develop over the life course.

**3:30-3:45 Break, plaza CNR**

**3:45-4:45 p.m. Keynote Address, CNR auditorium**

*Introduction:* Sarah Brosnan (Georgia State University)

**Dr. Kimberly Jacob Arriola** (Emory University)

***Embodying Injustice: Understanding the Role of Racism in Health***

Health inequities that exist along racial lines are persistent, robust, and pervasive across a wide range of health outcomes. It is commonly accepted that social conditions are critical drivers of

these health inequities. A large research literature examines the role of racism as one such driver, although the pathways leading to health inequities are complex. For example, African Americans progress from early to late stage chronic kidney disease (CKD) much more rapidly than Whites. Biomedical explanations for African Americans' faster CKD progression prevail, with virtually no research attention paid to the role of social factors, namely racism. This presentation will present a conceptual foundation for understanding the role of race-related stress in CKD progression. Further, it will describe an ongoing study that seeks to shed new light on the role of both chronic and acute race-related stress in CKD progression as well as inflammatory pathways that may mediate these relationships.

## **5:00-6:00 p.m. Poster Session (PS) and Reception, CNR “bridge”**

### PS.1

Mental health disparities: Addressing the issue from a cultural competency lens  
Caroline Brackette ([brackette\\_cm@mercer.edu](mailto:brackette_cm@mercer.edu)), Mercer University

Ethnic minorities face significant challenges in accessing quality mental health care and experience significant disparities in mental health care outcomes. A lack of effective culturally competence practices and interactions between clients/patients and practitioners can impact the issue of these negative outcomes. This presentation will provide a meta-analysis of the health seeking behaviors of ethnic minority populations and address the effects of race on mental health outcomes and therapeutic relationships. Best practices to reduce mental health disparities and increase effective, culturally appropriate therapy and treatment for mental health issues will be presented.

### PS.2

How minority leaders facilitate and dismantle gentrification in Birmingham, Alabama  
Cayla Bush ([cayla.bush96@gmail.com](mailto:cayla.bush96@gmail.com)), Birmingham-Southern College

Gentrification is the process in which deteriorating urban neighborhoods are rehabilitated and revitalized by incoming middle and upper-class residents (Baione and Brogna 2015). The phenomenon of gentrification is gaining national attention as lower-income urban neighborhoods are increasingly being revitalized. To business executives and economists, gentrification seems like a step forward in development. However, social scientists are challenging the idea that gentrification is positive by addressing the social consequences associated with development. For my undergraduate senior thesis, I studied the social consequences of gentrification in Birmingham, Alabama. Specifically, I interviewed various minority leaders to investigate the challenges they endure when addressing gentrification to residents and politicians. Through my research, I anticipated to find why efforts to control gentrification administered by minorities have not been successful in the Birmingham area.

### PS.3

Motivation and performance impact from the perspective of the volunteer: A study of short-term volunteer medical service workers in the Philippines

Phoebe Del Boccio ([delbocpj@sn.rutgers.edu](mailto:delbocpj@sn.rutgers.edu)), Rutgers University/NJIT University  
Ernani Sadural, Rutgers University/NJIT University

In parts of the world where universal healthcare coverage is standard, instability in the economy or socio-political landscape can lead to a lack of coverage for many individuals. Profit-driven approaches often compound the situation and are particularly harmful to marginal communities that are at greater risk of disease and illness. One effective healthcare strategy that has emerged to meet these challenges is the short-term medical international mission (STIMM). Staffed by volunteer medical professionals who offer free services to under-served areas, STIMMs are able to treat acute and chronic healthcare problems effectively and efficiently. Drawn from data derived from a pilot study and a follow-up qualitative study conducted on location in Iloilo, Philippines, this poster presentation describes the various factors that influence the motivations of STIMM volunteers and offers insight into how the volunteers' that are attached to one international NGO (LIG/MR), interpret the impact of their service on their own lives and on the healthcare disadvantaged residents they serve in the Philippines.

### PS.4

"Some people have all the luck:" Examining envy and subjective injustice beliefs

Manuel Gonzalez ([mgonzalez47@gmail.com](mailto:mgonzalez47@gmail.com)), The Graduate Center & Baruch College, CUNY

Yochi Cohen-Charash, Baruch College & The Graduate Center, CUNY

Envy occurs when a similar other is superior to the self in a self-relevant domain (Cohen-Charash & Larson, 2017). Envy often occurs with various types of perceived injustice, one of which is subjective injustice beliefs— private beliefs that another's advantage is unfair (SIB; Smith, Parrott, Ozer & Moniz, 1994). SIB involve attributing another's success to intangible factors like luck, even in objectively fair situations. Whereas Smith et al. argued that SIB are necessary for envy to occur, we tested whether envy can occur regardless of SIB. Participants, 226 MTurkers, took a vignette study with a 2 (social comparison: lateral, upward) x 2 (SIB: success attributed to effort or luck) between-subjects design. Participants read that an organization allocated new offices to its best performing employees. Whereas the protagonist did not receive an office, the coworker did (upward comparison) or did not receive an office (lateral comparison); the co-worker was a strong performer due to either effort (low SIB) or luck (high SIB). We then measured envy. We found that envy was highest during upward comparisons regardless of SIB, but when comparisons were lateral, SIB led to envy. Thus, SIB can lead to envy, but it is not necessary for it, as envy can occur without it. Possibly, SIB results from another upward comparison (e.g., luck), thus creating envy regardless of the focal domain (e.g., the office). Why this is the case is a question for future research.

## PS.5

Giftedness as a matter of justice? Teachers' beliefs about gifted students and the role of their belief in a just world

Svenja Matheis ([matheis@uni-landau.de](mailto:matheis@uni-landau.de)), University of Koblenz-Landau

Franzis Preckel, University of Trier

Tessa Weys, KU Leuven

Karine Verschueren, KU Leuven

Manfred Schmitt, University of Koblenz-Landau

When people rely on the disharmony hypothesis they ascribe negative social, emotional or behavioral characteristics to individuals described as gifted. Such beliefs held by teachers might lead them to focus on gifted students' perceived social weakness instead of supporting their strengths. However, the psychological processes underlying those beliefs are still unknown. We aim to account for teachers' beliefs, suggesting an influence of their general belief in a just world (BJW). In a between-subjects experimental design, N=527 Belgian pre-service teachers (age M=21.68) read short student descriptions (i.e., vignettes) that varied in student gender (girl/boy) and ability level (gifted/average). After that, they rated students' characteristics on the dimensions of intellectual ability, social ability and maladjustment. Additionally, teachers completed the GWAL Questionnaire about their BJW. People are motivated to defend their BJW when it is threatened by experienced or observed injustice. If recognized injustice seem unlikely to be resolved "as might be perceived for the presence of students with high cognitive abilities" people can restore justice cognitively by re-evaluating the situation in line with their BJW. We expect that high scoring on BJW should enhance ratings on students' characteristics in line with the disharmony hypothesis. In this manner, we assume that high ratings in BJW are associated with high ratings of students' maladjustment and lack of social-emotional skills. Results will be presented at ISJR.

## PS.6

Evaluations of rape victims that choose not to seek justice against their perpetrators

Eyad Naseralla ([eyad.naseralla@slu.edu](mailto:eyad.naseralla@slu.edu)), Saint Louis University

Ruth Warner, Saint Louis University

The present study focuses on whether a victim's actions after a rape affect evaluations of that victim. Participants read a vignette detailing a woman that is raped by a stranger or an acquaintance (closeness), and makes the decision to either report or not report the perpetrator (justice). We predicted that victims that did not report the perpetrator would be evaluated more negatively than those that did. We also predicted a negative relationship between Rape Myth Acceptance (RMA) and evaluation. Participants completed a questionnaire evaluating the victim, as well as the Illinois Rape Myth Acceptance (IRMA) Scale. Victims that did not report the perpetrator were rated less positively, mature, competent, strong, empathetically, and as having worse judgment. Less positive and strong perceptions of the victim were especially the case when the perpetrator was an acquaintance. Victims were also rated as having worse judgment when the perpetrator was an acquaintance. Findings also indicated that perceived justice mediated the relationship between justice and positive evaluation, strength, maturity, and empathy. While RMA was related to negative evaluations of the victim, no moderating effect of justice or closeness was found. Results indicate that observers tend to evaluate victims that do

not report their perpetrators more negatively, and that this evaluation may be the result of the observer's perception of justice.

#### PS.7

Job insecurity perceptions and individual health: The cross-level interaction by income inequality within the country, an indicator of distributive injustice

Beatrice Piccoli ([b.piccoli@essex.ac.uk](mailto:b.piccoli@essex.ac.uk)), Essex Business School

Job insecurity (JI) is a perceptual phenomenon but this perception generally has its basis in environmental factors. With this study I aim to investigate JI by moving from an exclusively individual level view to an examination of interactions between individuals and contextual factors. In particular, income inequality at the country level has been conceptualized as a contextual stressor that causes harmful effects on health. High income inequality is a societal indicator of distributive injustice, a variable that has been found to exacerbate the relationship between JI and various outcomes. Drawing on Conservation of Resources theory, this paper examines the moderating effect of higher-level income inequality on the relationship between JI and health at the individual level. For this study, I combined two different data sources. At the individual level, the perceptions of JI and health come from the International Social Survey Program, the 2015 module on work orientations completed by 32 countries. At the country level, data on income inequality come from the Gini index derived from the Standardized World Income Inequality Database. To test the hypotheses, a two-level regression model with cross-level interaction was applied. The findings show that JI is negatively related to general health. This relationship varies across countries. Income inequality is a factor explaining this variation: in particular, in countries with greater income inequality the relationship is more strong (exacerbating effect).

#### PS.8

Religiosity both increases and decreases deontological and utilitarian inclinations: A process dissociation analysis

Caleb Reynolds ([creynolds@psy.fsu.edu](mailto:creynolds@psy.fsu.edu)), Florida State University

Paul Conway, Florida State University

Religious people tend to reject causing harm in moral dilemmas where harm maximizes overall outcomes (consistent with deontology; inconsistent with utilitarianism), but the mechanisms underlying this relationship are unclear. Past work assumes this relationship reflects deontological ethics among religious people. This assumption stems from use of conventional dilemma analyses conflating harm-avoidant and outcome-maximizing tendencies into a single dimension. In two studies (N = 573), we used an advanced analytic technique, “process dissociation,” to separate outcome-maximizing (utilitarian) and harm-avoidant (deontological) response tendencies underpinning classic relative dilemma judgments and tested mediators of religiosity's influence on these response tendencies. Religiosity predicted both increased deontological and decreased utilitarian tendencies. Empathy mediated religiosity's effect on deontological tendencies, whereas belief in divine command theory mediated its effect on utilitarian tendencies. Moreover, religiosity predicted endorsement of moral absolutism—which mediated increases in both response tendencies— as well as fatalism—which mediated decreases in both tendencies. These parallel findings cancel out for conventional relative dilemma

judgments. Together, these findings suggest that religiosity influences moral judgments through a complex web of both cognitive and affective constructs, and religious people are not as “purely deontological” as previously assumed.

#### PS.9

An item response theory analysis of the Connor-Davidson Resilience Scale

Karen Shebuski ([kshebuski1@student.gsu.edu](mailto:kshebuski1@student.gsu.edu)), Georgia State University

The Connor-Davidson Resilience Scale (CD-RISC) is a widely used instrument that measures the construct of trait resilience. Connor and Davidson define trait resilience as a combination of traits that enable an individual to overcome adversity (Connor & Davidson, 2003). The CD-RISC has been validated using both clinical and non-clinical samples; yielding strong internal consistency (Bezdjian et al., 2016; Connor & Davidson, 2003). Despite this, much debate and confusion exist regarding a universal definition of resilience, and the way in which resilience is measured (Davydov, Steward, Ritchie, & Chaudieu, 2010; Windle, 2011). We can further understand how to foster resilience in individuals from various minority identities by further empirically validating the measures used to examine resilience. This is a crucial first step required to better serve populations that routinely face adversity. To address this gap in the literature, we examined the CD-RISC at the item level using a stringent method of evaluation, Item Response Theory analyses. Utilizing a small diverse sample of undergraduate students, we found that items on the CD-RISC loaded onto four total factors. In terms of IRT analyses, we found a less than desirable fit for both 1PL and 2PL graded models, and used these findings to conclude that in our sample, the CD-RISC seemed to provide more information for participants endorsing low and moderate overall levels of trait resilience as opposed to participants endorsing higher overall levels of trait resilience.

#### PS.10

The stability of belief in a just world when experiencing injustice: Effects of procedural justice

Kotryna Stupnianeck ([stupnianeck@uni-landau.de](mailto:stupnianeck@uni-landau.de)) University of Koblenz-Landau

Manfred Schmitt, University of Koblenz-Landau

Neringa Grigutyte, Vilnius university

Belief in a just world plays a crucial role in maintaining the view that the world is a fair, safe and predictable place. This view leads to a better life adjustment and psychological well-being. This study aims to analyze how the belief in a just world changes after being victimized by a crime and how procedural justice of crime trials affects beliefs in a just world. Both questions require a longitudinal approach. Participants will be administered a measure of the core study variables 3 times over the course of a one-year period. We will analyze how the belief in a just world is affected by the severity of the crime and experiences during the trial process.

PS.11

Do people with strong beliefs in a just world give less bribes?

Kotryna Stupnianeck([stupnianeck@uni-landau.de](mailto:stupnianeck@uni-landau.de)) University of Koblenz-Landau  
Vytautas Navickas, University of Koblenz-Landau

The belief in a just world is known to be related to deviant behavior. It is not well known whether the same effects occur in corrupt behavior. The current study focuses on the belief in a just world as one of the factors affecting bribery behavior. We hypothesized that people with a weaker belief in a just world are more likely to give a bribe compared with people who have a strong belief in a just world. The study was conducted in a retrospective design. The belief in a just world was measured with personal and general belief in a just world scales. We measured bribery behavior by asking participants to report giving bribes during past 5 years. The results showed that personal belief in a just world can predict bribery behavior, while general belief in a just world cannot. We provide result analysis and implications for further studies.

PS.12

Using an intersectionality framework to examine the impact of identities and experiences of discrimination on mental health and substance use outcomes

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Jingjing Li, Emory University  
Regine Haardoerfer, Emory University  
Michael Windle, Emory University  
Carla Berg, Emory University

Intersectionality provides our framework to think about the complex interactions of different aspects of one's identity, experience of discrimination, and health outcomes. This study investigates associations of identities and discrimination with health outcomes. We asked: 1) Do associations between intersecting identities (race and sexual orientation) and depressive symptoms and substance use differ by sex? and 2) How do intersecting racial or sexual orientation discrimination experiences influence mental health and substance use for men and women? We compared results of assessing identities versus experiences of discrimination on behaviors and outcomes. Multivariable regressions were conducted on cross-sectional data from 2,315 college students. Intersecting identities and experience of discrimination had different associations with outcomes. Among women, self-reporting both forms of discrimination was associated with higher depressive symptoms and substance use. However, White sexual minority women had higher risks for all outcomes while Black sexual minority women had higher risk for tobacco and marijuana use. White sexual minority men had higher depressive symptoms and risk for marijuana use. No differences were observed for Black straight or sexual minority men. Our results question the assumption that health risks increase with each additional minority status. Future studies should examine differences in identity versus discrimination experiences in relation to health.

PS.13

A scoping review of community organizing strategies for environmental justice

Dana Williamson ([dhrobin@emory.edu](mailto:dhrobin@emory.edu)), Emory University

Emma Yu, Emory University

Matthew Gribble, Emory University

Michelle Kegler, Emory University

Community organizing has reduced environmental health disparities by effecting positive change at the policy, system, and population environment levels. Despite the growing popularity of community-engaged research, limited academic attention has been given to organizing practices informing effective grassroots environmental justice (EJ) approaches. A systematic search was conducted to identify formal assessments of community-based environmental justice efforts; and identify guiding principles of these successful efforts. Two independent reviewers identified relevant manuscripts through a systematic search of databases including PubMed, Web of Science, PsycInfo, GreenR, and SocIndex, using keyword search terms: community-organizing, community-mobilization, community intervention, empowerment, environmental policy change, environmental justice, health disparities, program evaluation, and theory. This scoping review focuses on academic research from 1990 to date, and identifies: (1) the level(s) of the target of the community intervention; (2) theoretical frameworks used in research design or analysis; (3) and the actions and strategies for reducing environmental disparities. By focusing on effective policy, systems, and structural change strategies, this scoping review aims to improve advocates' praxis, provide opportunity for making transformative change, and identify novel approaches for future academic-community partnerships for environmental justice.

PS.14

Justice sensitivity and subjective well-being: The role of social value orientation

Chan Zhou ([zhouchanxj@163.com](mailto:zhouchanxj@163.com)), Beijing Normal University

As justice sensitivity (JS) theory states, individuals feel anger or guilt and ruminate such negative emotions in reaction to injustice, which suggests a dilemma that justice principles possibly work at the cost of subjective well-being (SWB). However, there were no or very few studies testing this potential cost of JS and its psychological mechanism. The present research was designed to examine the distinction of JS for self (from the victim perspective) and for others (from the observer, beneficiary, or perpetrator' perspective) in relation to SWB. As expected, we found that JS-victim (but not other perspectives) was negatively related to a general measure of SWB, but only among those with proself (but not prosocial) value orientations. These results demonstrated the destruction effect of victim sensitivity and proself values on SWB, suggesting the cost of self-concerned justice.

PS.15

A Certificate Program in Social Justice Across Professions: Definition of the Didactic Approach and Experiential Components

M. Joan Wilson, ([joan.wilson@emory.edu](mailto:joan.wilson@emory.edu)), Emory University

Sahil Angelo, Emory University

Mackenzie Leonard, Emory University

Kemi Oladipupo, Emory University

William Sexson, Emory University

In 2002 an international collaboration of physician organizations authored “Medical Professionalism in the New Millennium: A Physician Charter.” The Charter lists three fundamental principles: primacy of patient welfare, patient autonomy and social justice. The Charter has been endorsed by over 140 different organizations worldwide. Of the principles, social justice is uniquely applicable to inter-professional and inter-institutional training and modeling outside the usual clinical setting. Emory’s “Ethics and Engaged Professionalism Project” (E2P2) is developing progressive, tiered and self-reinforcing certificate programs which are focused on four areas of professional responsibilities outside the clinical arena. The vision of E2P2 is that all professionals will engage collaboratively to improve their communities and the lives of those who live there. Learners across professions have a responsibility to promote fairness and social justice within the communities they serve. The E2P2 program provides training for the aspiring professional (as well as for teachers/ mentors) in the knowledge, skills, and attitudes necessary to be a truly engaged professional. Such training is integral to fulfilling the commitments of professionalism embodied in “The Physician Charter.”

**(5:30-6:30 p.m. ISJR Executive Council meeting, CNR, Room 1045)**

**7:30 p.m. Excursion to Ponce City Market (PCM)**

(shuttles depart from Emory Conference Center Hotel; return from PCM at 10:00 p.m.)

## Friday, July 27

**8:30 a.m. Breakfast**, plaza Claudia Nance Rollins (CNR) building

**9:00-10:15 a.m.**

### **Session 4.1: Symposium** (CNR Room 1051)

#### ***Protecting the Rights of Immigrants, Refugees, Asylum Seekers in Georgia***

*Organizer and Moderator:* Dabney Evans (Emory University)

Today we are witnessing the highest levels of displacement in history. According to the United Nations, 65.6 million people around the world have been forced from home. Among them are nearly 22.5 million refugees, over half of whom are under the age of 18. Increasingly, asylum seekers are portrayed not as refugees fleeing persecution and entitled to sanctuary, but as "illegals" and criminals. Atlanta is home to some of the country's toughest immigration courts and has been labeled one of the worst places to be an undocumented immigrant. A panel of experts will share insights and efforts to protecting the rights of asylum seekers in Georgia.

#### *4.1.1 Session keynote address*

Imprisoned justice: Inside two immigrant detention centers in Georgia

Priyanka Bhatt, Legal Fellow for Project South

In May 2017, Project South and the Penn State Law Center for Immigrants' Rights Clinic published a report, "Imprisoned Justice: Inside Two Georgia Immigrant Detention Centers," in collaboration with a special student project of Mercer Law School and other organizations. The report is based on interviews with more than 70 detained immigrants, immigration attorneys, and tours of the Stewart Detention Center and the Irwin County Detention Centers. It shines light on conditions inside these two facilities and recommends that they be closed. Kenyan-born and U.S.-educated, Ms. Bhatt has a strong record of public interest work in the legal arena. She serves as an attorney and legal fellow at Project South, a social justice organization in Atlanta that works in the defense of immigrants, Muslim-Americans, and communities of color across the South. Project South has worked for years combating oppressive policies, detention centers, and detention pipelines through reports on the human rights violations in Georgia detention centers, educating the public, advocating against anti-immigrant bills, impact litigation, and working with communities to pass non-detainer policies.

#### *4.1.2 Panelist commentary*

Experiences of violence among female West African asylum seekers in Atlanta

Katie Curtis, former Volunteer Coordinator at the Atlanta Asylum Network

As the world faces the greatest number of displaced persons in history, it is urgent for countries offering refuge and asylum to understand the needs of these vulnerable populations. Asylum

seekers face great uncertainty in the US legal system, and female asylum seekers often face additional challenges. The Atlanta Asylum Network (AAN) facilitates access to low or no-cost physical, psychological and gynecological evaluations to enable a fair and complete judicial process. This research assessed the presence of various types of violence experienced by a population of female West African asylum seekers in Atlanta, in order to make recommendations of how asylum policies can be applied more fairly. The key themes that emerged throughout this study centered on experiences of structural violence and interpersonal violence, as well as significant examples of interaction between the two types. In the US asylum process, cases of structural violence tend to be favored over cases of interpersonal violence. However, actual experiences show this is often a false dichotomy. For example, interpersonal violence can become structural when the government fails to protect the victim or punish the perpetrator. Asylum seekers should emphasize experiences of intersectional violence, and asylum law should be more consistently applied through acknowledgement of this complexity and codification in legal guidelines.

#### *4.1.3 Panelist commentary*

Lone immigrant: Conditions of unaccompanied alien children in the state of Georgia  
Roger-Claude Liwanga, Visiting Scholar at the Emory Institute for Developing Nations

The presentation will define and describe unaccompanied alien children (UAC), the legal protections of UACs in Georgia, and suggestions as to how to improve protections.

## **Session 4.2** (CNR Room 1055)

### ***Philosophical and Moral Underpinnings of Justice***

*Presider:* Paul Conway, Florida State University

#### 4.2.1

Getting trolleys back on track: Process dissociation reveals that utilitarians are not psychopaths and clarifies conceptual confusion

Paul Conway ([conway@psy.fsu.edu](mailto:conway@psy.fsu.edu)), Florida State University

Dilemmas where causing harm maximizes outcomes theoretically pit concerns about rejecting harm (upholding deontological philosophy) against concerns about maximizing outcomes (upholding utilitarian philosophy). Yet, critics suggest that “utilitarian” judgments reflect antisociality predicated upon conventional analyses that treat deontological and utilitarian judgments as diametric opposites. Instead, process dissociation independently assesses harm-rejection (deontological) and outcome-maximization (utilitarian) response tendencies. Over 15 studies (N = 4763) and a meta-analysis (N = 6400), I will demonstrate that conventional analyses largely replicate previous findings—for example, utilitarian judgments appear associated with psychopathy—but process dissociation reveals a host of patterns invisible to conventional analyses. For example, people high in psychopathy actually reject both utilitarian and deontological responses. Process dissociation reveals similar complexity for prosocial

tendencies, moral self-image concerns, other-focused emotions, self-control, self-sacrifice, foreign languages, and gender. These findings clarify widespread confusion regarding moral processing and shed new light on the moral conundrums of the 21st Century.

#### 4.2.2

Moral disengagement differently predicts unethical omissions and commissions

Emmanuelle P. Kleinlogel ([emmanuelle.kleinlogel@unil.ch](mailto:emmanuelle.kleinlogel@unil.ch)), University of Lausanne  
Grégoire Bollman, University of Zurich  
Celia Chui, Boston University

Unethical omissions—deliberately failing to act, thereby violating a social norm and potentially causing harm—have been neglected in the literature. This is unfortunate given they could limit processes of moral disengagement, and bear potential to test social-cognitive arguments. We argue that, compared to unethical commissions, unethical omissions make (self-)blame more difficult to assign, and are thus less influenced by people’s propensity to morally disengage. Results of a correlational pilot study, and a between-subject scenario experiment manipulating unethical omission vs commission supported our prediction. Moral disengagement predicted the likelihood of unethical commissions, and to a lesser extent only, unethical omissions. A mini meta-analysis of three samples (N total = 790) corroborated these results. Within these samples, all participants had completed the same moral disengagement scale and vignettes of unethical omissions and commissions. Across the three samples, moral disengagement correlated .09 stronger with unethical commissions than unethical omissions. Overall, our findings provide supportive converging evidence that unethical omissions are less strongly influenced by people’s propensity to morally disengage than unethical commissions. They imply that self-regulatory mechanisms underlying unethical omissions and commissions might partly differ. To prevent unethical omissions, organizations should raise employees’ awareness that being passive might also result in unethical outcomes.

#### 4.2.3

Peter Singer knows I suffer

Michael Neil ([mneilcademics@gmail.com](mailto:mneilcademics@gmail.com)), University of Denver

A profound misunderstanding of the lives of people with severe impairment undergirds dangerous ideas regarding quality of life. Peter Singer, respected for his groundbreaking work on animal liberation, reveals frightening beliefs about disability in his work on the moral underpinnings of euthanasia. Such understandings form the foundation of many utilitarian theories, but Singer’s is the most provocative. He assumes that an infant, with a disability he imagines causes great misery, would not want to live and he states that most versions of utilitarianism suggest that unless other stakeholders, like the parents, desire the infant to live, he should be euthanized. He makes this statement in reference to babies born with spina bifida—my impairment. In contrast, I *live* my “miserable” life and have strong opinions on whether anyone but I possesses the experience to decide about my life and death. Singer has encountered the positive perspectives of adults living with impairment, but refuses to reconsider his position. Contra utilitarian theorists, philosophers like John Rawls and psychologists and bioethicists such as Kenneth Keith, Robert Schalock, and Edward Keyserlingk argue for a quality of life model devoid of relativism. Instead of focusing on the fact of disability, they focus on universal metrics

like living within a supportive community, having an adequate standard of living, enjoying educational opportunities, social activities, work, health, and safety as well as positive self-perception. Leaving notions of quality of life with the individual reflects humility and openness toward experiencing perspectives offered by those with unfamiliar frames of reference.

#### 4.2.4

When buying milk, do you care about the cow?: Validating the focus on Moral Considerations Scale

Kassidy Velasquez ([krvelasquez@fsu.edu](mailto:krvelasquez@fsu.edu)), Florida State University  
Paul Conway, Florida State University

When people engage in mundane activities—shopping for milk or watching Monday Night Football—many considerations may cross their minds. Focusing on whether the milk is ethically sourced or whether football involves exploitation entails specifically considering moral information. Reynolds (2008) describes this construct as moral attentiveness (MA), the degree to which people chronically consider morality in their daily experiences. Yet, Reynolds' MA scale assesses absolute endorsement of abstract, general items. Instead, we designed a 13-item scale assessing relative endorsement of specific behaviors: the Focus on Moral Considerations Scale (FMCS). Across three studies (N=602) examining convergent, discriminant, and predictive validity, the FMCS demonstrated high reliability ( $\hat{I} \pm$  range=.83-.88) in both student and Mturk samples. Furthermore, the FMCS better predicted empathic concern, internalized moral identity, and harm-rejection (i.e., deontological moral judgments), whereas the MA better predicted need for cognition, symbolized moral identity (i.e., outward signals of morality), and rejection of outcome maximization (i.e., utilitarian moral judgments). These findings suggest that the FMCS primarily taps into emotional concerns about concrete moral information, whereas the Reynolds scale primarily taps into non-affective abstract moral concerns. Hence, affective processing about specific information may better predict individual differences in mundane moral considerations better than abstract cognitive considerations.

### **Session 4.3** (CNR Room 1034)

#### ***Perceiving Justice in Work Organizations***

*Presider:* Ramona Bobocel, University of Waterloo

#### 4.3.1

The why and the how of managerial explanations

Ramona Bobocel ([rbobocel@uwaterloo.ca](mailto:rbobocel@uwaterloo.ca)), University of Waterloo  
Ashli Carter, Columbia University  
Joel Brockner, Columbia University

Research in the organizational justice literature has demonstrated that providing accounts for unfavorable decisions can mitigate perceptions of unfairness. However, there has not been much precision regarding the type of information that is most likely to be effective as a function of recipients' psychological orientation. Drawing from construal level theory, we test whether the

effect of accounts focusing on why or how a negative workplace decision occurred depends on recipients' level of construal. We primed either an abstract construal or a concrete construal among people varying in their dispositional levels of workplace construal. All participants read a description of an organizational layoff. They were randomly assigned to receive an account of why the layoff occurred, how it was carried out, or were given no account. Participants then indicated their perceptions of layoff fairness. Recipients' construal level influenced their reactions to the different types of accounts. Explaining why led to more perceived fairness among individuals with more abstract levels of construal. Moreover, describing how those laid off were treated with interpersonal fairness elicited more perceived fairness among recipients with more concrete levels of construal. Our findings illuminate a cognitive mechanism of when different types of accounts are more versus less likely to influence people's fairness judgments of negative organizational events.

#### 4.3.2

Harnessing construal level theory to promote the ethical framing of workplace safety

Jonathan Keeney ([jkeeney1@nd.edu](mailto:jkeeney1@nd.edu)), Notre Dame

David Hofmann, University of North Carolina

Harm is a fundamental ethical concern. Nonetheless, people often fail to see decisions that prevent harm as ethically imperative--particularly when harmful outcomes are rare, and potential victims are socially distant. Drawing on construal level theory, this paper proposes and tests a model of how the ethical implications of workplace decisions might be made more salient for workers, leading to more ethical choices. This investigation is undertaken in the context of workplace safety, in which harm prevention is paramount. Specifically, adopting an ethical decision frame (i.e., seeing safety-related decisions as ethical decisions) is predicted to increase safety performance (Hypothesis 1). Lower levels of construal will tend to promote ethical decision frame adoption (Hypothesis 2), particularly when an individual is high in other-orientation (Hypothesis 3). These predictions are tested in three empirical studies: a quasi-experiment with offshore drilling industry workers (Study 1); a naturalistic, simulation-based laboratory study (Study 2); and a field experiment conducted in a large railroad organization (Study 3; data collection currently in progress). Contributions, practical implications, and future directions are discussed. In particular—and based on interviews with offshore drilling industry personnel—this discussion introduces the possibility of a “proximity paradox” in which the ability to prevent harm, and the motivation to do so, tend to be negatively related.

#### 4.3.3

Is it fair to get ahead by playing politics? The ambiguity of the merit of political maneuvering enables self-serving judgments

Peter Belmi ([belmip@darden.virginia.edu](mailto:belmip@darden.virginia.edu)), University of Virginia

L. Taylor Phillips, New York University

Kristen Laurin, University of British Columbia

Previous research has found that people use two different strategies to get ahead—prosocial tactics and political maneuvering. But how do people judge the merits of each strategy? We propose that people generally see prosocial tactics as meritorious advancement strategies, but that they have more flexible judgments of political maneuvering, which allows for self-serving judgments.

Study 1 used an ecologically rich micro-narrative procedure and found that people hold uniformly positive views of prosocial tactics; however, when they (vs. others) engage in political maneuvering, they judge this behavior as more relevant. That is, they find their own political behavior more helpful and less harmful for organizational goals, and use these claims to justify their behavior as meritorious. Study 2 replicated this effect in a more controlled experimental setting, and found that people also claim their own political behavior is more internal. Study 3 found that these reconstructions of political maneuvering and its merits come from people's motivation to preserve their view of themselves as good and moral individuals. Finally, Study 4 uses two different samples (one pre-registered) to replicate our findings, using a stimulus sampling design based on the real-life scenarios shared by participants in our first study. By claiming that their personal political behavior is both internal and relevant – claims they do not generally extend to others – people are then able to feel their behavior is justified and positive outcomes deserved.

#### 4.3.4

The nature of work and just earnings

Atsushi Narisada ([a.narisada@mail.utoronto.ca](mailto:a.narisada@mail.utoronto.ca)), University of Toronto

A long tradition of theorizing and empirical work in distributive justice highlights the consequences of perceived unjust rewards on individual and organizational outcomes. Despite the literature on the consequences of unjust rewards, scholars have recently noted the relative lack of attention on its determinants. If unjust rewards have consequences, then it is important to understand how individuals come to perceive their rewards as unjust. I address this gap by examining the work conditions that shape just earnings—what individuals think they should earn for their work. Sauer and May (2017) observe that net of earnings comparisons that directly influence just earnings, social relationships with supervisors and coworkers are important in shaping what individuals' think they should earn. Inspired by this work, I apply the tenets of the Job-Demands Resources model to assess how a broad range of working conditions—demands and resources—shape workers' sense of just earnings. I utilize data from the 2015 and 2017 Canadian Work, Stress, and Health Survey. Results reveal that a quintessential job demand—job pressure—is linked with higher just earnings, while resources like autonomy is associated negatively with just earnings. Spillover of work demands into the family role is also associated with higher just earnings. I situate these findings within a discussion of how stress and distributive justice literatures can be integrated to illuminate the link between the nature of work and just earnings.

## Session 4.4 (CNR Room 2001)

### *Understanding Justice and Responding to Injustice*

*Presider:* Sarah Brosnan, Georgia State University

#### 4.4.1

The evolution of (un)fairness

Sarah Brosnan ([sbrosnan@gsu.edu](mailto:sbrosnan@gsu.edu)), Georgia State University

The human sense of fairness is an evolutionary puzzle; why do we put so much value on what we receive relative to others? One answer to this question emerges from studying other species. Although fairness itself is empirically intractable, it can be translated empirically into responses to reward distribution and studying other species' reactions can tell us something about the evolution of our own behavior. Indeed, humans are not alone in disliking inequity in reward distributions; many species protest receiving less than a partner for the same task, and this tendency occurs primarily in species that cooperate outside kinship and mating bonds, indicating a link between the two behaviors. However, a full sense of fairness requires not only this, but also that individuals notice and seek to equalize outcomes to their own detriment. There is less evidence of this latter reaction nonhuman species, although it has been documented in our closest relatives, the apes. This reaction probably reflects an attempt to forestall partner dissatisfaction with obtained outcomes and its negative impact on future cooperation. Therefore, it is likely that the evolution of this response, combined with advanced abilities at inhibition and planning, allowed the development of a complete sense of fairness in humans, which functions not to provide equality for its own sake, but for the sake of continued success in cooperation.

#### 4.4.2

Stable attitudes toward distributive justice principles? An analysis with panel data

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Stefan Liebig, University of Bielefeld

Attitudes toward distributive justice principles (ADJP) can be understood as values. They affect preferences for welfare policies and voting behavior. Despite the relevance of ADJP surprisingly little is known about how ADJP develop over the life course. One reason for that is the lack of appropriate panel data. ADJP are simply considered to be rather stable over time, which is typical for a wide range of concepts. This stability assumption is questioned by recent studies that provide evidence for change in various concepts not only on societal level, but also on individual level for values and even certain traits. The paper investigates individual change and stability of ADJP using the first two waves of a German employee survey. From a life-course perspective, one can assume a higher degree of change for young individuals as there are more structural changes compared to the old. Prior studies have frequently analyzed ADJP using the ideology scale that captures egalitarianism, individualism, ascriptivism, and fatalism. Our measurement of ADJP does not only comprise the ideology scale but additionally the new Basic Social Justice Orientations (BSJO) scale that assesses preferences for equality, need, equity, and entitlement. The paper contributes to prior research by using panel data and identifies change and

stability in ADJP for different age groups. Moreover, two different scales that measure related concepts are considered to better compare and validate the findings.

#### 4.4.3

New results on the exact connection between inequality and justice  
Guillermina Jasso ([gj1@nyu.edu](mailto:gj1@nyu.edu)), New York University

What is the exact connection between inequality and justice? Recent work underscores the importance of the inequality-justice link by, first, reviving the classic sociological idea that the sense of fairness is the first line of defense against inequality, and, second, showing that the direction and strength of the link depend, in part, on individual's ideas of the just reward. Thus, the immediate theoretical challenge is to establish the inequality-justice link across the vast catalog of sources of the just reward. This paper makes three contributions: First, it expands the set of just reward scenarios from the micro scenarios in the literature to a new set of scenarios called macro scenarios; while the micro scenarios start with the individual's idea of the just reward, the macro scenarios start with the distribution of everyone's idea of the just reward, focusing on two aspects—whether the actual reward and just reward distributions are identical or different, and the direction and magnitude of their association— leading to six macro scenarios. Second, it expands the set of justice parameters to include the proportion under rewarded, analyzing its link to inequality in both micro and macro scenarios. Third, it carries out all analyses in three modeling distributions which together represent approximations to a wide range of real-world income distributions, including distributions with and without a minimum income and with and without a maximum income. The next task is to empirically assess cultures of just reward ideas.

**10:15-10:30 a.m. Coffee break, CNR plaza**

**10:30-12:00 p.m.**

### **Session 5.1: Symposium** (CNR Room 1051)

#### ***Criminal Justice Attitude Formation and Change***

*Organizer:* Sarah Brosnan (Georgia State University)

In the provision of social justice and equity, it is no secret that criminal offenders are last in line. But the health and safety of our communities depends critically on their welfare. Obvious targets of criminal justice reform are the policies and practices that violate basic rights, exacerbate offender risk outcomes, or increase disparities between groups. Yet, we as a society hesitate to make structural reforms that would benefit what we perceive to be moral offenders. Public opinion is a critical driver of criminal social justice. However, research in the social and cognitive sciences suggests that the attitudes that underlie these opinions can be swayed by subtle contextual cues that lie outside our awareness. By exposing these hidden drivers of criminal justice attitudes, we will be in a better position to clarify the implicit rules that shape our

justice attitudes and to evaluate when those attitudes do and do not support our collective interests. Our four speakers, Dr. Offutt, Dr. Bolsen, Dr. Aharoni, and Gabel-Cino, J.D.) will address these points in a joint exploration of scientific research on framing and public attitudes about controversial criminal justice issues. They will evaluate key theoretical frameworks and methodological approaches (Bolsen), present the results of original experimental research (Bolsen, Aharoni and Offutt), explore how social justice research might inform legal policy, and identify key challenges in efforts to translate the science into legal practice (Gabel-Cino).

#### 5.1.1

How political messaging shapes public opinion about criminal justice policies

Toby Bolsen ([tbolsen@gsu.edu](mailto:tbolsen@gsu.edu)), Georgia State University

Dr. Bolsen's research investigates how political messaging shapes public opinion about criminal justice policies including (1) the disenfranchisement of former offenders, (2) the death penalty, and (3) mandatory minimum sentencing. He will evaluate key theoretical frameworks and methodological approaches to the study of political messaging and will present results of an experimental survey examining how distinct messaging strategies (e.g., emphasizing cost vs. fairness concerns) can shift public opinion on such policies. He finds substantial effects of message framing that cluster by demographic variables such race. He discusses the implications of these findings for political messaging and criminal justice reform.

#### 5.1.2

Facial features and negative stereotyping in criminal decision-making

Heather Kleider-Offutt ([hoffutt@gsu.edu](mailto:hoffutt@gsu.edu)), Georgia State University

Negative biases associating Black men with criminality are most pronounced for a subgroup of men with Afrocentric features (e.g., a wide nose, full lips). Face-type bias occurs for men with these features because they are readily categorized as stereotypically Black and representative of the category Black male. This categorization in turn makes this subgroup more likely to be associated with the criminal-Black-male stereotype than are men with non-stereotypical Black features. Dr. Offutt will discuss what features engender the stereotypical Black face, the association between stereotypical features and assumed criminality, and when this bias may lead to negative judgments and potential legal consequences. Empirical studies including both lab-based data and archival data will be discussed.

#### 5.1.3

The effects of cost discounting on incarceration decisions

Eyal Aharoni ([eaharoni@gsu.edu](mailto:eaharoni@gsu.edu)), Georgia State University

Heather Kleider-Offutt, Georgia State University

Sarah Brosnan, Georgia State University

U.S. taxpayers spend over \$250 billion—more than any other nation—to incarcerate over two million offenders each year, a large proportion of which are held on nonviolent offenses (White House, 2016). These costs do not include the many collateral consequences of incarceration for the offender, which often exacerbate his risk of reoffending. At what cost to society are we willing to punish? Because sentencing policies and practices are supported by public opinion, an

understanding of how laypeople formulate punishment attitudes is essential for a just correctional system. Social science research suggests that attitude formation involves heuristic processes that are highly susceptible to irrelevant, contextual factors. Dr. Aharoni will present the results of a series of studies designed to assess the extent to which sentencing attitudes are implicitly shaped by the availability of information about the direct and indirect costs of incarceration. These studies suggest that, unless explicitly prompted, people commonly discount the costs of incarceration, thereby inflating their recommended punishments. These findings have implications for sentencing policy and raise important questions about the degree to which these policies are representative of stakeholders' underlying preferences.

#### 5.1.4

Forensic evidence in convictions and post-conviction relief procedures

Jessica Gabel Cino ([jgcino@gsu.edu](mailto:jgcino@gsu.edu)), Georgia State University College of Law

The “science” behind our criminal justice system is far from perfect. Unfortunately, year after year, questionable procedures and evidence are used in our courts to put criminal defendants behind bars, including some who are innocent. Cino’s research explores the role forensic evidence plays in both convictions and post-conviction relief procedures in our criminal justice system. This presentation will discuss how social justice research might inform legal policy at both the state and federal level. It also will identify the key challenges to the efforts made by lawyers, advocates, and lawmakers to translate this social justice science into the legal reform.

### **Session 5.2: Symposium** (CNR Room 1055)

***Learning about, learning from, and learning with: Social justice engagement as a dialogical enterprise***

*Organizers:* Edward Queen (Emory University)

This symposium draws from the experiences of engaged learning in low resource environments as students in the health professions are brought to an awareness of the social, economic, and cultural barriers individuals in low resource environments face in not only accessing health care but also in accessing the resources necessary to obtain and maintain optimum health. Additionally, students are confronted with the challenge of what are their obligations as future health care professionals in working to minimize those conditions that negatively affect the health of those whom they are serving. The students, primarily medical school and public health students, are brought to encounters with a variety of situations from food deserts in U.S. cities to camps housing refugees and internally displaced persons. They are confronted with the challenges presented by inadequate transportation and a lack of access to affordable child care. By increasing their awareness of the social determinants of health and the barriers to it, students will gain increased cultural competencies, enhance their awareness of an obligation to listen to and learn about the realities of those to whom they provide services, and acknowledge that such learning is key to providing successful health care. Finally, students, as future professionals, are confronted with the question of what do they owe such individuals? What

obligations do they have as professionals to advocate for them and to work with communities to enable them to advocate for themselves.

### 5.2.1

Making the world a better place—one professional at a time: the “ethics and engaged professionalism project” (E2P2) at Emory

William Sexson ([wsexson@emory.edu](mailto:wsexson@emory.edu)), Emory University School of Medicine

Joan Wilson, Emory University School of Medicine

The Ethics and Engaged Professionalism Project (E2P2) at Emory seeks to develop advocacy, policy and leadership skills for anyone whom society would consider to be a “professional.” The project currently focuses on health professionals with recent collaborative discussions within the legal training realm. The E2P2 experience is both didactic and experiential. It targets professionals who desire to engage collaboratively in efforts to improve the communities and the lives of the people where the professional works and lives. The E2P2 goals are to train students, as well as active professionals, in developing the values, knowledge, and skills necessary to work cooperatively with local communities in ways that produce positive change.

E2P2 focuses on:

1. Training students, professionals and community members to engage positively and productively together;
2. Defining, developing and practicing the core values of professionalism, leadership, and community engagement.
3. Leadership development (currently targeted for the professional, but with the ultimate aim of developing these skills in community members);
4. Providing the skills and confidence to advocate (including policy and legislative advocacy) with, and on behalf of, the community. (Note that a community in this context can be local, state or national.);

Currently the E2P2 program is developing a tiered certificate program with tracks in 1) Policy and political advocacy; 2) Leadership and 3) Community engaged transformation. Cross-cutting themes across all tracks are professionalism and the ethics of social engagement.

### 5.2.2

Using service learning to engage medical students and health care professionals with the social determinants of health

Maura George ([maura.george@emory.edu](mailto:maura.george@emory.edu)), Emory University School of Medicine

Service learning, understood as a mode of experiential education that brings the learners in to a series of activities designed to address identified human or community needs combined with a international and structured opportunities for reflection designed to effect particular learning outcomes, has been underutilized in medical education. While such education is centered on the development of technical skills, it rarely brings medical students to situations designed to enhance their awareness of the social determinants of health, namely the complex social structures and economic systems that play a major role in the well-being of individuals and communities. This presentation describes the use of service learning at the Emory University Medical school as a way of enhancing physicians’ awareness of those social structures and economic systems including the social and physical environments in which people live, the

degree to which they can access healthy food and water, as well as their access to adequate health services and usable health information. This is of significant importance for several reasons. First, it can overcome the fact that medical students develop increasingly negative views toward the underserved and medically indigent as they move through medical school. Second, it gives them greater awareness of how social realities contribute to the perpetuation of disease and health disparities. Finally, it forces them to confront the question of professional responsibilities in addressing those factors.

### 5.2.3

#### The Urban Health Initiative

Carolyn Aidman ([caidman@emory.edu](mailto:caidman@emory.edu)), Emory University School of Medicine

This presentation describes the multi-pronged work the Urban Health Initiative as it strives to use community engagement as a way of improving individual and collective health. With the mission of improving the health of and decrease disparities among diverse and underserved populations in Atlanta, the Urban Health Initiative provides education about health disparities, develops community-based advocacy programs designed to establish policies to overcome those disparities, and works collaboratively and in partnership with underserved communities with the goals of advancing equity in health and well-being. Designed to be responsive to articulated community challenges and strengths, the UHI undertakes work based on its dialogical interactions with the communities in which it is located. This presentation details how UHI identified three community areas of concerns and how it has addressed them. These areas of concern are:

1. Dental care. Discovered that 5 to 7% of emergency all department visits in the communities in which it worked were for oral health issues, issues which the community hospital was not designed to address.
  2. Healthy eating. Learning that people "jog shop," with serious negative impact on their diets.
  3. Birth support. Women in low income communities actually have a strong and expressed desire to access the skills and supports of Doulas during births.
- By learning from the community, the UHI could identify expressed community needs and work to address them.

### 5.2.4

#### Hearing over the storm: Community engagement amidst complex humanitarian emergencies

Laura Martin ([lara.suzanne.martin@emory.edu](mailto:lara.suzanne.martin@emory.edu)), Emory

The paper addresses the social justice issues that inhere within the issues of service provision of healthcare in conflict settings. Beyond the morally ambiguous fact that outsiders who come to provide aid have the option of leaving, there remains the challenge of how a community prepares for post-emergency redevelopment? The chaos and immediate demands of a complex humanitarian emergency typically are not seen as times for thinking about, "what next?" But often that is exactly what is needed. The challenge of setting the stage for community resiliency in global complex humanitarian emergencies falls within a social justice framework. Because the international humanitarian aid system, and those that work within it are not part of the affected community, by providing services that assist in the realization of basic human rights in those contexts--opportunities exist to create community spaces for equity work and the

empowerment of marginalized communities in tangible ways. Doing so demands community participation, access to livelihood and training, and, often, significant social transformations. This presentation focuses on how the international aid system can be intentional about working with communities to enable them to define for themselves, in moments of great social, political, and cultural upheaval, what their future should look like through a dialogical engagement with the aid system.

## **Session 5.3** (CNR Room 1034)

### ***Prejudice and Privilege***

*Presider:* Michael Platow, Australian National University

#### 5.3.1

Prejudice as counter-normative attitudes not cognitively biased ones: An analysis of lay attitudes of prejudice

Michael Platow ([michael.platow@anu.edu.au](mailto:michael.platow@anu.edu.au)), Australian National University

Dirk Van Rooy, Australian National University

Martha Augoustinos, University of Adelaide

We hypothesize that expression of a prejudiced attitude is the expression of an attitude understood by the perceiver to be illegitimate and unfair. But fairness, itself, represents a community agreed-upon standard (i.e., a group-based norm), and is thus reified neither in definition nor expression. In this way, identification of an attitude as prejudiced is an assertion that the attitude is counter-normative with regard to one's own contextually salient group membership. As such, prejudice, too, is reified neither in definition nor expression. By recognizing this situated usage and understanding, our social-psychological analyses can, thus, move away from banal claims of "pre-judging" and near tautological claims of faulty or biased cognitive processing. Instead, they refocus our attention to the study of the dynamic processes underlying what precisely it is that many are trying to understand in the first place: that which is seen as prejudice in one context may well be seen as truth in another. In this paper, we present the results of a series of studies in which we examine variability in people's understandings of what is and is not prejudice. We show that the nature of relations between groups and basic norm-constructive processes (i.e., social influence) determine whether otherwise identical intergroup statements are understood to be prejudiced or truth. Through this work, we challenge received wisdom and unstated assumptions underlying much of the past 70 years of social-psychological analyses of prejudice.

#### 5.3.2

Herd invisibility: The psychology of racial privilege

L. Taylor Phillips ([ltp2@nyu.edu](mailto:ltp2@nyu.edu)), New York University

Brian Lowery, Stanford University

Despite overwhelming evidence of its existence, White privilege has received relatively little attention in psychological science. However, given the chronic and pervasive benefits tied to

racial privilege, it stands to reason that living with such privilege affects Whites' everyday psychology. We explore this psychology of privilege, connecting Whites' everyday experiences and behaviors to underlying motivations (innocence and maintenance) connected to their privileged position in the social hierarchy. We shed light on Whites' use of strategies designed to protect their sense of innocence, and importantly, the consequences of these individual actions in aggregate. Specifically, we work to resolve the tension between Whites' motivated blindness in response to evidence of privilege, and their everyday experience of privilege as invisible. We argue that privilege is not inherently invisible; rather, Whites use cloaking strategies to address the discomfort associated with naked privilege. We further suggest that individuals acting to protect their own innocence leads to the emergence of invisibility at the societal level. A herd invisibility results, protecting both the innocence and privileges of individual Whites, but without their necessarily having to act on individual innocence or maintenance motivations.

### 5.3.3

Being Muslim women in the Trump era

Nuray Karaman ([nkaraman@vols.utk.edu](mailto:nkaraman@vols.utk.edu)), University of Tennessee

Muslims in America have come from very diverse ethnic, racial, and cultural backgrounds comprising as many as sixty-five countries (Elver 2012). However, the majority of researches only focus on religious identity of Muslim women instead of their racial and cultural background, and religiosity level such as wearing a headscarf, praying five times a day and fasting during Ramadan. After the 9/11, Muslim women are not only stereotyped as powerless and sexually, physically, and socially oppressed, but also as “anti-American terrorist” or “terrorist-sympathizer” (Aziz 2012; Beydoun 2013; Galonnier 2015). Thus, “Muslim woman” is not a universal category because “Muslim woman” refers to the diversity of women who recognize herself as Muslim. However, many Muslim women face similar stereotypes and misconceptions as dependent, “powerless, oppressed, or in the post-9/11 era sympathetic to terrorism” (Aziz 2012:262). The concept of intersectionality helps us understand the experiences of Muslim women and how they negotiate multiple identities in the United States. Muslim women have become visible on U.S colleges in recent years. This has happened around the time when prejudice against Muslims was at its peak (Cole and Ahmadi 2003; Peek 2003). Therefore, experiences of Muslim women need special attention. There is also limited literature on the experiences of veiled Muslim college women.

**12:00 p.m. Lunch**, Emory Conference Center Hotel (ballroom, lower level)

**Keynote Address:**

*Introduction:* Karen Hegtvedt (Emory University)

**Dr. Bernard LaFayette**

*A Conversation with a Civil Rights Leader and Original Freedom Rider*

Dr. Bernard LaFayette, Jr., an ordained minister with an Ed.D from Harvard, is one of the foremost experts on the strategy of nonviolent social change. As a Civil Rights Movement activist, his many endeavors include: co-founding the Student Nonviolent Coordinating Committee (SNCC) in 1960; helping to lead the 1960 Nashville Movement, the 1961 Freedom Rides, and 1965 Selma Movement; and directing the Alabama Voter Registration Project in 1962. Martin Luther King, Jr. appointed him the National Program Administrator for the Southern Christian Leadership Conference (SCLC) and National Coordinator of the 1968 Poor Peoples' Campaign. He has since chaired the SCLC's board of directors and served on the faculties of several universities. He currently advises the Emory Center for Advancing Nonviolence, a program that he founded. His notable publications include the award-winning book, *In Peace and Freedom: My Journey in Selma*, and the *Curriculum and Training Manual for the Martin Luther King Jr., Nonviolent Community Leadership Training Program*. He also has served as a consultant on peace and nonviolence in many countries.

**2:15-3:30 p.m.**

**Session 6.1: Symposium**  
(CNR Room 1051)

*Third Party Reactions to the Justice Responses of Others*  
*Organizer:* Tyler Okimoto (The University of Queensland)

There has been increasing interest in how managers, organizations, and even observers respond to various forms of workplace mistreatment. Much of this work has focused on examining the effectiveness of specific forms of injustice/harm recovery, typically by observing the impact of the response on the two focal parties involved in the conflict. However, focusing exclusively on the involved parties ignores the reality of the social context, and the active role that third party observers often play in the process of justice recovery. This symposium combines these two disparate but related literatures on justice recovery and third party perspectives, integrating a deeper understanding of the social context into our theoretical accounts of the workplace recovery process. How do third parties react to various supervisory interventions aimed at recovering justice? What are the potential influences these stakeholders might have on the recovery process? Do these third party reactions translate into desires to actively facilitate or

hinder recovery outcomes? Presenters from four different research groups studying justice recovery from different theoretical approaches will present their independent insights on these key questions.

#### 6.1.1

Onlookers' reactions to third-party punishing: A comparison of deontological versus consequential motives

Nathan Dhaliwal ([nathan.dhaliwal@sauder.ubc.ca](mailto:nathan.dhaliwal@sauder.ubc.ca)), University of British Columbia  
Daniel Skarlicki, University of British Columbia  
JoAndrea Hoegg, University of British Columbia

Although third parties can be motivated to punish transgressors who treat others unfairly, little research has considered there are better and worse reasons for punishing in terms of reputational benefits. In the present research, we explored the effects of two motives, namely (a) because the violation was simply wrong (deontological), and (b) to reduce the likelihood of future violations (consequentialism) on participants' impression of the punisher. Results showed (a) third parties who punished for deontological (versus consequential) reasons were deemed to have higher integrity, (b) perceived integrity mediated the relationship between punish motive and willingness to choose the punisher as a team mate (Study 1) or recommend the punisher for a promotion (Study 2), and (c) these effects were stronger in response to an interpersonal than procedural justice violation. This study builds on and extends the moral perspective of justice by exploring the consequences of third-party punishing in the workplace.

#### 6.1.2

Third-party evaluations of managers who adopt a restorative approach to justice recovery

Tyler Okimoto ([t.okimoto@business.uq.edu.au](mailto:t.okimoto@business.uq.edu.au)), The University of Queensland  
Jessica Beaton, The University of Queensland  
Karl Aquino, The University of British Columbia  
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Restorative conferencing offers a promising alternative to justice repair, one that seeks to achieve justice for all affected parties and repair ongoing organizational relationships. It involves engaging the parties in open dialogue about the workplace transgression and the appropriate way to respond. However, given the time investment required and the inherent risk of failing to reach a consensus, it is unclear how managers will be evaluated for applying a restorative approach to justice, compared to more traditional responses like offender punishment and victim compensation. In three experimental studies, we examine third-party reactions to different managerial interventions in the aftermath of workplace transgressions. Results indicated that while any justice intervention improved general perceptions of the manager, restorative responses result in particularly positive evaluations of managerial benevolence, without sacrificing the ability and integrity judgments that follow punitive condemnation of the transgression. We identify these patterns across various different cases and transgression types, while also testing individual-level moderators that might limit the scope of the effects. Together these results paint an optimistic picture for managers who approach workplace transgressions as a collective problem that requires a more dialogical approach to justice repair.

### 6.1.3

Have mercy! Observer reactions to mercy granted from coworker misconduct

Marie Mitchell ([msmitche@uga.edu](mailto:msmitche@uga.edu)), University of Georgia

Michael Baer, Arizona State University

Kate Zipay, University of Georgia

Robert Bies, Georgetown University

Employees keenly observe how leaders respond to misbehaving coworkers. Punishing coworkers for misconduct signals that the behavior is not valued, and that the leader is protecting the workgroup's interests. For these reasons, employees expect misconduct to be punished and judge leaders as weak and unethical if they do not punish coworkers for their misconduct. Despite the importance of redressing misconduct, leaders are notoriously uncomfortable with punishing employees and tend to dispense discipline inconsistently and for idiosyncratic reasons. When leaders are lenient in the punishment of misconduct, they engage in mercy. Our research seeks to uncover why observers may respond supportively to leaders and misbehaving coworkers when leaders grant mercy to coworkers for their misconduct. We build a theoretical model that highlights the importance of fairness judgments and future expectations as mechanisms that influence how observers react to mercy. Further, we consider the influence of need-based justice rules in guiding observers' supportive reactions. Results from a time-separated, multi-source field study largely support our theorized model. Implications for theory and research will be discussed in the symposium.

### 6.1.4

Third-party perceptions of forgivers: Moral heroes, doormats, and self-righteous martyrs

Gabrielle Adams ([gadams@virginia.edu](mailto:gadams@virginia.edu)), University of Virginia

Medha Raj, University of Southern California

Ramona Bobocel, University of Waterloo

Why are some forgivers deemed morally-praiseworthy while other forgivers face moral condemnation? For example, while Hillary Clinton was condemned for her decision to forgive Bill Clinton for his infidelities, Mary Johnson was lauded for the virtue and moral strength she showed in forgiving her son's killer. We seek to shed light these contrasting reactions by articulating a theoretical model that explains why some forgivers are seen positively or negatively. We identify three categories of forgivers as perceived by observers and we discuss the emotional and behavioral reactions elicited by each of these categories. While observers view "moral heroes" positively (and approach rather than avoid them), they avoid and hold negative views of "doormats" and "self-righteous martyrs." We predict that while doormats elicit sympathy, self-righteous martyrs will be met with anger and disgust. Second, we argue that these categorizations are based on observers' judgments of whether forgiveness is: a) motivated by sincere relational concerns or by strategic impression management concerns, b) offered freely by the victim or is coerced, and c) easy or difficult for the victim to offer. We will discuss when these factors are salient to third parties, and how these factors interact to impact observers' perceptions of forgivers.

## Session 6.2: Symposium (CNR Room 1055)

***The Reproduction of Racialized Risk Environments and Health Disparities in the U.S. South***  
*Organizers:* Michael Kramer, Izraelle McKinnon, Veronica Lee, and Ilana Raskind (Emory University)

In the U.S., racialized social systems are expressed and reproduced in part through the racialization of space. For example, residential segregation sorts people by race and class into spaces that are not only physically separate, but also unequal. This uneven geography of opportunity results in communities of color having less access to health-promoting resources—from grocery stores to schools to hospitals—and a greater burden of disease morbidity and mortality. But how did we get here? A complex set of historical and contemporary processes—from slavery to gentrification—has connected race and space, continually reproducing injustices in the places where we live, work, and play. The proposed symposium uses methods in social and spatial epidemiology to examine racial health disparities in the U.S. South and to demonstrate how historical legacies persist in the unequal diffusion of public health progress. Each paper explores how place-based processes underlie variations in population health by race and place. Together, this research aims to examine how these racial health disparities have been reproduced in our contemporary structures and identify the structural changes needed to reduce these disparities in the U.S. South.

### 6.2.1

The persistent institutional legacy of slavery and contemporary change in very low birth weight in the U.S. South

Izraele McKinnon ([izraelle.imani.mckinnon@emory.edu](mailto:izraelle.imani.mckinnon@emory.edu)), Emory University

Geographic regions often have embedded within them a distinct character, with their contextual attributes reflected in their physical landscape, institutions, and inhabitants. Historical and contemporary social processes create these place-based distinctions which endure through mutually reinforcing interactions between populations and place. Consequently, social processes which have created discriminatory and inequitable systems became structures perpetuated within place, thereby determining access to opportunities and resources within populations. Such a framework provides a lens through which to examine not only the persistence of racial inequities in health, but geographic and temporal variation in these inequities. Our study aims to examine the degree to which inter-county variation in the change in very low birth weight (VLBW) births among Blacks in the U.S. South between 1989-2010 is associated with the county's history of chattel slavery in the years immediately preceding the Civil War. Black women experience VLBW births at twice the rate of White women, with much of the prevalence concentrated in the U.S. South. We measure the absolute change in number of VLBW infants between 1989 and 2010 at the county level using birth certificate data. We use data from the 1860 census to calculate slavery prevalence. Our analysis will consider potential socioeconomic and structural confounders and mediators from 1860 and between 1989-2010. The analysis is ongoing.

### 6.2.2

Neighborhood gentrification and its association with low weight, preterm birth in Atlanta, GA from 1990 to 2010

Veronica Lee ([veronica.lee@emory.edu](mailto:veronica.lee@emory.edu)), Emory University

Gentrification describes the process by which central city neighborhoods transition from economic decline and disinvestment to revitalization with the influx of human capital and financial resources. This process of neighborhood change may result in economic improvement but may also lead to the displacement of existing residents and the disruption of social support networks. These neighborhood changes may affect health outcomes, including pregnancy outcomes which are particularly sensitive to variations in exposures that alter experienced stress and support. We measured the level of gentrification in Atlanta neighborhoods from 1990 to 2010 and estimated how gentrification was associated with low weight, preterm birth (LPTB) risk among births from 1994 to 2010, using data from Georgia's vital records and the U.S. Census. We fit binomial regression models to estimate differences in LPTB risk based on neighborhood gentrification level. In the final model which adjusted for maternal age, education, marital status, parity, and smoking status during pregnancy, LPTB risk decreased for White women as gentrification increased during 1990 to 2000 (risk difference (RD): -1.91%, 95% confidence interval (CI): -4.22%, -0.40%) when comparing the most and least gentrified neighborhoods. For Black women, there was no change in risk regardless of gentrification level (RD: 0.06%, 95% CI: -1.76%, 1.88%). For the 2001-2010 period, LPTB risk increased minimally for White women (RD: 0.63%, 95% CI: -1.74%, 3.00%), while a larger increase was observed among Black women (RD: 1.90%, 95% CI: 0.29%, 3.51%). Our results reflect how the benefits and consequences of gentrification may be unevenly distributed by race.

### 6.2.3

Community food environments and diet-related health among low-income Black women in Atlanta, GA

Ilana Raskind ([ilana.raskind@emory.edu](mailto:ilana.raskind@emory.edu)), Emory University

Low-income and minority communities have less access to healthy foods and bear an unequal burden of diet-related disease. Yet, evidence for how disparities in the food environment (FE) affect health is inconclusive. Conventional approaches to measuring the FE focus on residential neighborhoods and do not assess the full extent of food sources regularly encountered and used. To address this limitation, we use an activity space approach, defined by the locations women routinely visit, to characterize the FE and examine associations with dietary intake. Results are from an ongoing study of low-income Black women in Atlanta, GA (n=102). Data were collected via an in-person Google Map-driven questionnaire. We used linear regression to assess associations between FE characteristics and diet. On average, 7.9% (SD=13.8) of utilized food sources fell within residential census tracts (CT). Women were exposed to more supermarkets ( $\bar{x}$ =9.8 SD=7.0) and fast food ( $\bar{x}$ =70.7 SD=44.5) in their activity spaces than their CTs ( $\bar{x}$ =1.0 SD=1.2;  $\bar{x}$ =3.6 SD=3.4, respectively). While the number of retailers to which women were exposed was not associated with diet, the number of fast food restaurants utilized was negatively associated with diet ( $\beta$ =1.0 SE=0.4;  $p$ =.01). Residential FEs captured a small proportion of resources encountered and used. Preliminary findings suggest that resource use may be more

salient to diet than resource exposure. Improving healthy food access necessitates consideration of individual decision-making within the FE.

*Discussant:* Michael Kramer, Emory University

## **Session 6.3** (CNR Room 1034)

### ***Power, Politics, and Protest***

*Presider:* Weihua An, Emory University

#### 6.3.1

Politics in the age of social media: A study of political mobilization in India since 1990s

Kritica Negi ([kriticanegi0591@gmail.com](mailto:kriticanegi0591@gmail.com))

Indian social matrix is marked by distinctions based on caste, class, gender, region and the like. With regard to social media its manifestations become most apparent in context of segregations based on class. The differences of class positions in India subsequently dis-empower a large section of the population. Maya Ranganathan in her work “Indian Elections, 2014: Commercial Media Pushes Social Media into Focus,” argues that conventional established mediums of mobilization like print media have lost much of their appeal thereby creating an empty space for other actors to emerge. It is this space that in recent years has come to be acquired by the rising tide of social media and subsequently harnessed by people as spaces to articulate their political views, opinions and exert pressure on the rulers. Participation by people has acquired a new momentum and dimension within the prevailing manifestations and surging popularity of social media. Social media also grew in importance as it was often seen to influence discourse in mainstream media. Its impact could be gauged from the trend of online terminology being employed offline to describe the political actors. Therefore, the present research would not only try to explore the implications of this new media but also its capacity to alter the political landscape. It would attempt to understand how the very nature of digital communication through social networks will likely change the political process in India. The user who is now a news creator, not simply a receptacle.

#### 6.3.2

Why disadvantaged villagers demand less social protection: Decomposition of the urban bias in social policy preferences in China

Weihua An ([weihua.an@emory.edu](mailto:weihua.an@emory.edu)), Emory University

Adam Glynn, Emory University

Most of the previous studies on social policy preferences have been limited to the developed world. In this paper, we highlight two important dimensions in understanding social policy preferences in developing countries such as China: regional differences and urban bias. In particular, we focus on investigating why rural villagers, despite their disadvantaged positions, demand less state protection than urbanites. Using data from a national representative survey conducted in 2004 in China, we use the Oaxaca decomposition method in order to disentangle

the contributions of different factors in explaining such urban bias in social policy preferences. We find that the differences in political ideologies and information between the villagers and urbanites account for 14% and 8% of the rural-urban gap in social policy preferences, respectively. In addition, we find that if the villagers were as rich as the urbanites, the rural-urban gap in social policy preferences would have been even wider (roughly by 13%). We find mixed evidence regarding the role of land possession in determining social policy preferences and in explaining the rural-urban gap in social policy preferences. Last, we discuss the policy implications of our findings.

### 6.3.3

Distribution or rebellion: Theoretical foundations of Islamist “social justice”

Sabri Ciftci ([ciftci@ksu.edu](mailto:ciftci@ksu.edu)), Kansas State University

A vast body of scholarship has emerged around the Rawlsian theory dealing with distributive and procedural aspects of social justice in Western societies (Michelbach et al 2003). Although egalitarian dimension of justice is quite strong in Islamic belief system, justice or al-adalah revolves around the procedural aspects as a politicized concept. In Muslim political thought, “justice” relates to rebellion against the oppressor and the dominance of ethical rules over unjust power relations. This Islamist conception of justice has significant implications for Islamist mobilization and Muslim perceptions of the West in contemporary times. This paper aims to understand the theoretical foundations of Islamist social justice conception. It builds on a significant division between ethicalists and realists during the Golden age of Islam (Hodgson 1975; El-Affendi 2008) to unravel the modern incarnations of “social justice” in the works of Qutb and Shariati. The paper traces the re-construction of such categories as zulm (tyranny) and mustakbar (oppressor) around such concepts like al-adalah, Qutb’s ubudiyyah (servitude), and Shariati’s Khalifa (vice-regent). This discussion shows that Islamist conception of justice is in essence a highly practical political project that only marginally deals with distributive aspects of this notion. The paper provides important insights about Islamist models of statehood, Islamist mobilization, Muslim democratization, and religious roots of rebellion against the world hegemon in the periphery.

## **Session 6.4** (CNR Room 2001)

### ***Discrimination: Race, Ethnicity, Gender***

*Presider:* Christine Hough, University of Central Lancashire

#### 6.4.1

Privilege in hiring: Why benefiting from discrimination is not seen as discrimination

L. Taylor Phillips ([lt2@nyu.edu](mailto:lt2@nyu.edu)), New York University

Sora Jun, University of Texas Dallas

Discriminatory decision-making continues to plague social and organizational life, creating group-based inequities that harm intergroup relations, individual health, and organizational performance. This is despite the fact that experts have worked hard to reduce discrimination, via

policy and training. While much of the research on this topic suggests that animus and prejudice are at the root of discriminatory decision-making, we offer a complementary explanation for its persistence: discriminatory decisions are often framed as favoritism (as opposed to animus), and yet this favoritism is not recognized as discrimination. We theorize that this lack of recognition of favoritism as discrimination is driven by decreased perceptions of the decision-maker as having negative intentions. We find evidence supporting our hypothesis across three experiments (Studies 1-3) using a wide range of discrimination contexts including race, gender, alma mater, age, citizenship status, and more. We additionally find that even trained experts in human resource management were less likely to recognize favoritism framed discrimination as discrimination (Studies 4a and 4b), and that this framing also affected potential job applicants' willingness to apply to work at the company (Study 5). This work contributes to a nascent perspective that privilege and advantage are especially powerful mechanisms in the maintenance of inequity. We find the resilience of privilege stems in part from its ability to go undiscovered and masquerade as fair process.

#### 6.4.2

Adding another tool to the justice toolbox: Theorizing the inclusion of the Everyday Discrimination Scale in justice

Ryan Gibson ([ryan.gibson@emory.edu](mailto:ryan.gibson@emory.edu)), Emory University

For years, the Everyday Discrimination Scale (EDS) has remained one of the most popular measures of unfairness in the race and ethnicity literature. The scale measures perceptions related to whether some individual feels disrespected, is not given equal attention to others, or is harassed, etc. with an optional attribution question at the end. Recently, scholars have begun to examine the scale as separate and distinct from questions that measure race explicitly and have found that the EDS is measuring a separate and distinct phenomenon related to fairness. This paper builds on these findings and others to make the claim that the EDS can provide important theoretical contributions to justice frameworks more generally. The paper begins by arguing that the EDS is a justice evaluation measure that should be utilized either as an evaluation of 1) procedural or 2) interactional justice depending on the factor structure. The paper then conceptualizes the EDS specifically as a measure of procedural justice, helping us examine perceptions of consistency of procedures across persons and perceptions around the mechanisms to correct bad behavior. In the third section of the paper, the argument is made for the inclusion of the EDS in models that examine interactional justice principles such as respect, dignified treatment, and the neutrality of authority. The paper concludes by providing directions for future research geared to the justice literature and some limitations.

#### 6.4.3

“Faith, culture and injustice:” A critical analysis of primary research findings that reveal the negative outcomes experienced by Muslim families involved in the British Criminal Justice System

Christine Hough ([cvhough@uclan.ac.uk](mailto:cvhough@uclan.ac.uk)), University of Central Lancashire

The discrimination that Black and Minority Ethnic offenders experience within the British Criminal Justice System has been the focus of two reports in recent years. The Young Report (2014) identified that Black and Muslim young male offenders experience disproportionately

negative outcomes in prison and in the community. The Lammy Report (2017) found that young Black and Minority Ethnic prisoners are less likely to be recorded as having problems, e.g., mental health and troubled family relationships, suggesting many may have needs that are unmet (in prison). This paper looks beyond these two reports and focuses on the families of Muslim offenders and the negative outcomes they experience from involvement with the British Criminal Justice System. Supported by preliminary findings from two current research projects, this paper will consider the factors that are closely associated with the families' negative experiences: faith, culture, mental health, family relationships and emotional well-being, together with the absence of specialist support services accessible by Muslim families when they most need them. A framework of these intersecting factors of marginalization, including faith, culture and health, will be analyzed to see how and where these factors act to shape the negative outcomes experienced by Muslim families. This will provide the basis on which to consider the best means for supporting the specific needs of Muslim offenders and their families.

**3:30-3:45 Break, plaza CNR**

**3:45-4:45 p.m. Keynote Presidential Address, CNR auditorium**

*Introduction:* Jody Clay Warner (University of Georgia)

**Dr. Jan-Willem Van Prooijen (VU University)**

***CUES of Conspiracy Theories and the Relevance of Social Justice Research***

Citizens across the world widely believe conspiracy theories in which powerholders or societal groups are accused of immoral and illegal conduct. Such suspicions of injustice committed by hostile plots are influential yet difficult to change. Understanding the psychological roots of conspiracy theories is therefore highly relevant for the scientific study of social justice. In the current presentation, I highlight four basic principles that characterize belief in conspiracy theories. These four principles are summarized through the acronym CUES: Conspiracy theories are *Consequential* as they have a real impact on people's health, relationships, and safety; they are *Universal* as belief in them is widespread across times, cultures, and social settings; they are *Emotional* as negative emotions and not rational deliberations cause conspiracy beliefs; and, they are *Social* as conspiracy beliefs are closely associated with psychological motivations underlying intergroup conflict. At the end of my talk I illuminate how the study of social justice may help design interventions to reduce conspiracy theories among the public.

**5:00-5:45 p.m. ISJR Annual General Meeting, CNR auditorium**

**7:00 p.m. Gala Dinner**

(shuttles depart for ticket holders from the Emory Conference Center Hotel)

## Saturday, July 28

**8:30 a.m. Breakfast**, plaza Claudia Nance Rollins (CNR) building

**9:00-10:15 a.m.**

### Session 7.1: Symposium (CNR Room 1051)

#### *Responding to Conflict and Wrongdoing: Social Cognitive, Identity, and Motivational Processes*

*Organizers:* Liz Redford (University of Florida) and Friederike Funk (University of Cologne)

Conflict and wrongdoing are inevitable parts of social life, but people vary widely in how they respond to these situations, and what they try to achieve in doing so. This symposium addresses this topic, offering perspectives on the social cognitive, identity, and motivational processes that underlie these responses. Friederike Funk will speak about social cognitive mechanisms of perceiving wrongdoers' remorseful emotions, presenting data and offering theoretical directions regarding why perceiving remorse promotes leniency and trust. Johannes Schwabe will discuss how third parties who take on a moral role or pro-social identity as an arbitrator react differently to conflicts, seeking to prolong them in order to maintain their positive identity. Liz Redford will present data adding nuance to the relationship between social-hierarchy motives and retribution, showing that distinct forms of hierarchy motives are related in non-overlapping ways to distinct forms of support for retributive justice. Lastly, Mylyn Dat will present studies on scale development and validation of the Justice Motives inventory, which addresses seven key motives people seek when responding to wrongdoing. By addressing perception of morally-relevant emotions, the influence of identity motives in the prolonging of conflict, and the motives, like social status, that drive punishment decisions, the symposium will offer intriguing new directions in for the study of responses to conflict and wrongdoing.

#### 7.1.1

Social cognitive mechanisms of perceiving remorse

Friederike Funk ([friederike.funk@uni-koeln.de](mailto:friederike.funk@uni-koeln.de)), University of Cologne

Remorse is a key variable to understand post-conflict and post-transgression cooperation and trust. Perceiving remorse in transgressors results in positive evaluations of transgressors and decreases people's desire to punish. Looking backward, remorse restores the balance by signaling that now transgressors, too, suffer and feel bad. Looking forward, remorseful transgressors appear less likely to reoffend. Much is known about these interpersonal effects--such that the remorse-leniency effect is even integrated into the legal codes of many countries--yet little is known about the intrapersonal mechanisms of perceived remorse. In this talk, I will present research that examines the role of social cognitive processes that remorse activates in a perceiver. Different levels of perceived remorse are operationalized by naturalistically-looking computer-generated facial stimuli that have been validated empirically (Funk, Walker, & Todorov, 2017). Perceived remorse has been linked to empathy with a transgressor in the context

of close relationships (e.g. after a partner has cheated, see Davis & Gold, 2011), but does this link generalize to other contexts, and is it a causal link? What are the other factors that might explain the benevolent interpersonal effects of perceived remorse? In this talk, I will present findings from experimental studies along with theoretical thoughts. Lastly, open research questions will be discussed.

### 7.1.2

When arbitrators prolong conflicts: Moral role-taking in normative conflicts

Johannes Schwabe ([johannes.schwabe@staff.uni-marburg.de](mailto:johannes.schwabe@staff.uni-marburg.de)), Philipp-University Marburg

Mario Gollwitzer, Philipp-University Marburg

Third-parties in normative conflicts can (1) actively support perpetrator or victim, (2) act as an arbitrator, or (3) try to passively avoid the conflict (as a bystander). These behaviors can be conceptualized as “moral roles.” Previous studies show that taking a prosocial role fosters actors’ moral self-esteem. However, since the roles cease to exist as soon as the situation resolves, this positive effect only remains as long as the conflict remains unsolved. The following paradox hypotheses result out of this reasoning: 1) arbitrators, compared to bystanders, have a higher motivation to keep their role, even if that means to prolong the conflict; 2) this effect is mediated through positive effects of prosocial role-taking on moral self-esteem. These hypotheses have been tested in two studies (study one: online, quasi-experimental, N = 160; study two: lab, experimental, N = 107). In study one, participants described their reactions to a norm conflict in open format and matched them to a role. In study two, participants were instructed to take over one of the roles in an alleged conflict situation. Afterwards, in both studies, participants were informed that their participation in the conflict was no longer needed. Data from both studies support the hypothesized mediation model where prosocial role-taking fosters motives to prolong the conflict through benefitting the moral self-concept. The results will be discussed against the background of the “moral roles” concept.

### 7.1.3

Distinct social status motives uniquely predict distinct forms of retributive justice

Liz Redford ([lizzie.redford@gmail.com](mailto:lizzie.redford@gmail.com)), University of Florida

Kate Ratliff, University of Florida

People who support social hierarchies tend to support retributive approaches to justice. However, research on this relationship blends several distinct hierarchy-related concepts. We challenge this confounding, proposing that certain distinct forms of hierarchy motives (specifically, motives to attain dominance and motives to attain prestige) predict certain distinct forms of retribution (just deserts and revenge). Because dominance is obtained via force, we expected dominance motivation to predict only the revenge component of retribution; that is, the part characterized by imposition of suffering. Conversely, because prestige is obtained via social consensus, we expected prestige motivation to predict only the just deserts component of retribution, which aims at proportionality and value restoration. Three studies (total N = 885) support this reasoning. Study 1 and its replication tested the hypotheses in the context of a specific, hypothetical transgression against the self. As expected, dominance motivation predicted support for revenge but not just deserts, and prestige motivation predicted support for just deserts but not

revenge. Study 2 tested the hypotheses in the context of general orientations to criminal justice; results were the same as in Study 1. In sum, both prestige and dominance motives predict support for retribution, but in unique ways, implying that acknowledging distinct bases of hierarchies offers a richer picture of how people respond to wrongdoing.

#### 7.1.4

Introducing a Justice Motives Inventory: Measuring why victims reintegrate and punish transgressors

Mylyn Dat ([mylyn.dat@uqconnect.edu.au](mailto:mylyn.dat@uqconnect.edu.au)), University of Queensland  
Tyler Okimoto, University of Queensland  
Kim Peters, University of Queensland

We propose that victims' decisions to reintegrate and punish transgressors in response to workplace wrongdoing are explained by their desire to achieve seven key justice motives: accountability and remorse for the transgressor; learning and specific deterrence for the transgressor; just deserts and vengeance on the transgressor; power and control equalization between themselves and the transgressor; relationship repair between the transgressor and other parties; maintenance of organizational norms and general deterrence; and maintenance of organizational productivity. We developed and validated a Justice Motives Inventory (JMI) to assess these seven factors. Study 1 provided evidence for the content validity of the JMI where participants meaningfully differentiated between the seven factors when rating the proposed items. Study 2 provided evidence for the construct validity of the JMI where the items formed seven distinct factors in a model with good fit. Study 2 also provided evidence for criterion validity where the justice motives predicted the key outcome variables of reintegration and punishment in distinct ways and explained additional variance in reintegration and punishment over and above that of a general measure of justice sensitivity. These findings support our proposal that a focus on specific justice motives, rather than general preferences for justice, provides richer explanation of the mechanisms that drive victims' responses to reintegrate and punish transgressors after cases of workplace wrongdoing.

### **Session 7.2: Symposium** (CNR Room 1055)

#### ***Injustice in Access to Health Care in the United States Due to the Lack of Enforcement of Civil Rights Laws***

*Organizer:* Ruqaiijah Yearby (Case Western Reserve/Saint Louis University)

This symposium will discuss the Rawlsian Theory of Justice and the failure of the government and health care organizations in the United States to comply with the dictates of justice as required by law. The Rawlsian Theory of Justice encompasses fairness and equity, which "is not subject to political bargaining or to the calculus of societal interests." Unlike Utilitarianism that allows for harm for the benefit of the greater good, Rawls' notes that "[j]ustice denies that the loss of freedom for some is made right by a greater good shared by others. It does not allow that the sacrifices imposed on a few are outweighed by the larger sum of advantages enjoyed by the many." The civil rights laws in the United States require that racial minorities and Caucasians be

treated equally and prohibits the sacrificing of minorities for the benefit of others. Nevertheless, the government is not enforcing the civil rights laws regarding housing, employment, and health care. As a result, African Americans lack equal access to health insurance that leads to racial disparities in health status and access to health care, Latinos are being deported to other countries causing racial disparities in mortality, and health care organizations are limiting racial minorities' access to health care because they are not viewed as deserving. The papers presented as part of the symposium will discuss fairness, deservingness, racial disparities in health, and provide solutions to address the continued injustice.

### 7.2.1

Racial disparities in health status and health care: The continuation of inequality in the United States due to structural racism

Ruqaiyah Yearby ([ruqaiyah.yearby@slu.edu](mailto:ruqaiyah.yearby@slu.edu)), Case Western Reserve University/Saint Louis University

According to Rawls, Justice is fairness. Furthermore, Professors Beauchamp and Childress, note that Justice imposes a positive societal obligation to eliminate barriers that prevent fair equality of opportunities and access to resources. Based on the civil rights laws, the United States government has a positive obligation to eliminate racism that prevents the fair distribution of resources. However, structural racism persists because the government has failed to enforce civil rights laws in housing, employment, and health care. Structural racism operates at the societal level and is the power used by the dominant group to provide members of the group with advantages, while disadvantaging the non-dominant group. In the United States the dominant group, Caucasians, uses its powers to not only obtain resources, such as wealth, employment, income, and health care, but it also uses its powers to limit the non-dominant group's, African Americans, access to these resources. For example, the failure to enforce housing civil rights laws has led to racially hypersegregated neighborhoods that do not have access to healthy food, which has been shown to lead to racial disparities in obesity, a risk factor for cancer and cardiovascular disease. The paper will discuss the continuation of structural racism, racial disparities in health status and access to health care, and provide solutions.

### 7.2.2

Medical deportation: The expression of economic, social, and political injustice

Sana Loue ([sl54@case.edu](mailto:sl54@case.edu)), Case Western Reserve University School of Medicine

During a 6-year period, hospitals involuntarily transported more than 800 patients from the United States to their countries of origin (Mexico, South America, Central America) because they and their families had insufficient funds to cover the costs of needed care. The medical facilities that received them in their countries of origin often lacked the necessary equipment or skill needed to prevent the deterioration of their health and, in some cases, their death. Shockingly, some hospitals have attempted to have US citizens removed to the country of their parent's origin in an effort to reduce hospital costs. This practice, known as medical deportation or medical repatriation, violates the Rawlsian concept of justice, as fairness, not only because it prevents individuals who are worse off from obtaining necessary health care, but also because it reflects an implicit demand by society's economic, social, and political institutions that sacrifices are to be made by groups that are worse off, to the benefit of groups that are better off. Legal

claims include false imprisonment, infliction of emotional distress, and violations of the Emergency Medical Treatment and Active Labor Law (EMTALA) and Title VI of the US Civil Rights Act of 1964 requiring language assistance. Concerned physicians, nurses, and social workers often find themselves caught in the middle of doing what they believe is best for the patient and the demands of hospital administrators concerned with the cost implications of care.

### 7.2.3

Deservingness and agentic justice enactment in health organizations

Estelle Archibold ([exa177@case.edu](mailto:exa177@case.edu)), Case Western Reserve University

Deservingness emerged as a concept in psychology of justice and is defined as beliefs or perceptions of one's own or another's qualification for specific outcomes based on prior action and/or perceived moral standing. Assessments of justice and injustice are integral aspects of individual evaluations of deservingness. Further, while deservingness can be related to entitlement and fairness, it is not necessarily dependent on agreed upon rules or policies, as is the case with entitlement, nor is it free from bias, as is implied by fairness. From this vantage, deservingness is a moral judgment that operates through individual, group, and collective social behavior. However, the mechanism through which perceptions of deservingness impact individual justice action or inaction has not been well explored within the context of health care organizations. The interactional or reciprocal nature of individual factors, individual agentic behavior, and organizational environments requires researchers seeking to identify the antecedents of agentic justice enactment to explore a broad range of organizational and social factors, as well as individual factors. I argue that deservingness, although a personal attribution, is in part motivated by the ethos and culture of health care organizations and their delivery of care to racial minorities. Further, deservingness must be explored from personal, interpersonal and systemic vantages. To support my argument, I invoke social psychology, organizational behavior and Rawl's Theory of Justice.

*Discussant:* Ruqaiyah Yearby, Case Western Reserve University/Saint Louis University

## **Session 7.3** (CNR Room 1034)

### ***Shaping Victimization Responses***

*Presider:* Diana Batchelor, University of Oxford

#### 7.3.1

Ethnicity and a "justice deficit" as predictors of victim appetite for restorative justice

Diana Batchelor ([diana.batchelor@crim.ox.ac.uk](mailto:diana.batchelor@crim.ox.ac.uk)), University of Oxford

Victims who opt to meet their offender as part of restorative justice are often assumed to be those victims who are most forgiving or who are victims of the least serious offences.

However, an analysis of the Crime Survey for England and Wales (CSEW) demonstrates that a justice deficit consistently predicts victims wanting to meet the offender. Victims are more likely to say they would want to meet the offender if 1. The police have not found the offender 2. The

police have not taken action against the offender or 3. The victim is dissatisfied with the action the police took. This suggests that they see a meeting with the offender as a way to achieve the justice they were unable to obtain through the criminal justice system. The same survey finds that people from Black, Asian and other ethnic minority groups are more likely to want to meet their offender than the White majority, and that they disproportionately experience a justice deficit. For example, the police are most likely to have found the offender if the victim is White (regardless of the ethnicity of the offender), and White victims are most likely to be satisfied with the action taken by the police. Further supporting this “justice deficit” theory, the relationships between police inaction, victim dissatisfaction and a victim desire for restorative justice are strongest for ethnic minorities (ethnicity is a moderator). The implications for making UK justice systems fairer and for improving restorative justice practice are discussed.

### 7.3.2

I blame therefore it was: Rape myth acceptance, victim blaming, and memory reconstruction

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Philip Cozzolino ([pjcozz@essex.ac.uk](mailto:pjcozz@essex.ac.uk)), University of Essex

M.J.Callan, University of Bath

We examined processes of memory reconstruction in the context of rape, and the structure of relationships between rape-myth acceptance (RMA), victim blaming and memory reconstruction. In Study 1, RMA was positively related to RMA-congruent memory reconstruction of a rape scenario and blaming of the victim. Study 2 replicated these findings using novel stimuli and memory reconstruction measures (e.g., objects in a crime-scene photo), and included a significant delay between the stimuli and memory measures. We next sought to triangulate upon the causal order of the relationship between victim blaming and reconstructive memory by manipulating memory for RMA-congruent cues in a rape scenario (Study 3), and the perceived blameworthiness of the victim (Study 4). Although manipulating memory to be more (vs. less) consistent with RMA had no significant effect on blaming of the victim (Study 3), manipulating the perceived blameworthiness of the victim (Study 4) produced RMA-congruent memory reconstruction when the victim was more (vs. less) blameworthy. The results suggest that high-RMA individuals’ tendency to blame rape victims motivates processes of memory reconstruction that retrospectively support and justify their blaming reactions.

### 7.3.3

Victim sensitivity in complex social interactions: An interactive-process approach

Zoe Magraw-Mickelson ([magrawmi@staff.uni-marburg.de](mailto:magrawmi@staff.uni-marburg.de)), University of Marburg

Philipp Suessenbach, University of Marburg

Mario Gollwitzer, University of Marburg

Victim sensitivity describes a self-related concern for justice that causes strong ruminations and emotional reactions in the face of experienced or anticipated victimization. Research has shown the connection between this and numerous maladaptive outcomes. However, past research has primarily focused on the effects of individual-level victim sensitivity on individual-level outcomes (such as cooperative behavior in social dilemmas). The goal of the present research is to investigate how the distribution of individuals’ victim sensitivities in a group (e.g. work group, student task group) affects group-level outcomes (such as group cohesion, mutual trust,

and group efforts). Participants in this study were first-year psychology students ( $N = 134$ ), who, as part of a mandatory seminar, worked on an assignment over three weeks in small groups of three to four people (in total 40 groups). We looked at the effect of individual-level and group-level victim sensitivity on individual-level and group-level outcome measures. Results show, for instance, that individual-level victim sensitivity predicted students' satisfaction with their group work, and that a higher diversity in victim sensitivities in a group negatively predicted the group's performance on the assigned task. The implications of these findings will be discussed both on a theoretical level as well as on a practical level.

## **Session 7.4** (CNR Room 2001)

### ***Workplace Gender Disparities***

*President:* Elizabeth Campbell, Carnegie Mellon University

#### 7.4.1

Improving self-efficacy to combat STEM gender bias using a modified Video Intervention for Diversity in STEM (VIDS) intervention

Erin Hennes ([ehennes@purdue.edu](mailto:ehennes@purdue.edu)), Purdue University

Evava Pietri, Indiana University-Purdue University Indianapolis

Corinne Moss-Racusin, Skidmore College

Katherine Mason, Purdue University

John Dovidio, Yale University

Victoria Brescoll, Yale University

Scholars are increasingly responding to calls for interventions to address persistent gender disparities in the sciences. Yet interventions that emphasize the pervasiveness of bias may inadvertently damage efficacy to confront sexism by creating the perception that bias is immutable. We examined this possibility in the context of a successful bias literacy program, Video Interventions for Diversity in STEM (VIDS; Moss-Racusin et al., 2018). In two studies with working adults from the general public ( $N = 343$ ) and science faculty ( $N = 149$ ), we modified VIDS by developing a module (UNITE) that offers tools for addressing bias and promotes the mindset that bias is malleable. VIDS alone was sufficient to increase awareness of bias, reduce sexism, and improve bias identification. However, UNITE buffered against perceptions that bias is immutable and restored self-efficacy to address bias. We conclude that interventions must aim not only to increase bias literacy but also offer concrete tools and avoid implying that these problems are insurmountable.

#### 7.4.2

##### Gender disparities in sponsorship

Elizabeth Campbell ([elcampbe@andrew.cmu.edu](mailto:elcampbe@andrew.cmu.edu)), Carnegie Mellon University

Rosalind Chow, Carnegie Mellon University

Brandy Aven, Carnegie Mellon University

The present paper explores and documents gender differences in sponsorship, or professional advocacy provided by high-status, influential colleagues designed to facilitate junior employees' career advancement. Results across three studies indicated that while men and women do not receive different amounts of sponsorship, male sponsors are more effective than female sponsors. Archival data on U.S. Supreme Court law clerk selection showed prospective clerks recommended by male (lower-level court) judges were more likely to secure a Supreme Court clerkship than those recommended by female judges (Study 1). A survey of full-time employed workers found that men and women did not report receiving different amounts of sponsorship, but workers who experienced sponsorship from male sponsors were more likely to currently be supervisors (Study 2). Finally, an experiment using a sample of full-time employed workers showed a preference for protégés of male sponsors, over female sponsors, because male sponsors were perceived to be higher quality (Study 3). The findings suggest organizational interventions designed to increase gender diversity in top management ought to focus on the effectiveness of sponsors, rather than on increasing the amount of sponsorship provided to men and women.

#### 7.4.3

##### The effects of lean in messages on perceptions of women's role in gender inequality

Jae Yun Kim ([jaeyun.kim@duke.edu](mailto:jaeyun.kim@duke.edu)), Duke University

Gráinne Fitzsimons, Duke University

Aaron Kay, Duke University

Although women's under-representation in senior level positions in the workplace has multiple causes, women's self-improvement or "empowerment" at work has recently attracted cultural attention as a solution. For example, the bestselling book "Lean In" states that women can tackle gender inequality themselves by overcoming the "internal barriers" (e.g., lack of confidence and ambition) that prevent success. Given the popularity of such messages in the media, we sought to explore the consequences of this type of women's "empowerment" ideology. Studies 1 and 2 experimentally manipulated exposure to women's self-improvement messages, finding that while such messages increase perceptions that women are empowered to address workplace gender inequality, they also lead to perceptions that women are more responsible for fixing the problem and that women have caused the problem. Study 3 found a similar pattern in the context of a specific workplace problem and found that such messages also lead to a preference for interventions focused on changing women rather than changing the system. Study 4 sought to explore the effects of conditions that explain that women's "internal barriers" are the products of "external barriers" obstructing women's progress. Across all studies, findings suggest that self-improvement messages intended to empower women to take charge of gender inequality may also yield potentially harmful societal beliefs.

**10:15-10:30 a.m. Coffee break, CNR plaza**

**10:30-11:45 a.m.**

**Session 8.1: Symposium**  
(CNR Room 1051)

***Roots and Health Consequences of Injustices against LGBT Americans***

*Organizers:* Alexandra Suppes and P. J. Henry (New York University, Abu Dhabi)

The legal landscape for LGBT Americans is rapidly evolving, although there are many domains and realities where injustices remain as strong as ever. One domain is health and wellbeing. The panel starts with Henry and Steiger, who discuss an important antecedent to LGBT inequalities in gender and the devaluing of women. Across over 350 cities in the United States, they show that gender inequality in those cities is related to more restrictive laws and services for LGBT communities, above and beyond the conservatism or religiosity of the population. Next, Hartinger-Saunders, Forge and Wright present a paper looking at the frequency of traumatic experiences among a subsample of nearly 300 homeless youth with previous child welfare system-involvement, in the Atlanta area. They find that, when compared to their heterosexual, cis-gender peers, sexual and gender expansive youth experience sexual abuse, sexual victimization, and engage in sex work at significantly higher rates. The panel then turns to Suppes and colleagues who look at how denying or minimizing discrimination can unexpectedly bolster wellbeing and mental health of LGBT individuals. Using data from a racially diverse sample of nearly 5,000 LGBT Americans, they find that perceptions of how much discrimination LGBT people face as a group accounts for outcomes as varied as self-esteem, BMI, and having received a mental health diagnosis. Finally, Eric Wright will discuss the three talks and their implications for health and social policy and future research on LGBT Americans.

8.1.1

U.S. cities with greater gender equality have more progressive sexual orientation laws and services

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Russell Steiger, DePaul University

For decades, American legal scholars have speculated that discrimination against lesbians and gay men in the United States represents a special case of sex discrimination that reinforces sex stereotypes and inequality between men and women. However, there has been no evidence to substantiate this claim. The present research analyzes recent documentation of the progressiveness of sexual orientation laws and programs across 386 cities in the United States, to determine whether it is related to one manifestation of gender discrimination, the male-female wage gap. The results show that cities with a smaller gender wage gap have more progressive sexual orientation laws and programs, a finding that holds true across three different types of programs and holds even when controlling for plausible third variables such as the religiosity and conservatism of a city. The findings show that the speculation of American legal scholars concerning the gendered nature of LGBT rights has basis in empirical reality.

### 8.1.2

Examining trauma disparities among LGBTQ identified, homeless youth with previous child welfare system-involvement through a social justice lens

Robin Hartinger-Saunders ([rsaunders@gsu.edu](mailto:rsaunders@gsu.edu)), Georgia State University

Nicholas Forge, Georgia State University

Eric Wright, Georgia State University

Although child welfare system-involved (CWS-I) sexual and gender-expansive (SGE) youth share similar experiences with heterosexual, cisgender CWS-I youth, (i.e., trauma histories), they have distinctive experiences specific to their sexual orientation and gender identity. Research indicates that CWS-I SGE youth experience poorer outcomes (Elze, 2014). The purpose of this study was to examine whether CWS-I SGE youth were at an increased risk for cumulative trauma (i.e., sexual victimization and trafficking, neighborhood violence) when compared to their heterosexual, cisgender counterpart and to explore how cumulative trauma influenced their overall mental health, sexual health and substance use behaviors. Using data from the 2015 Atlanta Homeless Youth Count and Needs Assessment (AHCNA) we examined whether a subsample, of previously CWS-I youth, have distinctive trauma experiences when compared to their sexual and gender identity. The full sample comprised of 693 homeless youth; 43% (n=295) reported previous CWS-I and 47% (n=93) of the CWS-I subsample self-identified as a SGE youth. Results indicate that SGE and heterosexual, cisgender youth with previous CWS-I were both exposed to violence in their homes and neighborhoods at an alarming rate. However, SGE youth experienced sexual abuse, sexual victimization, and engaged in sex work at a significantly higher rate. Results underscore the importance of identifying SGE youth within the child welfare system to recognize and address their unique needs. Furthermore, education and training need to take place within the child welfare system as a whole to ensure youth do not experience discriminatory practices based on their sexual orientation or gender identity.

### 8.1.3

The palliative effects of system justification on the health and happiness of lesbian, gay, bisexual, and transgender individuals

Alexandra Suppes ([supes@gmail.com](mailto:supes@gmail.com)), New York University, Abu Dhabi

Jaime Napier, New York University, Abu Dhabi

Jojanneke van der Toorn, Utrecht University

Experiencing discrimination negatively affects the health and well-being of lesbian, gay, bisexual, and transgender (LGBT) people. But can discrimination act passively, hurting people of simply being the member of a targeted group? In this talk, we ask whether LGBT individuals who minimize the extent to which sexual minorities face discrimination tend to have better health and well-being, when compared to those who do not minimize. Results show that those who perceive less (vs. more) discrimination towards their group benefit on myriad indicators of subjective well-being and better physical health (Studies 1-3). We also demonstrate that this effect is mediated by system justification (Study 1); holds after adjusting for individual levels of internalized homonegativity (Studies 1 and 3) and ingroup identification (Studies 2-3). Finally, we show our finding holds above and beyond the “actual” threat of discrimination—that is, minimization of discrimination predicts well-being for individuals living in hostile (as well as accepting)

environments (Study 2) and for those who have frequently (as well as rarely) experienced discrimination (Study 3).

*Discussant:* Eric Wright, Georgia State University

## **Session 8.2** (CNR Room 1055)

### ***Justice in Legal Contexts***

*Presider:* Tinneke Van Camp, California State University Fresno

#### 8.2.1

Procedural justice in Polish courts: Criminal and civil courts compared

Stanislaw Burdziej ([s.burdziej@umk.pl](mailto:s.burdziej@umk.pl)), Nicholas Copernicus University

Previous research confirmed the key role of procedural justice in perceptions of the legitimacy of law and the court system in Poland. This early study involved 228 criminal defendants in misdemeanor cases. However, it is hypothesized that stakes are often higher in civil cases than in misdemeanor cases; where issues such as reputation, large sums of money, or child custody rights are at stake, people may be less sensitive to the quality of treatment they receive, and more to substantive outcomes. Thus, a questionnaire study of 185 civil litigants was carried out to see how much fair treatment mattered to the respondents, in comparison with criminal proceedings. Early analyses suggest the impact of fair treatment was mediated by two additional factors: respondents' role in the proceeding (claimant v. defendant) and the presence of a legal counsel (self-represented litigants v. litigants with court-appointed counsel v. litigants with a lawyer). Unsurprisingly, preliminary results indicate that pro se litigants experienced less fairness, and had less trust in the courts. The study also addresses the relative scarcity of evidence on the salience of procedural justice in non-common law settings, and from countries after a democratic transition in particular.

#### 8.2.2

A game theoretical perspective on restorative justice

Tinneke Van Camp ([vancamptinneke@csufresno.edu](mailto:vancamptinneke@csufresno.edu)), California State University Fresno

Tom Lenaerts, Free University of Brussels

Many innovations have been introduced in the criminal justice system in search of satisfactory responses to crime, including restorative justice (RJ). RJ seeks to bring together the injured party and perpetrator of a crime to address the harm caused. Participation is voluntary and involves careful preparation of face-to-face or liaised communication between the victim and offender in a safe, out-of-court setting. RJ is increasingly being used as an alternative or complement to the prevailing retributive criminal justice system. Its use is encouraged by empirical research that demonstrates benefits for victims, offenders and the community. As RJ aims to resolve conflicts, research into RJ may further benefit from borrowing experimental and formal methods from game theory, whose central goal is to model and understand strategic decision-making in situations with conflict of interest. Controlled laboratory experiments or mathematical models

that aim to investigate whether punishment induces or dissuades pro-social behavior and whether apology and forgiveness allow for more or less social welfare, could be exploited to understand whether and when RJ is more beneficial than a retributive system. Such a study would provide a formal foundation for RJ procedures and allow clarifying empirical findings collected in real life situations with regards to the impact of RJ on victim satisfaction and reoffending. This paper aims to provide a first discussion on the potential of the synergy between these two fields to advance RJ research.

### 8.2.3

Expressing what? Evaluating the expressive value of punishment

Jessica Bregant ([jbregant@chicagobooth.edu](mailto:jbregant@chicagobooth.edu)), University of Chicago

Eugene M. Caruso, University of Chicago

Alex Shaw, University of Chicago

Throughout the literatures of law, psychology, and philosophy, a great deal of attention has been paid to the question of why people seek to punish one another. Prior research demonstrates that potential punishers rely heavily on the degree of harm caused by wrongdoing when determining the appropriate level of punishment. In this paper, we show that the opposite is also true—information about punishment can influence the extent to which an act of wrongdoing is judged to have been harmful. Our results provide strong psychological support for expressive and communicative theories of punishment, and they also add an important new component to our understanding of such theories by shedding light on the content of punishment’s expressive message. In Part I, we review existing research on the message of punishment, drawing on literatures from law, psychology, and philosophy. We also highlight closely related research on social norms and behavior. In Part II, we present experimental evidence that punishment is a signal of harm. Across four studies (total  $N = 890$ ), we find that punished acts are viewed as more harmful than identical actions that are not punished. Finally, in part three, we discuss some of the important implications of our findings, including their relevance to debates about corporate prosecution, financial crimes, and police misconduct.

### 8.2.4

Studying laypeople’s punishment goals: The neglected role of information salience

Mathias Twardawski ([twardawski@uni-landau.de](mailto:twardawski@uni-landau.de)), University of Koblenz-Landau

Karen Tang, University of Calgary

Benjamin Hilbig, University of Koblenz-Landau

Current literature suggests that laypeople's punishment is primarily driven by retributive reasons (i.e., to even out the wrong that has been done) rather than utilitarian purposes such as special prevention (i.e., to prevent recidivism of the offender) or general prevention (i.e., to prevent the imitation of the crime by others). This leads to the general conclusion that “people are intuitive retributivists” This reasoning largely stems from research investigating participants' punishment decisions after reading a crime scenario. However, the majority of this research has participants primarily presented with information about the crime itself rather than other aspects of the crime situation (e.g., the offender’s background). In turn, previous studies in which such other aspects of the crime situation were more salient revealed more heterogeneous results, suggesting that this has an impact on punishment goals. To examine this, we experimentally manipulated the

salience of different information in a scenario describing a crime in two preregistered studies. Participants were asked to choose from (Study 1) or rate the appropriateness of (Study 2) different reactions towards the crime; these reactions were pretested for the degree to which they served each of the punishment goals: retribution, special prevention, and general prevention. As suggested, we found that participants' punishment goals were associated with the salience of specific aspects of the crime situation.

### **Session 8.3** (CNR Room 1034)

#### ***Fairness Dynamics in Healthcare Settings***

*Presider:* Ashley Wennerstrom, Tulane University

##### 8.3.1

Medical resources in decision-making towards low status groups: The role of meritocracy  
Filipa Madeira ([Filipa.madeira@ics.ulisboa.pt](mailto:Filipa.madeira@ics.ulisboa.pt)), University of Lisbon  
Rui Lopes, University of Lisbon

In the context of medical decision-making (MDM), social status is an important predictor of intergroup unequal distribution of health resources and might entail serious consequences for low-status groups (Green et al, 2007), creating health inequalities (Major, et al., 2018). However, a significant factor known to impact on intergroup - based distinctions has been neglected by MDM research: the salience of a meritocratic norm. If when meritocracy is salient, people in an adverse social position are not seen as victims of a discriminatory system but instead as responsible for their situation (RÃ¼sch et al. 2010), then the perception of people as personally responsible for their state may be logically associated with more unfavorable decisions towards low social status groups. This presentation will provide empirical data on whether priming meritocracy predicts biased decisions towards low-status targets. We examined the relationship between priming meritocracy and assigning transplant priority for both low and high-status targets. Across 3 experimental studies (Ntotal= 312), using a meritocratic prime paradigm (McCoy & Major, 2007), we show the moderating role of a) nature of the disease (genetic vs environmental), and b) cognitive processing (time pressure manipulation), expecting merit-primed participants under high-pressure conditions to be more likely to be racially biased in their decision-making. Study 3 explains how an overcorrection effect towards low status, is explained by the normative pressure to control prejudice.

##### 8.3.2

"Difficult" patients and life-saving drugs: How status defense myths undermine patient care  
Kristine Chapleau ([chapleau@iupui.edu](mailto:chapleau@iupui.edu)), Indiana University-Purdue University  
Indianapolis

Between 15-60% of patients are labeled as "difficult" by their doctors. Bioethicists argue that the "difficult-patient" label interferes with quality healthcare and can stem from the physician's inability to accurately diagnose and successfully treat the patient's problem. However, no study discusses how or why physicians blame the patient. The goal of this talk is to examine how

patient blame follows a similar rhetorical pattern as how other victims are blamed (e.g., rape victims). For example, when a patient complains of a known medication side effect (e.g., weight gain, increased blood-glucose level), some physicians may dismiss the seriousness of the patient's complaint, blame the patient for the side effect (e.g., hypersensitive, poor diet), and defend the medication's benefit. Applying the Status Defense Myth Model (Chapleau, 2016), the patient's complaint can threaten the legitimacy and status of the physician and/or available treatments. In response, a physician may defensively shift attention from the medication onto the patient, label the patient as deviant (e.g., "difficult"), intentionally causing the harm (e.g., overeating), which lowers the patient's social worth. By comparison, the physician may regard the medication's effects as typical (not deviant), not responsible for the harm, and promote the drug's value or benefit. Examples of status defense myths in medical settings will be provided to increase understanding of how blaming the patient may in fact serve to privilege ineffective medical care.

### 8.3.3

The Prisoner to Patient Initiative: Addressing re-entry as a public health issue

Ashley Wennerstrom ([awenners@tulane.edu](mailto:awenners@tulane.edu)), Tulane University School of Medicine

Thad Tatum, Total Sentencing Alternatives Program

Zachary Lenane, Tulane University School of Medicine

Dolfinette Martin, VOTE

Bruce Reilly, VOTE

Anjali Niyogi, Tulane University School of Medicine

Incarceration is a significant public health issue that disproportionately affects communities of color. Louisiana has the world's highest incarceration rate. Over half of formerly incarcerated persons (FIPs) in the state return to New Orleans, which has historically lacked health care services for this population. FIPs face a disproportionate risk of death and illness in the immediate post-release period, making it a critical time to offer transitional healthcare for those returning home. In 2013, faculty of an academic medical center partnered with community organizations, FIPs, medical students, and other stakeholders to develop a community-informed transitional clinic and associated research agenda. Operating as the Prisoner to Patient initiative, we interviewed formerly incarcerated men and women about their health care experiences in prison and post-release. Based on interviews results, we collaborated to develop the Formerly Incarcerated Transitions (FIT) clinic, which provides services regardless of ability to pay and pairs FIPs with medical students who serve as their case managers. We also developed a bi-monthly, FIP-led peer support group that addresses social isolation, mental health, and common re-entry challenges. We will offer a description of our partnership, highlights from FIP interviews, and an overview of clinic and peer support group operations. We will share lessons learned for other researchers, clinicians, and organizations seeking to address re-entry as a public health issue.

## Session 8.4 (CNR Room 2001)

### *Fairness in Earnings*

*Presider:* Sebastian Hülle, University of Bielefeld

#### 8.4.1

Fairness of earning in Germany and the Netherlands: A multi-level approach to justice

Carsten Sauer ([c.sauer@maw.ru.nl](mailto:c.sauer@maw.ru.nl)), Radboud University

Jule Adriaans, University of Bielefeld

The paper investigates what shapes individual fairness perceptions of net earnings in Germany and the Netherlands. We use Jasso's justice evaluation theory (JET) to model people's evaluation process and combine it with insights from the multi-level approach to justice that highlights the social embeddedness of individuals within local and more general structures. We hypothesize that fairness perceptions are influenced by (1) individual labor-market-relevant characteristics (micro-level), (2) household features that account for needs and within-household comparisons (meso-level) and (3) country-specific elements like inequality structure and tax systems that provide a more general frame for fairness assessments (macro-level). As Germany and the Netherlands share many similarities but differ regarding their tax systems, the comparison provides a possibility to investigate how the make-up of the welfare state affects fairness perceptions. Analyses draw on a German employee survey and the Family Survey Dutch Population with approximately 2,000 respondents each. Both datasets provide information on the fairness of earnings, individual, and household characteristics. Country level information is based on official statistics. The analyses provide, for the first time, a cross national comparison of Germany and the Netherlands based on survey data and reveal differences in fairness perceptions especially at the tails of the income distribution. We discuss the generalizability of our results for international comparisons of earnings.

#### 8.4.2

Justice evaluations of individual earnings and (biased) perceptions of individual rank: How actual and perceived income position influence attitudes toward justice

Sebastian Hülle ([sebastian.huelle@uni-bielefeld.de](mailto:sebastian.huelle@uni-bielefeld.de)), University of Bielefeld

Carsten Sauer, Radboud University

Recent research provides evidence that individuals tend to misperceive their objective income position leading to an over- or underestimation of their own rank in the income hierarchy. We investigate how the biased perception of the individual position in the rank hierarchy affects justice perceptions of individual earnings. Using Jasso's justice evaluation theory, we theoretically explain how biased self-perceptions influence the evaluation process. We use data from a German employee survey in which respondents were asked to state their rank in the German income distribution. Analyses reveal a systematic perception bias of their own income position. About three out of four people underestimate their relative income position. In a first step we analyzed the determinants of the perception bias. While employees with low earnings overestimated their position, high earning employees underestimated their position. In a second step, we analyzed how the (biased) perception of the individual income position affects justice perceptions of earnings. Regression analyses reveal that actual income rank and the perception

bias of the income position influence the justice perception of individual earnings. In sum, not only the objective socio-structural (income) position but also subjective components such as the (biased) perception of the income position play a decisive role in explaining the justice of earnings.

#### 8.4.3

It's not just the average other! How income inequality in the workplace affects employees' assessment of reward justice

Simone Schneider ([s.schneider@mpisoc.mpg.de](mailto:s.schneider@mpisoc.mpg.de)), Max Planck Institute for Social Law and Social Policy

Hawal Shamon, Institute of Energy and Climate Research

While it is generally agreed that individuals compare themselves with others when assessing their income, little is known about the kind of income information individuals use to make such comparisons. This paper examines whether income inequality affect justice perceptions. The empirical analysis is based on 635 full- and part-time employees in Germany who participated in a factorial survey, integrated into a larger representative survey of German employees. Respondents were asked to evaluate their income after they were given information on others' incomes and their own income ranking in a fictitious organizational setting. In line with the theoretical reasoning, the paper finds income inequality and income ranking influence respondents' expectations of just rewards and their experienced degree of injustice. Income inequality turns out to be especially important for those ranked low in the income hierarchy. The findings point to the significance of income inequality and in-come ranking on income judgments and encourage future research to dig deeper into the underlying mechanisms linking the social context for individual experiences of justice.