

Exploring the Missing Element of Racism: The Unintentional Factor

by

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A Thesis submitted to the Faculty of Graduate Studies and Postdoctoral Affairs

in partial fulfillment of the requirements for

Master of Arts degree

in

Psychology

Carleton University

Ottawa, Canada

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### Abstract

Definitions of racism often do not consider group specificities or contextual factors, with existing measures failing to discern the features of individuals who are well-meaning, but unintentionally perpetuate systemic differences. In this regard, intention to devalue the other has been central to defining a given behaviour as racist (Walton et al., 2013). The present studies sought to assess the validity of the newly created *Unintentional Racism Scale* (URS) that would address the nuances of racism towards Indigenous Peoples in Canada. Participants (Study 1,  $N = 219$ ; Study 2,  $N = 185$ ) responded to 23 vignettes varying in ambiguity and situational contexts. The URS used a scenario format; for each, participants rated seven dimensions that reflect whether the behaviour depicted is racist and whether it is appropriate (something that they themselves would do). The final scale included 15 scenarios that tapped into four forms of unintentional racism (microaggressions, paternalism, glorified differences, and justification of past actions). Psychometric analyses revealed that each of the four forms had acceptable reliability and demonstrated construct and criterion validity with other indices of racism and outcome measures. Future research should explore how other self-report behaviours might influence responses to the URS. In addition, it would be beneficial to examine the capacity of the URS to predict behavioural responses.

### **Acknowledgements**

To Dr. Kim Matheson, for believing that I could take on this research and for providing the utmost mentorship that shaped me into the researcher I am today. My sincerest gratitude for your guidance over the past two years.

To Dr. Hymie Anisman, for the constant encouragement to believe in my capabilities, and always being open to endless conversations.

To my mother Adriana. Everything that I am will always lead back to you.

Lastly, to anyone who has ever experienced racism, especially the Indigenous Peoples in  
Canada.

This is for you.

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## **Chapter 1: Literature Review**

An individual's good intentions and the impact of their actions towards members of a different ethnic group often fail to align (Burford-Rice & Augoustinos, 2018). If an individual is 'nice' or 'means well', this can be used to discount harmful behaviours as constituting racism (DiAngelo, 2018). In this regard, racism is viewed as requiring malicious intent (Apfelbaum et al., 2017; DiAngelo, 2018; Long & McNamee, 2004). For example, racist language that was intended to degrade or harm another person was perceived as wrong, whereas if the same language was framed as a joke it was considered appropriate, at least by those who were not the target of the humour (Gardner & Ryan, 2017; Walton et al., 2013). Among target group members, however, the lack of malicious intent does not necessarily diminish the harm done (Gardner & Ryan, 2017). To the contrary, questions regarding the intent of a racist action renders the meaning of the action ambiguous, thus causing the target to question their own perceptions and options to respond to such actions (Mackie et al., 2000).

The majority of measures of racism assess beliefs that include negative biases, even as they may vary in the explicitness or extremeness. The objective of this research was to develop a measure of racism that incorporated the unintentional or benevolent biases that underlie actions that are nonetheless experienced as harmful by target group members. Of particular focus were biases toward Indigenous Peoples in Canada.

### **Meaning of racism in social psychological literature**

Racism first appeared in the social psychological literature with notions of old-fashioned prejudice, which comprises behaviours that blatantly exhibit negative bias and degradation of the targeted group. Despite the belief that only highly conservative

individuals (e.g., right wing authoritarians) engaged in this form of racism, liberal segments of society have also been shown to display comparable ‘errors of political incorrectness’ (Delgado & Stefancic, 2018; Mullings, et al., 2016; Tougas et al., 2004). While extreme acts of blatant racism are ordinarily judged as inappropriate, the expression of more subtle negative biases through day-to-day microaggressions can have an equally negative impact on target group members (Sue et al., 2007). Such actions include the expression of phrases deemed inconsiderate or audacious (e.g., ‘Indigenous Peoples need to stop drinking and get their act together’), or behaviours that subtly diminish, eliminate, or disregard the experiences, beliefs, or feelings of a minority individual (e.g., ‘Indigenous Peoples do not have it as bad as some’). Such microaggressions are evident in beliefs frequently expressed about Indigenous Peoples, including, for example, the idea that Indigenous identity conflicts with modern culture, the notion that Indigenous success is due to the received benefits and not work ethic, disregard for Indigenous issues in educational curricula, and lack of Indigenous representation on campuses (Clark et al., 2014). Such actions might appear to be benign, but have been shown to have harmful consequences on the wellbeing of targeted groups (Gutiérrez & Unzueta, 2010; Mahfud et al., 2018; Plaut et al., 2018; Rattan & Ambady, 2013; Yogeeswaran & Dasgupta, 2014).

As blatant racism became increasingly politically incorrect, negative views did not necessarily decrease, but became more embedded in microaggressions, or couched in terms that provided some justification for negatively differentiating the target group. In this regard, modern racism represented a combination of anti-minority groups feelings, yet also egalitarian (e.g., ‘colour-blind’) values (Tougas et al., 2004). The push for

collective action and policies to bring about reforms has allowed for systemic changes that diminish the inequities experienced by minorities, and modern racists would claim that such actions give minorities unnecessary advantages and threaten dominant group social values (McConahay, 1982; Swim & Cohen, 1997). The key difference between this modern form of racism and old-fashioned sentiments is that the latter involves expressed beliefs in blatantly derogatory stereotypes (e.g., Indigenous Peoples ‘are drunks’), whereas modern racism is expressed through opposition to the systemic benefits that Indigenous Peoples are believed to receive (e.g., Indigenous Peoples ‘secure special rights’ from the Canadian government) (Morrison et al., 2014). While there are numerous intergroup actions considered to reflect variations of modern racism, including aversive racism (Dovidio & Gaertner, 2000), symbolic racism (Kinder & Sears, 1981), and laissez faire racism (Bobo et al., 1997), at their core is the notion that status differences in groups are justified by differences in values, beliefs, and even culture.

Particularly relevant to the present study was the related notion of benevolent racism that goes so far as to frame the diminished value of the target group in apparently positive terms (Glick & Fiske 1996; Glick et al., 2000). Developed primarily as a measure of sexism, benevolent sexism entails idealizing women’s ‘weaker’ feminine attributes, and rendering women in need of protection and adoration. Such paternalism allows for patriarchy to maintain power by defining women as lacking the capacity to care for themselves, leaving it to men to take charge (Baker, 2015; Shire, 2019). These paternalistic attitudes also exist in relation to ethnoracial groups, and can reinforce prejudice, while at the same time preserve the perpetrators image as well meaning, and hence ‘non-prejudiced’ (Good et al., 2018). In fact, throughout history ‘sympathetic

paternalism' has been applied to Indigenous Peoples, trapping them in a forced relationship of inferiority wherein they are subjected to the decisions and policies of the dominant Euro-Canadian society (Shire, 2019).

Other intergroup perspectives might also be classified as variations of benevolent racism. For example, multiculturalism advocates for the positive differences between groups, but often bases specific virtues on banal stereotypes (Plaut et al., 2018; Wolkso et al., 2000). Although seemingly supportive of variations among groups, research findings on positive aspects of multiculturalism remain mixed. Some studies found that multicultural views were associated with less stereotyping and a reduction of prejudice (Hachfeld et al., 2015; Richeson & Nussbaum, 2004). Others have found that multicultural attitudes contribute to stereotyping, and promote suboptimal favouring or preference for minority individuals that fit preconceived notions of what constitutes 'typical' members of that group (Plaut et al., 2018; Wolkso et al., 2000), or what King (2012) refers to as a preference for the 'dead Indian'.

On the other end of the spectrum of acknowledging group differences is the ideology of colour-blindness, which promotes the notion that all individuals should be viewed as the same, and it is only by erasing differences that equality can be achieved (Plaut et al., 2018; Rattan & Ambday, 2013; Ryan et al., 2007). The limitation of this approach, however, is that by claiming everyone is the same, the effects of long-standing, pervasive and systemic racism are rendered invisible, and the ability to correct for these effects undermined (Plaut et al., 2018; Ryan et al., 2007). Colour-blindness removes the unique histories, challenges, and triumphs that come from different backgrounds and

cultures, thus preserving the status quo by essentializing continued inequalities (Gutiérrez & Unzueta, 2010; Rattan & Ambady, 2013).

Clearly, as group differences are perpetuated in a manner that leaves groups that have been historically devalued in a disadvantaged position, the associated actions can be construed as racist, irrespective of the intent. This said, many of the attitudes and behaviours that are ambiguous in terms of intent are difficult to confront because the situations in which they are expressed also vary in terms of the factors that might render the impacts of the behaviour as beneficial. For example, multiculturalism plays an important role in conveying the need to recognize and value the cultural practices of diverse ethnic groups. At the same time, the celebration of another culture can affirm stereotypes rooted in the past, become appropriated for commercial benefit of another group, or become a source of public entertainment without understanding the historical or spiritual roots. In this sense, multiculturalism can serve both to affirm culture, but at the same time become yet another mechanism for perpetuating inequality. The meaning of any given action then, may depend not just on individual differences, but its implications may vary across contexts.

### **Contextual factors contributing to perceptions of racism**

The impact (and intent) of intergroup attitudes or behaviours is likely to depend on contextual features, including considerations of historical context and factors that contribute to current conditions, the time frame for achieving changes in group status, or strategies that rely on the privileges of members of the dominant group (Long & McNamee, 2004). Dominant group members generally report less historical knowledge of the prejudicial treatment of minorities, and as a result are less aware of how the past

contributes to ongoing systemic racism and inequities (Bonam et al., 2019). While Whites were able to recognize racism when it occurred in the form of discrete events, they were less able to do so when it was associated with laws and policies that perpetuate prejudices of the past (Bonam et al., 2019; Sommers & Norton, 2006). Consequently, some Canadians may continue to consider such policies as acceptable in the present. For instance, one outcome that emerged from the establishment of the Indian Act (1867) was the removal of Indigenous rights to land, replacing territorial rights with control by the Canadian government. Though many Canadians may believe that the majority of the policies under the Indian Act should be overturned, revoking legislations that would allow Indigenous Peoples to reclaim their own lands remain contentious. The continued ability to control the land provides the government with the authority to move forward on projects such as the building of pipelines and dams (Kepkiewicz & Dale, 2019; Ray, 2018). In fact, some Canadians do not view these federally supported corporate developments as violent, instead regarding Indigenous protests as aggressive and obstructionist (Ray, 2018). Thus, even though individuals may perceive the Indian Act to be wrong, there appears to be a disconnect in understanding how transgressions of the past continue to underpin actions today.

Past government policies also carry the longevity of impact into present conditions, and the oppressions that occurred in the past continue to be detrimental to Indigenous Peoples. Although most Canadians now view the Indian Residential Schools as problematic and misguided, they often fail to recognize the ways in which this systemic plan to destroy Indigenous culture and language are exhibited in the present. This can be illustrated in Western education, which is still viewed by Indigenous Peoples

as a way to oppress their culture through the Eurocentric ways of thinking and learning that dominate the majority of educational systems and curricula in Canada (Neeganagwedgin, 2013). Likewise, many Canadians may engage in temporal distancing towards the treatment of Indigenous Peoples in the past, using it as a defensive tactic to decrease feelings of responsibility for change (Peetz et al., 2010). The visibility of racist views and actions is diminished when drawn out over historically lengthy periods of time, or are extended into the future, resulting in consequences that can be overlooked or justified in the present.

The conspicuousness of racism may also vary across situations. For instance, appropriation of culture and language can tie into covert forms of prejudice that compound existing problems. An example may be that of using language that carries significant cultural meaning, such as a non-Indigenous individual using the term ‘two-spirited’ to identify their own gender identity, without understanding of the historical and spiritual meaning of the term (Cameron, 2007). More subtle forms of appropriation such as styles of artwork or stories told through literature are often not recognized or addressed (Kende & McGarty, 2019; Nielsen, 2002; Offermann et al., 2014). There are instances of cultures and heritages in small communities being taken advantage of by commercial businesses and tourism, appropriating the culture through exploitation and capitalizing on the income with no or little returns to the community (George, 2010). That said, culture is fluid and as such, learning about and exploring culture through literature, artwork, music, or fashion and so on may reflect an effort to understand and raise awareness. Participating in cultural activities such as powwows, also has benefits for intergroup acceptance, especially if one is able to learn from the experience and share it with others.

There is no doubt that contextual factors are critical to our interpretation of racism, and that when actions or context are ambiguous, identifying prejudice can be challenging (Inman & Baron, 1996). This may be one reason that the empirical literature has not focused on the importance of contextual factors for defining (anti)racist actions (Nelson et al., 2011).

### **Current status of Indigenous Peoples in Canada**

Persistent gaps in equality continue to exist between Indigenous and non-Indigenous Peoples in Canada. These include health, education, housing, income, and levels of homicide and violence directed towards these peoples (Bingham et al., 2019; Blackstock et al., 2004; Hajizadeh et al., 2018; Hick, 2019; Lamb, 2013; Mitrou et al., 2014; Monchalin et al., 2019; Wilson & MacDonald, 2010). The problems are not only complex, they often contribute and exacerbate additional inequalities. Lack of financial resources for Indigenous Peoples, for one, can contribute to health inequities. For example, Indigenous Peoples with lower incomes living off-reserve in Canada indicated higher levels of adverse mental health and suicidal tendencies, and a significant source of psychological distress was due to economic worries (Hajizadeh et al., 2019). For multiple reasons, Indigenous Peoples are also notably less likely to attend university, which contributes to fewer employment opportunities, and hence lower levels of socioeconomic status (Schuetze & Archer, 2019).

At the same time negative attitudes towards Indigenous Peoples prevail among Canadians (Goodman et al., 2017; Wylie & McConkey, 2018). It has been suggested that Indigenous Peoples are the most disadvantaged group in Canada, and instances of continued racism are described as ‘alarmingly high’ (Morrison et al., 2014). With the

extensive media coverage following the release of the Truth and Reconciliation report (2015) regarding the Indian Residential Schools, many Canadians became aware of the genocidal actions and their legacy for Indigenous Peoples for the first time. However, for other issues in the public media, coverage has been less enlightened. For example, despite increased awareness of the numbers of Indigenous women and girls who have vanished, when their stories were reported by the media, they lacked the details described in articles written on missing Caucasian women (Gilchrist, 2010). Instead, Indigenous women were more often depicted in ways that sensationalized their trauma or stereotyped them as criminals, rebellious individuals, or those who could not integrate into society (Jiwani, 2009; Jiwani & Young, 2006).

At present, Canada is at a crossroads concerning long-standing systemic racism. Indeed, change is gaining momentum and dialogue on reconciliation is occurring between Indigenous Peoples and non-Indigenous Canadians. Nonetheless, reconciling differences is far from easy. Individuals will often engage in ‘deferred action’ allowing them to represent the uncomfortable transgressions of Canadian history in ways that conform to their preconceived narratives and excuse them of the responsibility necessary to proceed with change (Miles, 2019). By studying the complex relationship between non-Indigenous Canadians and Indigenous Peoples, it is possible to explore various factors that contribute to racism based on the harm done, the intent of the perpetrator, and the complexity of the relationship and context.

### **Aims of the present research**

The goal of this thesis was to develop a scale to assess unintentional racism against Indigenous Peoples in Canada that differentiates intent from harm, and is

sensitive to situational complexities and variations. In addition, while existing measures of racism are often altered to assess attitudes toward specific groups by inserting the group category of interest, or by adapting terms to reflect variations in group-specific stereotypes (Allport, 1987; Bastos et al., 2018; Blum, 2002; Walton et al., 2013), the result is that the subtle differences that define the unique lived and historical contexts of various groups are rendered invisible. Thus, the current research focused on developing a measure of unintentional racism targeted toward Indigenous Peoples. The primary goal of Study 1 ( $N = 219$ ) was to assess the attributes of the items developed, in order to refine and streamline the measure. The objective of Study 2 ( $N = 185$ ) was to replicate the results of Study 1 to confirm the appropriateness of the items. Finally, psychometric properties of the measure were assessed using data collected in both of the studies.

## Chapter 2: Study 1

The goal of Study 1 was to develop a set of behavioural scenarios that varied in the ambiguity and complexity of features of the situation. Specifically, the purpose of this research was to create a scale that did not view racism as synonymous with negative intentions, but rather recognized that individuals could mean well while continuing to cause harm to the outgroup, namely Indigenous Peoples.

A scenario approach was used instead of a series of items to capture a degree of realism that would mimic the context of everyday interactions. Using a series of single-statement items would potentially diminish the ability to capture features that contribute to ambiguity, as perceptions of whether a given behaviour constitutes racism or not can vary across contexts (Carter & Murphy, 2015; Inman & Baron, 1996; Ravindran, 2019). The perpetrator's intent is more difficult to discern if the situation is ambiguous, or the factors contributing to a particular course of action are complex (Guerin, 2005; Stevens, 2008). Given this, our development of a measure of racism toward Indigenous Peoples in Canada took into consideration several factors:

- (1) Variations of perceived intent. Intention was viewed as context bound, and therefore existing on a spectrum, with one end demonstrating purposefully malicious meaning and the other stemming from a place of well-meaning. Intention was varied by presenting a range of behavioural categories, including microaggressions, not-recognizing White privilege, and multiculturalism or glorification of differences.
- (2) Variations of harm. Similar to the thought process behind intention, the scenarios were formed to contain differing degrees of harm, ranging from

behaviours that did not appear to have any direct impacts on the target, to others that excluded or diminished them.

- (3) Variations in relationship to the perpetrator. Social identity theory states that when an individual's group is threatened, a strong urge to defend the group's virtue is evoked (Branscombe & Wann, 1994; Hornsey et al., 2002). In light of this, if a racist action is executed by either a friend or family member (i.e., an ingroup member), an individual may experience internal conflict between their understanding that the behaviour is unjust, yet feeling loyal to the bond they have with the perpetrator. Therefore, the scenarios varied in the conveyed relationship of the perpetrator to the respondent, including friends, family members, and co-workers, as well as strangers.

For each scenario, a set of rating dimensions was developed to tap into different aspects of perceptions of the actions. Of particular interest was whether the actions depicted in the scenarios were perceived as racist and intentionally harmful. As well, group membership has been shown to be a strong determinant of the social acceptability of a behaviour, and perceptions of ambiguous racism might be influenced by prototypes of the perpetrator (Corning & Bucchinaneri, 2010; Hornsey et al., 2002; Inman & Baron, 1996; Levin et al., 2003). Thus, perceptions of whether the actions of the perpetrator were perceived as appropriate and something the participant themselves might partake in were also assessed.

Study 1 used several forms of quantitative assessment emanating from Classical Test Theory (CTT) (defined as a 'quantitative approach testing the reliability and validity of a scale based on its items', Cappelleri et al., 2014, p. 649) and Item Response Theory

(IRT) (defined as ‘a collection of measures that attempt to explain the connection between observed item responses on a scale and an underlying construct’, Cappelleri et al., 2014, p. 654) to examine the connection between the item responses on the URS and the underlying construct of this measure. Specifically, the quantitative approaches determined the extent to which each of the scenarios and rating item dimensions included in the URS were distinct from one another, while also encompassing common constructs of interest tapping into racist intent.

## **Methods**

### **Participants and procedure**

Participants were recruited through the online forum MTurk, which directed them to complete the survey on the Qualtrics platform. The study was described as a 40-minute survey regarding various experiences and situations involving Indigenous Peoples in Canada. Participants were eligible if they were a resident of Canada, and provided a HIT criteria greater than 95% (i.e., the proportion of tasks that were successfully completed by participants on MTurk in past). Setting the approval rate to greater than 95% automatically administers the project to participants who have a record of producing high quality results. Participants provided their informed consent by clicking a link to proceed to the survey. Following completion of the study, participants received \$5.00 CAD as compensation. This study was approved by the Carleton University Research Ethics Board B (Clearance #110814).

The survey was completed by 263 participants. However, 16.7% ( $n=44$ ) were excluded because they failed to pass the attention check (i.e., complied by choosing the number five on a 1 to 7 scale (see Appendix A6), took less than 15 minutes to complete

the questionnaire, did not have an IP address located in Canada, were Indigenous, or did not demonstrate that they adequately completed the survey (e.g., reporting an age of five years old). The final sample comprised 219 participants, including 98 (44.7%) females, 120 (54.8%) males, and one participant reported as non-binary (0.5%). Participants had a median age of 30 years old, with a range from 14 years of age to 64. Participants consisted of a range of self-reported ethnic group memberships, including White/Caucasians ( $n=151$ , 68.0%), Black ( $n=8$ , 3.7%), South Asian/Indian/Pakistani ( $n=19$ , 8.7%), East Asian/Chinese/Japanese ( $n=21$ , 9.6%), Arabic/Central Asian ( $n=8$ , 3.7%), Hispanic/Central or South American ( $n=7$ , 3.2%), and five were other (2.3%). Given the small sample sizes analyses were not conducted on whether responses to the URS varied as a function of ethnic group, and it was inappropriate to collapse across all non-Caucasian participants as their experiences of what racism means would differ. Participants revealed that 85 (38.3%) affiliated themselves politically with the liberal party, 56 (25.6%) as conservative, 33 (15.1%) as New Democrat, 19 (8.7%) with the green party, two (0.9%) with the Bloc Quebecois, and 24 (11%) as other. Most of the participants grew up in a large city ( $n=114$ , 52.1%), 51 (23.3%) in a medium city, 29 (13.1%) in a small city, and 25 (11.4%) grew up in a rural or remote community.

## **Measures**

### ***Scenarios to assess unintentional racism***

Twenty-three hypothetical scenarios were created (Appendix A4). Each scenario depicted a specific behaviour toward an Indigenous person (e.g., an individual not holding the elevator for an Indigenous person because they had heard bad stories about them). The scenarios were originally created to fall into three over-arching categories

derived from past literature: microaggressions, not recognizing privilege, and glorification of differences. These three categories were chosen as intention and perceived appropriateness were anticipated to vary across the three types of behaviours. The goal of having multiple scenarios was to assess variations across contexts. The scenarios were derived from a variety of sources in an attempt to convey a range of issues facing Indigenous Peoples in Canada. Sources used included media platforms such as Twitter, the news, personal observations of the researchers, and various situations in which prejudice can occur that is discussed throughout the literature. The first draft of the scenarios was reviewed by 12 students and four professors at Carleton University in the departments of psychology and neuroscience to gain feedback based on first impressions and clarity of the scenarios. This resulted in eliminating one scenario that was completely misinterpreted, and others were modified to be less blatantly racist, to reduce similarities among scenarios, or to clarify.

Participants rated the extent to which they agreed with nine statements following each scenario on a scale from 1 (not at all) to 7 (very). Conceptually, these nine rating dimensions were created with the objective of tapping into specific concepts associated with racist *intentions or harm* ('do you think the statement/behaviour was intended to be harmless?', 'do you think the statement/behaviour was intended to be helpful?', 'do you think the statement/behaviour was racist?', 'do you think the First Nations individual would think the statement/behaviour was racist?', 'do you think the statement/behaviour reflects a belief that First Nations people and culture are inferior?'), as well as whether the behaviours depicted were perceived as appropriate (i.e., 'it is likely you would have said/done something similar?', 'do you think the statement/behaviour was appropriate?'),

‘do you think the statement/behaviour would be okay if another First Nations person said/did it?’, ‘do you think the statement/behaviour reflects an attitude that is common to people who are not First Nations?’).

### ***Demographics***

Demographic questions concerning gender, age, ethnic background, political affiliation, size of the community the participant grew up in, and the size of the community the participant currently resided in were asked at the end of the survey (Appendix A5).

Subsequent measures (including the measures: *multiculturalism*, *colour-blindness*, *perception of whiteness*, *benevolent racism*, *microaggressions*, *group accountability*, *collective guilt*, *old-fashioned prejudice*, and *modern racism*) were included to assess forms of construct and criterion validity that would be analyzed at a later stage (see Appendix A5). A description of these measures is presented in the Methods section of Chapter 4.

## **Results**

### **Overview of Data Analyses**

In order to provide a quantitative assessment, the Classical Test Theory (CTT) and Item Response Theory (IRT) were used to guide the approach taken to examine the connection between responses to items in the *Unintentional Racism Scale* (URS) and the construct of racist intent (Cappelleri et al., 2014). Several quantitative approaches were used to examine the reliability and validity of the URS, and to determine the extent to which the content of the URS was an accurate reflection of its intended purpose (Cappelleri et al., 2014). In addition, because the URS adopted a novel approach to

measurement, and was in the early stages of development, another goal of this research was to reduce the number or refine scenarios and rating dimensions to ensure that each item presented a unique contribution, while remaining consistent with the construct of racist intent. To do so, multiple methods were conducted.

To evaluate the utility of the 23 scenarios,

- Expert raters participated in a conceptual clustering of the scenarios by sorting them into piles based on perceived similarities. The goal of this process was to assess whether the scenarios did in fact capture a range of understandings of racism, to ascertain initial fit with the conceptual dimensions that were the basis of scenario development, and to identify whether there was consistency in perceptions across the expert raters.
- Using participant responses to the ratings of the scenarios, analyses of variance (ANOVAs) were conducted for each of the 23 scenarios wherein the independent variables were the nine rating dimensions and individual participant; the dependent variable was rating. Patterns of mean responses (and effect sizes) across the 23 scenarios were examined visually in order to evaluate whether there were similarities in response patterns among the scenarios, and whether these also aligned with the sorting of scenarios provided by the experts.
- While the ANOVAs assessed patterns of means, to consider the relationships among responses to the scenarios on each of the rating dimensions, hierarchical cluster analyses were conducted for each of the nine rating dimensions, and commonalities of cluster patterns across the rating dimensions considered.

To evaluate the utility of all nine rating dimensions,

- Redundancies among the dimensions were assessed by examining whether they resulted in identical median rankings of the 23 scenarios.
- For each rating dimension, frequency histograms of responses (from 1 to 7) to each of the 23 scenarios were assessed visually to evaluate commonalities of response patterns.
- The frequency histograms further provided information regarding participants' use of the rating scale. In particular, homogeneity of responses around the midpoint (and non-use of the poles) was deemed suggestive of the rating dimension being perceived as not relevant for differentiating among the scenarios.

### ***Part 1 – Evaluating the Scenarios***

How scenarios were perceived to pile together provided conceptual insights into the behaviours that might reflect common meaning and intentions. In addition, where numerous scenarios consistently tapped into the same construct, this provided an opportunity to streamline the measure. Specifically, if multiple scenarios (more than three) appeared to be tapping into the same construct by consistently being grouped together across analyses, some might be removed from the final measure without compromising reliability. Conversely, a lack of consistency in how a particular scenario was clustered across raters suggested that the scenario failed to reliably capture a common construct or was not understood in the same way by all raters, and so might not be psychometrically sound. Such scenarios could either be eliminated, or if the content was conceptually unique and meaningful, the scenario could be reworded to better capture the intended meaning and re-evaluated in the follow-up study.

**Conceptual Grouping of Scenarios.** Although statistical analyses are helpful for identifying patterns of relationships among responses to items, it is also possible to rely on the subjective expertise of those versed in the concepts of interest to pinpoint patterns. To this end, five independent raters (all of whom had an academic understanding of constructs associated with prejudice and racism) were asked to organize the 23 scenarios into ‘piles’ based on perceived similarities. In addition to providing a preliminary sorting of the scenarios into meaningful groupings, this procedure also formed an initial basis to guide subsequent analyses.

Expert raters each placed the scenarios in 5-7 piles, five of which showed a high degree of consensus. As seen in Table 1, the largest pile appeared to include six scenarios (yellow); four of these scenarios showed 100% consensus (1, 2, 3, and 11), with two additional scenarios included in this pile by at least three of five raters (scenarios 5 and 7). This pile appeared to reflect actions involving *microaggressions*.

A second consistent pile (blue) comprised scenarios 19, 20, 22 and 23, which were grouped together by all of the raters (except rater 5 who did not include scenario 22 in this pile). This cluster appeared to include behaviours that reflected multiculturalism and *glorified differences*.

A third pile (green) also showed strong consensus (at least four of five raters piled these scenarios together) and contained scenarios 12, 13, 14, and 18. These scenarios depicted behaviours that were seemingly benevolent or *paternalistic* in nature.

A fourth relatively consistent pairing (grey) included scenarios 4 and 21, with scenario 15 also being added in by two of the raters. These scenarios reflected prejudice based on *visual labelling*.

The fifth consistent pile (pink) included scenarios 8, 9, and 10. In addition, scenario 6 was commonly paired with scenario 9, and so might be considered a part of this cluster, as it too reflected the belief that Indigenous Peoples should be held accountable and that past actions were *justifiable*.

While scenarios 16 and 17 (brown) tended to pile together (by three to four of the raters), sometimes these scenarios were piled separately. However, when they were included with another pile, there was less consistency, and they ended up combining with three of the other piles. These scenarios presented comments that perpetuate prejudice by failing to recognize the *context* that has contributed to the present circumstances and trauma of Indigenous Peoples.

The extent to which the expert raters consistently placed specific scenarios in particular piles was also considered. In particular, scenarios that were placed in three or more different piles were likely not being interpreted in the same manner by the raters. This included scenarios 8, 15, 16, and 17. While it is premature to eliminate these scenarios on the basis of this procedure, these scenarios were flagged for careful consideration pending subsequent analyses.

**Table 1**

*Conceptual Clustering of the 23 Scenarios into Similar Piles Across Five Expert Raters*

Rater 1	Rater 2	Rater 3	Rater 4	Rater 5
1	1	1	1	1
2	2	2	2	2
3	3	3	3	3
4	4	4	4	4
5	5	5	5	5
6	6	6	6	6
7	7	7	7	7
8	8	8	8	8
9	9	9	9	9
10	10	10	10	10
11	11	11	11	11
12	12	12	12	12
13	13	13	13	13
14	14	14	14	14
15	15	15	15	15
16	16	16	16	16
17	17	17	17	17
18	18	18	18	18
19	19	19	19	19
20	20	20	20	20
21	21	21	21	21
22	22	22	22	22
23	23	23	23	23

*Note.* The different colours represent different grouping ‘piles.’

**2-way ANOVAS.** The second step to considering similarities and variation among the 23 scenarios was to examine patterns of mean responses to the nine rating dimensions for each of the scenarios. These analyses were conducted on the responses of the participants ( $N = 219$ ) who responded to the online survey. This series of ANOVAs involved two independent variables, namely individual participant (assessing the extent of variation across participants) and rating dimension (9 dimensions) was conducted for each of the 23 scenarios. Both ID and rating dimension were treated as a between-

subjects variables. The objective of these analyses was to (1) evaluate whether the rating dimensions used to understand each scenario accounted for greater variance relative to the unique perceptions of individual participants, and (2) identify scenarios with common patterns of rating responses. Only the main effects were examined, and the interaction was not assessed.

In all 23 ANOVAs, the variance accounted for by the nine rating dimensions far exceeded that associated with individual differences of perceptions (Table 2). Effect sizes for the rating dimensions had an average of  $\eta_p^2 = .363$  (ranging from .186 to .768), whereas the average effect size for individual participant was  $\eta_p^2 = .142$  (ranging from .101 to .201). Hence, the rating dimensions themselves were accounting for a large degree of variance within the data, relative to the variance due to discrepancies in how participants responded to these questions.

This said, it is worth noting that the wide range of effect sizes associated with rating dimensions suggested variation in the constructs underlying perceptions of the scenarios. Likewise, given that the effect sizes associated with participants also varied considerably, this indicated greater consensus in perceptions of some scenarios than others.

**Table 2**

*Effect Sizes ( $\eta_p^2$ ) and F-values for Variance Accounted for by Rating Dimension and Participant (ID)*

Scenarios	$\eta_p^2$ for Rating Dimension	$\eta_p^2$ for ID	F for Rating Dimension	F for ID
1	0.606	0.161	334.26***	1.53***
2	0.768	0.140	719.13***	1.30**
3	0.469	0.143	192.03***	1.33**
4	0.251	0.136	72.87***	1.25*
5	0.517	0.130	232.94***	1.19*
6	0.187	0.120	49.78***	1.10
7	0.283	0.147	85.12***	1.37**
8	0.201	0.164	54.34***	1.57***
9	0.436	0.129	167.56***	1.19*
10	0.186	0.160	49.61***	1.52***
11	0.619	0.177	352.08***	1.72***
12	0.332	0.168	107.10***	1.62***
13	0.570	0.139	285.36***	1.29**
14	0.363	0.165	122.66***	1.58***
15	0.314	0.138	98.09***	1.28**
16	0.219	0.128	60.56***	1.17
17	0.189	0.134	50.15***	1.24*
18	0.246	0.102	70.45***	0.91
19	0.339	0.120	111.15***	1.09
20	0.417	0.108	155.11***	0.97
21	0.366	0.145	124.56***	1.35**
22	0.186	0.101	49.37***	0.89
23	0.279	0.201	84.20***	2.00***

Note. \*\*\*  $p < 0.001$ ., \*\*  $p < 0.01$ , \*  $p < 0.05$

Patterns of responses to the rating dimensions across the scenarios were assessed visually by examining the line graphs of the means for the nine dimensions for each scenario. These mean patterns were based on analyses and not raw data in order to control for individual differences. This process was guided by considering the piles identified by the expert raters. Doing so enabled an evaluation of whether common patterns of ratings were evident with the piles of scenarios, as well as providing insight into why some scenarios were distributed by the experts across multiple piles. To

facilitate such visual comparisons, the line graphs in Appendix B1 were organized into the piles identified by the experts.

The first pile identified by the expert reviewers comprised scenarios 1, 2, 3, 5, 7, and 11. Eyeballing the associated line graphs suggested that, on the whole, participants' patterns of response to the rating dimensions for each of these scenarios were similar. Generally, participants did not view the behaviours depicted in these scenarios as appropriate, or something they themselves would engage in. Additionally, they also regarded the behaviours to be racist, and reflective of the belief that First Nations Peoples were inferior. However, although scenarios 3 and 7 exhibited similar patterns to one another, the shape of these line graphs appeared to differ from those of scenarios 1, 2, 5, and 11, particularly in relation to rating dimension C ('was this statement/behaviour intended to be harmless?'). Mean ratings along rating dimension I ('was this statement/behaviour meant to be helpful?') on scenario 7 were also distinctive. Thus, scenarios 3 and 7 might not fit reliably within this pile.

The second pile identified by the expert raters included scenarios 12, 13, 14 and 18. Participants exhibited similar rating patterns for scenarios 12, 13 and 14, consistently rating the behaviours as not racist, but rather, including characteristics that were appropriate. Scenario 18, however, demonstrated a very different pattern, with elevated ratings along dimensions E ('do you think the statement/behaviour was racist?'), F ('do you think the statement/behaviour reflects a belief that First Nations People and culture are inferior?'), and G ('do you think First Nations Peoples would think the statement/behaviour was racist?'), and lower ratings along dimensions A ('it is likely you would have said/done something similar?'), D ('do you think the statement/behaviour

reflects an attitude that is common to people who are not First Nations?’) and H (‘do you think the statement/behaviour would be okay if another First Nations person said/did it?’) (Appendix B1). This would suggest that scenario 18 might not be a good fit within this pile.

In pile three (including scenarios 19, 20, 22 and 23), patterns of ratings began to vary more than what was seen in the first two piles. Nonetheless, there was much consistency in ratings of scenarios 19, 20, and 23, with participants being disinclined to view the behaviour as racist or harmful, and as more appropriate. Scenario 22 deviated the most from this pattern, with lower ratings of dimension D, and elevated ratings of E and G.

For pile four, much like the expert raters, participants ratings of scenarios 4 and 21 had more in common with each other than with scenario 15. Despite this, they also showed variations of response patterns, particularly in relation to rating dimensions C and D.

Pile five (scenarios 6, 8, 9, and 10) showed even more variability in response patterns. Scenario 9, and especially scenario 10, deviated significantly from the patterns shown in scenarios 6 and 8. Scenario 10 showed a depressed pattern of response to dimensions E, F and G, and elevated responses to H and I, suggesting that participants did not view this scenario as racist, but instead considered the depicted behaviour to be appropriate.

Finally, the two scenarios (16 and 17) comprising the last of the experts’ piles demonstrated similar patterns of response to one another.

**Hierarchical cluster analysis.** To further assess whether meaningful scenario groupings formed consistently across the rating dimensions, a series of hierarchical cluster analyses was performed. Hierarchical clustering follows a process of nested decomposition at various levels of similarity and dissimilarity. In the present analyses a bottom-up approach was employed using agglomerative clustering methods, which begins with each scenario as a distinct cluster and progressing by merging clusters on the basis of their similarity of responses (Vigni et al., 2013). The clustering was performed using Ward's (1963) method, as it has been found to outperform other methods in producing homogeneous and interpretable clusters (Segev, 2010). Squared Euclidean distances were used as the proximity index.

The dendograms (see Appendix B2) associated with each of the nine analyses (conducted on each of the nine rating dimensions) were reviewed first to determine whether the same scenarios clustered together at the highest level of nesting into two fundamental clusters. As seen in Tables 3 and 4, the two overarching clusters divided scenarios primarily on the basis of their affective content, with one cluster (cluster 1) reflecting negative or derogatory behaviours, and the other (cluster 2) reflecting positive or optimistic perceptions. There was high consistency in the formation of these two clusters across the nine rating dimensions, with the exception of rating dimension D ('do you think this statement/behaviour reflects an attitude that is common to people who are not First Nations?'). In addition, scenario 18 did not align consistently on one or the other cluster, suggesting that it held multiple meanings to participants depending on the rating dimension. This evaluation of scenario 18 supported the conclusion drawn on the basis of the line graphs of the means of the rating dimensions.

The second level of the hierarchical analysis divided the cluster of scenarios depicting negative behaviours into two further clusters (1a and 1b). As identified by the expert raters, five scenarios (1, 2, 5, 9, 11) appeared to reflect microaggressions (1a). Responses to these five scenarios were virtually identical across eight of the nine rating dimensions (dimension D being the exception) (Table 5).

The second nested cluster (1b) was less consistent, with three of the scenarios (4, 7, and 21) not being consistently associated with this cluster, which otherwise reflected behaviours that held Indigenous Peoples' responsible for their situation. Participants' responded to these remaining scenarios (3, 6, 8, 16, 17) in a similar manner across the rating dimensions, although in addition to dimension D, they were mixed in their indication of whether they would have held the same views as those expressed in each scenario (rating dimension A). The lack of similarity in the ratings of scenario 7 was consistent with the low effect sizes associated with this rating dimension in the 2-way ANOVAs, and the distinct pattern of mean ratings seen in the line graphs. Unlike the pile formed by the experts, scenario 4 did not cluster with scenario 21 (except in the highest two-cluster solution), but did come together with scenarios 3 and 8. In conjunction with previous ANOVA analyses, scenario 4 was flagged for potential removal.

Division of the second high-level cluster (2a and 2b) resulted in nested clusters that were less consistent across rating dimensions than those emerging from cluster 1. That said, two clusters could be identified (see Table 6), one (2a) reflecting three scenarios that represented benevolent attitudes toward Indigenous Peoples (12, 13, 14). Notably, although there was some level of congruency between scenarios 13 and 15 in the cluster analysis, this was not reflected in the conceptual piling done by the expert

raters, or the mean patterns exhibited in the line graphs, questioning the reliable interpretation of this scenario. Scenario 10 also did not demonstrate similarities with the other scenarios in this cluster, just as it displayed a lack of similarity to the other scenarios when examining the patterns across the line graphs. As a result of these variations across analyses, it was made note that scenarios 10 and 15 were likely not substantially contributing to the overall measure.

The second nested cluster (2b) most consistently involved similarities of response to two scenarios (19 and 20) that represented multicultural endorsements, although there were dissimilarities in how appropriate participants perceived these endorsements (dimension B). The cluster analysis additionally supported the potential elimination of scenario 22 due to its lack of consistent similarities of responses across the rating dimensions, a conclusion that was also drawn on the basis of the line graphs of the mean ratings of the nine dimensions.

Further nested division of these four clusters was not highly consistent. This said, 1b might be considered to divide scenarios 3, 4, and 8 (1b<sub>1</sub>) from scenarios 16 and 17 (1b<sub>2</sub>), with the former attributing responsibility for change, and the latter appearing to attribute blame for the lack of change. This cluster division was not hypothesized, and so its stability requires replication.

**Table 3**

*Cluster 1 from the Hierarchical Cluster Analyses Across Nine Rating Dimensions*

Scenario	Cluster 1												
	1	2	3	4	5	6	7	8	9	11	16	17	21
A	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y
B	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y
C	Y	Y	Y	X	Y	Y	Y	Y	Y	Y	Y	Y	Y
D	Y	X	X	Y	Y	Y	X	X	X	Y	Y	Y	X
E	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y
F	Y	Y	Y	X	Y	Y	Y	Y	Y	Y	Y	Y	X
G	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y
H	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y
I	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y

*Note.* X stands for discrepancies in the perceived patterns, whereas Y indicates similarities in patterns.

**Table 4**

*Cluster 2 from the Hierarchical Cluster Analyses Across Nine Rating Dimensions*

Scenario	Cluster 2									
	10	12	13	14	15	18	19	20	22	23
A	Y	Y	Y	Y	Y	X	Y	Y	Y	Y
B	Y	Y	Y	Y	Y	X	Y	Y	Y	Y
C	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y
D	X	X	X	X	X	Y	Y	Y	Y	Y
E	Y	Y	Y	Y	Y	X	Y	Y	X	Y
F	Y	Y	Y	Y	Y	X	Y	Y	Y	Y
G	Y	Y	Y	Y	Y	X	Y	Y	Y	Y
H	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y
I	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y

*Note.* X stands for discrepancies in the perceived patterns, whereas Y indicates similarities in patterns.

**Table 5***Cluster 1a & 1b from the Hierarchical Cluster Analyses Across Nine Rating Dimensions*

Scenario	Cluster 1a					Cluster 1b							
	1	2	5	9	11	3	4	6	7	8	16	17	21
A	Y	Y	Y	Y	Y	X	Y	X	X	X	Y	Y	X
B	Y	Y	Y	Y	Y	Y	Y	Y	X	Y	Y	Y	X
C	Y	Y	Y	Y	Y	Y	X	Y	Y	Y	Y	Y	Y
D	Y	X	Y	X	Y	Y	X	X	Y	Y	X	X	Y
E	Y	Y	Y	Y	Y	Y	Y	Y	X	Y	Y	Y	X
F	X	Y	Y	X	Y	Y	X	Y	X	Y	Y	Y	X
G	Y	Y	Y	Y	Y	Y	Y	Y	X	Y	Y	Y	Y
H	X	Y	Y	Y	Y	Y	Y	X	X	Y	Y	Y	Y
I	Y	Y	Y	Y	Y	X	X	Y	Y	Y	Y	Y	Y

*Note.* X stands for discrepancies in the perceived patterns, whereas Y indicates similarities in patterns.

**Table 6***Cluster 2a & 2b from the Hierarchical Cluster Analyses Across Nine Rating Dimensions*

Scenario	Cluster 2a					Cluster 2b				
	10	12	13	14	15	19	20	22	23	
A	Y	Y	Y	Y	Y	Y	Y	Y	Y	
B	X	Y	X	Y	X	X	X	X	X	
C	X	Y	Y	Y	X	Y	Y	X	X	
D	Y	Y	Y	Y	Y	Y	Y	X	X	
E	X	Y	Y	Y	X	Y	Y	Y	X	
F	X	Y	X	Y	X	Y	Y	X	Y	
G	Y	Y	Y	Y	Y	Y	Y	Y	X	
H	Y	Y	Y	Y	Y	X	X	Y	Y	
I	Y	Y	Y	Y	Y	Y	Y	Y	Y	

*Note.* X stands for discrepancies in the perceived patterns, whereas Y indicates similarities in patterns.

**Summary of analyses of scenarios.** The independent expert ratings provided a starting point that allowed us to explore the viability of identifying common meanings among the 23 scenarios. The expert piles helped to guide the analysis of the patterns of mean rating dimension responses based on the ratings of an independent sample. Hierarchical cluster analysis then provided another approach to identifying similarities among responses to each of the scenarios. Convergence of findings using this multi-

pronged approach informed insights regarding the dimensions of unintentional racism, and was the basis for decisions that would allow for refining or streamlining of the measure going forward.

Based on the combination of these analyses, it was decided that six scenarios ought to be removed (7, 10, 15, 18, 21, and 22). From here, the following conceptually and data driven clusters were identified, and the following 17 scenarios were retained:

- Cluster 1 – Microaggressions: Scenarios 1, 2, 5, 9, 11
- Cluster 2 – Paternalism: Scenarios 12, 13, 14
- Cluster 3 – Glorification of Differences : Scenarios 19, 20, 23
- Cluster 4 – Justification for Past Actions: Scenarios 3, 4, 6, 8
- Cluster 5 – Need to Consider Context: Scenarios 16, 17

### ***Part 2 – Assessment of Rating Dimensions***

To reliably assess whether the behaviours reflected in the scenarios were perceived as racist with negative consequences and whether the actions were perceived as appropriate, participants responded to nine rating dimensions for each of the 23 scenarios. However, the usefulness of the nine rating dimensions might vary in terms of their added value (redundancy) or utility (differentiated among scenarios). Thus, this phase of the analyses assessed the utility of each of the nine rating dimensions. Due to the decision to remove six of the 23 scenarios (7, 10, 15, 18, 21, and 22), these scenarios were not included in the following analysis. This determination was made to avoid drawing conclusions about the rating dimensions being influenced by responses to scenarios that were to be eliminated. However, note that the same numbering for each scenario was used to maintain interpretability across analyses.

**Median scores.** The first step to assessing the usefulness each of the nine rating dimensions was to calculate the median (given numerous non-normal distribution of responses) scores on each of the nine rating dimensions for each of the 17 remaining scenarios. On the basis of these medians, the 17 scenarios were then ranked (from highest to lowest) (see Table 7). If the rankings of the scenario were the same for more than one rating dimension, it could be concluded that the relevant dimensions were redundant in terms of differentiating the underlying constructs.

Based on these median rankings, rating dimensions F ('do you think the statement/behaviour reflects a belief that First Nations People and culture are inferior?') and G ('do you think First Nations Peoples would think the statement/behaviour was racist?') demonstrated very similar rankings, with seven scenarios showing identical rankings (indicated in green and orange in Table 7). This might suggest that participants were using their responses to F to infer their response to G, given the latter required speculation regarding the thoughts of First Nations Peoples, and thus, both dimensions may not be needed in the final measure. Moreover, scenario rankings based on responses to dimension G were similar to those based on rating dimension E ('do you think the statement/behaviour was racist?'), sharing five identical rankings (indicated in purple and orange). Dimension G was flagged for consideration of eliminating. Rating dimensions B ('do you think the statement/behaviour was appropriate?') and H ('do you think the statement/behaviour would be okay if another First Nations person said/did it?') also showed a great resemblance of similarity, with eight scenarios ranking identically across these two dimensions (indicated in beige), and they were also flagged as potentially redundant with one another.

Variation of the median scores away from the midpoint of the rating scale for each the dimensions across the 17 scenarios was also considered (see Table 8). Although respondents are often disinclined to use the poles (i.e., ratings of 1 or 7) of rating scales (Wakita et al., 2012), disproportionate use of the midpoint (3-5) might indicate that a particular dimension is either confusing or not regarded as meaningful. In this regard, rating dimension D ('do you think the statement/behaviour reflects an attitude that is common to people who are not First Nations?') showed a high number of scenarios with medians around the value of 4 (11 of the 17 scenarios), and on 10 of these scenarios, 50% or more of the sample indicated a rating of 4. Consequently, dimension D was flagged, as it seemed that participants were not confident in how to use this dimension to differentiate their reactions to the scenarios.

**Table 7***Matrix of Ranking Medians for Rating Dimensions Across 17 Scenarios*

Rating Dimensions								
A	B	C	D	E	F	G	H	I
12	13	13	14	2	2	2	13	13
13	20	19	1	11	5	11	20	12
14	12	20	4	1	11	1	12	14
20	14	12	5	5	1	3	14	20
19	19	14	6	9	3	5	19	19
4	23	23	8	3	6	6	4	23
16	3	4	12	16	9	9	8	6
17	4	6	13	17	8	17	17	8
23	6	8	16	4	16	16	23	17
1	8	3	17	6	17	4	1	4
2	17	16	19	8	12	8	3	16
3	1	17	20	19	4	12	6	1
5	2	1	2	12	14	14	16	2
6	5	5	3	14	13	19	5	3
8	9	9	9	20	19	13	9	5
9	11	2	11	23	20	20	11	9
11	16	11	23	13	23	23	2	11

*Note.* The 17 scenarios were ranked from highest to lowest frequency under each dimension based on median scores. The different colour highlight represents the scenarios that were ranked at exactly the same level across those dimensions. Scenarios were only highlighted if a significant number ranked identically across the dimensions.

**Table 8***Medians and Corresponding Frequencies of Rating Dimensions Across all 17 Scenarios*

Scenarios	Rating Dimensions																	
	A		B		C		D		E		F		G		H		I	
	M	%	M	%	M	%	M	%	M	%	M	%	M	%	M	%	M	%
1	1	86.3	1	91.3	2	57.1	<b><u>4</u></b>	<b><u>58.0</u></b>	6	54.8	5	45.3	6	71.3	3	47.0	1	86.7
2	1	94.6	1	95.0	1	80.4	3	49.3	7	86.7	6	64.8	7	89.5	1	78.1	1	87.2
3	1	89.5	2	66.7	3	41.1	3	48.4	5	52.5	5	54.8	6	55.2	3	48.9	1	72.6
4	2	54.3	2	61.7	5	49.3	<b><u>4</u></b>	<b><u>60.3</u></b>	<b><u>4</u></b>	<b><u>46.1</u></b>	2	50.7	5	47.0	<b><u>4</u></b>	<b><u>46.6</u></b>	2	60.3
5	1	76.6	1	76.3	2	54.8	<b><u>4</u></b>	<b><u>59.8</u></b>	6	58.5	6	54.4	6	68.5	2	52.6	1	73.9
6	1	65.8	2	61.7	<b><u>4</u></b>	<b><u>56.2</u></b>	<b><u>4</u></b>	<b><u>54.4</u></b>	<b><u>4</u></b>	<b><u>39.3</u></b>	5	32.5	6	56.2	3	35.6	3	29.3
8	1	68.1	2	55.3	<b><u>4</u></b>	<b><u>54.8</u></b>	<b><u>4</u></b>	<b><u>53.8</u></b>	<b><u>4</u></b>	<b><u>50.3</u></b>	<b><u>4</u></b>	<b><u>50.2</u></b>	5	45.2	<b><u>4</u></b>	<b><u>44.7</u></b>	3	43.8
9	1	86.3	1	84.0	2	56.2	3	47.9	6	51.6	5	42.0	6	57.1	2	57.1	1	63.5
11	1	78.1	1	81.3	1	75.4	3	49.4	7	67.6	6	62.5	7	78.5	2	65.3	1	82.2
12	<b><u>4</u></b>	<b><u>50.7</u></b>	<b><u>4</u></b>	<b><u>59.8</u></b>	6	52.1	<b><u>4</u></b>	<b><u>60.3</u></b>	2	57.5	3	40.6	3	42.4	5	46.2	6	69.4
13	<b><u>4</u></b>	<b><u>41.1</u></b>	6	53.6	7	73.0	<b><u>4</u></b>	<b><u>60.3</u></b>	1	79.0	1	74.9	2	67.1	7	74.0	7	85.9
14	<b><u>4</u></b>	<b><u>49.2</u></b>	<b><u>4</u></b>	<b><u>59.9</u></b>	6	53.4	5	59.8	2	67.6	2	60.3	3	42.0	5	39.7	6	51.6
16	2	60.2	1	70.8	3	36.9	<b><u>4</u></b>	<b><u>47.0</u></b>	5	38.8	<b><u>4</u></b>	<b><u>37.8</u></b>	5	37.4	3	38.3	2	53.9
17	2	59.4	2	57.0	3	47.5	<b><u>4</u></b>	<b><u>58.5</u></b>	5	33.8	<b><u>4</u></b>	<b><u>33.8</u></b>	6	55.7	<b><u>4</u></b>	<b><u>39.8</u></b>	3	40.6
19	2	38.8	<b><u>4</u></b>	<b><u>53.0</u></b>	7	71.3	<b><u>4</u></b>	<b><u>58.9</u></b>	3	37.9	1	82.6	3	40.7	5	37.9	5	42.5
20	<b><u>4</u></b>	<b><u>40.7</u></b>	5	36.5	7	77.6	<b><u>4</u></b>	<b><u>60.3</u></b>	2	62.6	1	80.8	2	53.9	6	61.2	6	60.3
23	2	54.8	<b><u>4</u></b>	<b><u>53.5</u></b>	6	53.7	3	55.7	2	54.8	1	76.2	2	55.2	<b><u>4</u></b>	<b><u>36.1</u></b>	5	48.9

*Note.* The first column under each rating item dimension (labelled M) depicts the median, and the second the percentage of participants endorsing that rating. Bolded and underlined values indicate median values of 4 that were endorsed by more than 50% of the sample. Bolded values that are not underlined indicate median values of 4 that were endorsed by less than 50% of the sample.

**Histograms of responses to rating dimensions.** Participants' use of the full range of scores (from 1 to 7) on the nine rating item dimensions across the scenarios was further assessed by examining the histograms associated with the frequencies of rating responses for all nine rating dimensions for each the 17 remaining scenarios. As with the median rankings, if two rating dimensions showed the same distribution of responses across each of the 17 scenarios, this might suggest that the dimensions were not uniquely differentiating the scenarios.

Of particular interest were rating dimensions F and G, given their similarities shown in the median rankings. Indeed, although the response distributions of these two rating dimensions were highly similar across six of the scenarios, they were relatively dissimilar in response to 11 of the 17 scenarios (scenarios 1, 3, 4, 6, 8, 12, 14, 16, 17, 19, 23) (see Appendix B3). Moreover, although the histograms for rating dimensions E and G depicted some level resemblance, scenarios 3, 6, 8, 12 and 17 showed distinct variation. This suggests that both these rating dimensions were tapping into unique underlying constructs that differentiated them from rating item G.

Items B and H were also closely examined as they depicted the highest degree of similarity when examining the median rankings. Unexpectedly, this did not replicate in the histogram distributions, with 10 of the 17 scenarios (1, 2, 3, 4, 6, 12, 14, 16, 19, and 23) not showing a large degree of resemblance across these two dimensions (see Appendix B3).

The histograms were also useful to more precisely assess whether ratings on a particular dimension were disproportionately clustered around the midpoint rating of 4. Indeed, as noted earlier, for the majority of scenarios, responses to rating dimension D

were clustered around the midpoint of the histogram (Appendix B4), suggesting that the majority of participants were not confident or were relatively neutral across all of the scenarios in their ratings along this dimension.

### ***2-way ANOVAS to assess rating dimension differentiation of scenario clusters***

An additional approach to assessing the usefulness of the nine rating dimensions was to assess variations in patterns of responses to the scenario clusters. This analysis involved a series of two-way (Participant x Scenario Cluster) ANOVAs conducted for each of the rating dimensions. The five clusters used for this analysis were based on the clustering decisions reached in the analyses of the scenarios.

As seen in Table 9, in almost all nine ANOVAs, the variance accounted for by the scenario clusters (Average  $\eta_p^2=.422$ , ranging from .273 to .526) was greater than that associated with individual differences of perceptions ( $\eta_p^2=.237$ , ranging from .198 to .282). The exceptions to this were dimensions A and D, wherein the effect sizes for participant (ID) was greater than the effect sizes associated with the ratings across the clusters (Table 9). For these two rating dimensions, individual differences in ratings appeared to outweigh the variance that was accounted for by the cluster dimensions.

**Table 9**

*Effect Sizes ( $\eta_p^2$ ) and F-values for Variance Accounted for by Scenario Cluster and Participant (ID)*

Rating Dimension	$\eta_p^2$ for Cluster	$\eta_p^2$ for ID	F for Cluster	F for ID
A	0.221	0.300	246.58***	6.84***
B	0.418	0.250	623.60***	5.31***
C	0.461	0.217	744.15***	4.43***
D	0.074	0.267	69.21***	5.82***
E	0.412	0.255	610.09***	5.47***
F	0.409	0.287	601.55***	6.42***
G	0.431	0.231	656.91***	4.78***
H	0.282	0.238	340.94***	4.98***
I	0.528	0.205	1012.61***	4.11***

*Note.* \*\*\*  $p < 0.001$ , \*\*  $p < 0.01$ , \*  $p < 0.05$

The line graphs for each of the rating dimensions across the five clusters (Appendix B5) were visually examined to evaluate common patterns of cluster differentiation among the rating dimensions. When examining the graphs, it became clear that the patterns of response for dimensions H ('do you think the statement/behaviour would be okay if a First Nations person said/did it?') and I ('do you think the statement/behaviour was intended to be helpful?') were almost identical to one another. Both of these items were likely tapping into a similar construct in terms of how participants were viewing the scenarios. As dimension C and I were originally created to tap into the same dimension (whether a behaviour was intended to racist), it was decided that rating dimension I could be eliminated.

**Summary.** Based on item analyses, rating dimension D was removed as it was clear that participants were unsure on how to interpret the question, and it did not consistently differentiate responses to the scenario clusters. Item rating dimension I was also eliminated as the analyses consistently indicated that it appeared to be redundant with dimension H.

### Chapter 3: Study 2 – A Replication of Study 1

The goal of Study 2 was to replicate the item analyses conducted in Study 1 based on responses to a streamlined version of the measure of unintentional racism by an independent sample. In particular, this included determining whether the same clusters emerged, and whether there was consistency in the scenarios included in these clusters. Three of the 17 scenarios (8, 13, and 16) had the wording refined from Study 1 in order to better tap into the constructs of *paternalism* (13), *justification* of past actions (8) and the need to consider *context* (16). In addition to the 17 original scenarios that were carried over into Study 2, two new scenarios were added in an effort to strengthen analysis of the emergent construct associated with the need to consider *context*. The forms of racism considering justification as well as the importance of context were of particular interest to the present research, as it had been proposed that the interpretation of some behaviours might vary across context, reflecting the complexity that arises in certain situations (Inman & Baron, 1996). Specifically, these two constructs capture these nuanced aspects of racism, and are novel with respect to existing measures. However, other forms have been more commonly addressed in the previous literature, and in particular in relation to measures of microaggressions (Torres-Harding et al., 2012) and multiculturalism (Morrison et al., 2010). Although the form of unintentional racism reflecting glorified differences contained three scenarios, the form reflecting microaggressions contained five. Thus, to maximize reliability, but at the same time diminish response load, a goal of Study 2 was to reduce the number of scenarios tapping into this more commonly measured conceptual cluster.

In Study 1, nine rating dimensions had been created with the objective of tapping into specific concepts associated with racist *intentions*, specifically meant to assess whether the actions depicted were perceived as racist, harmful, or appropriate. In addition, given the cluster associated with contextual complexity, a new rating dimension, labelled J, was included ('do you think there are likely many reasons for this person's statement/behaviour that make it difficult to interpret their motives?') (see Appendix C5 for the list of rating dimensions used in Study 2 analyses). It was expected that this item would differentiate the behaviours that might be more variable in intent, depending on the context. Thus, Study 2 further evaluated the utility of each of the rating dimensions to tap into perceptions of behaviours that might reflect unintentional racism.

## **Methods**

### **Participants and procedure**

Participants were undergraduate students recruited through Carleton University on the online forum SONA, which directed them to complete the survey on the Qualtrics platform. The study was described as a 40-minute survey regarding various experiences and situations involving Indigenous Peoples in Canada. Participants were eligible if they were currently enrolled in PSYC1001, PSYC1002, PSYC2001, or PSYC2002 courses. It was additionally required that participants be a resident of Canada. Participants provided their informed consent by clicking a link to proceed to the survey. Following completion of the study, participants received 0.5% course credit as compensation. This study was approved by the Carleton University Research Ethics Board B (Clearance #110814).

The survey was completed by 268 participants. However, 30.9% ( $n=83$ ) were excluded because they failed to finish the outcome measures used to validate the URS,

indicated in ‘honesty check’ that they had not given reliable data in their answers, took less than 15 minutes to complete the questionnaire, were Indigenous, or did not adequately complete the survey (e.g., did not sufficiently fill out the URS by failing to answer all the scenarios). The final sample comprised 185 participants, including 121 (65.1%) females, 63 (33.9%) males, and two participants reported as non-binary (1.1%). Participants had a median age of 19 years, with a range from 17 years to 48 years old. Participants consisted of a range of self-reported ethnic group memberships, including White/Caucasians ( $n=116$ , 62.4%), Black ( $n=22$ , 11.8%), South Asian/Indian/Pakistani ( $n=14$ , 7.5%), East Asian/Chinese/Japanese ( $n=13$ , 7.0%), Arabic/Central Asian ( $n=7$ , 3.8%), Hispanic/Central or South American ( $n=5$ , 2.7%), and eight were other (4.3%). Participants revealed that 68 (36.6%) affiliated themselves politically with the liberal party, 31 (16.7%) as conservative, 53 (28.5%) as New Democrat, 17 (9.1%) with the green party, one (0.5%) with the Bloc Quebecois, and 12 (6.5%) as other. Most of the participants grew up in a large city ( $n=101$ , 54.3%), 42 (22.6%) in a medium city, 23 (12.4%) in a small city, and 18 (9.7%) grew up in a rural or remote community.

## Measures

As in Study 1, participants were asked to complete the same demographic information following the *Unintentional Racism Scale* (URS). Multiple changes were made to the URS, including refining scenarios 8, 13, and 16, as well as the addition of scenarios 24, 25 and the new rating dimension (J, ‘do you think there are likely many reasons for this person’s statement/behaviour that make it difficult to interpret their motives?’) (see Appendix C4 and C5 for the scenarios and rating items included in Study 2). Importantly, a method of counterbalancing was added for the URS so that the order

the scenarios occurred in were randomized. They were also asked to fill out some of the measures used in Study 1, including the measures of colour-blindness (Morrison et al., 2010), White privilege (Mo Bahk & Jandt, 2004), benevolent racism (Glick and Fiske (1996), microaggressions (Torres-Harding et al., 2012), group accountability (Wohl & Branscombe, 2005), and modern prejudice (Morrison et al., 2014) (see Appendix A5 for measures).

## **Results**

### **Overview of Data Analyses**

The main goal of Study 2 was to replicate the clusters and patterns associated with the reduced number of scenarios emerging from the results of Study 1. To this end, the exact same statistical analyses were conducted as in Study 1.

As a note in interpreting the results that follow, in order to retain the ability to compare results across studies, each scenario retained the same number as was used in Study 1 (despite using a reduced set in Study 2), and the two new scenarios added in Study 2 were numbered 24, and 25. Similarly, the alphanumeric labels for the rating dimensions were carried over from Study 1.

### ***Part 1 – Assessing the Scenarios***

**2-way ANOVAS.** As in Study 1, mean responses to the eight rating dimensions for each of the 19 scenarios in Study 2 were examined by means of 2-way (Participant x Rating Dimension) ANOVAs. For almost all 19 ANOVAs, the variance accounted for by the rating dimensions far exceeded that associated with individual differences of perceptions. The two exceptions to this were scenarios 12 and 16 (note that scenario 16 had been reworded from Study 1) (see Table 10), for which the variance associated with

individual differences outweighed the variance accounted for by the rating dimensions. For the rest of the scenarios, the effect sizes for the rating dimensions had an average of .452 (ranging from .247 to .770), whereas the average effect size for individual differences among participants was .128 (ranging from .105 to .170).

**Table 10**

*Effect Sizes ( $\eta_p^2$ ) and F-values for Variables Rating Dimension and Participant (ID)*

Scenarios	$\eta_p^2$ for Item	$\eta_p^2$ for ID	F for Item	F for ID
1	0.661	0.113	356.87***	0.89
2	0.770	0.121	614.21***	0.96
3	0.579	0.143	252.68***	1.16
4	0.434	0.105	140.06***	0.82
5	0.592	0.116	265.23***	0.92
6	0.447	0.130	153.77***	1.05
8	0.284	0.118	72.77***	0.93
9	0.584	0.117	258.17***	0.93
11	0.682	0.147	394.52***	1.21*
12	0.146	0.167	31.31***	1.40**
13	0.277	0.153	70.36***	1.26*
14	0.257	0.118	63.61***	0.93
16	0.054	0.143	10.47***	1.17
17	0.364	0.139	105.10***	1.12
19	0.247	0.142	60.30***	1.15
20	0.350	0.104	98.34***	0.81
23	0.252	0.170	62.02***	1.43***
24	0.457	0.111	153.58***	0.88
25	0.448	0.137	148.50***	1.11

Note. \*\*\*  $p < 0.001$ , \*\*  $p < 0.01$ , \*  $p < 0.05$

As in Study 1, patterns in the line graphs associated with the mean responses to the eight rating dimensions for each of the scenarios were assessed visually (presented in Appendix D1, organized by the piles that emerged from Study 1). The scenarios making up the pile reflecting microaggressions (1, 2, 5, 11) showed identical patterns, replicating Study 1.

For the second pile, which reflected behaviours that were paternalistic (originally scenarios 12, 13, 14), scenarios 12 and 13 showed very similar patterns of response

across the rating dimensions. Although scenario 14 varied from the others on rating dimension F ('do you think the statement/behaviour reflects the belief that First Nations Peoples and their culture are inferior?'), the patterns of mean responses to the remaining rating dimensions were sufficiently similar that it could be regarded as belonging within this pile.

Pile 3, reflecting multiculturalism, containing scenarios 19, 20, 23 also showed very similar patterns, replicating the results of Study 1.

When examining pile 4, which included prejudicial behaviours that were perceived as justifications, only scenarios 6 and 8 (originally, 3, 4, 6, and 8) indicated similar patterns, with scenarios 3 and 4 diverging considerably from them. Indeed, scenario 4 did not seem to resemble patterns depicted in any other pile, whereas scenario 3 showed more resemblance to the patterns depicted in pile 5. Contrary to Study 1, scenarios 16 and 17 (pile 5) did not yield similar patterns. However, scenario 17 exhibited a pattern that more closely reflected the new scenarios that had been developed to augment this pile, 24 and 25.

Hence, the greatest variations in patterns of rating occurred across piles 4 and 5. Moreover, scenarios 3 (and 9) appeared to resemble the mean patterns of scenarios 17, 24 and 25, but had not been included with this pile in Study 1. Finally, the revised version of scenario 16 did not demonstrate a pattern that was similar to any of the other scenarios in Study 2.

**Hierarchical Cluster Analysis.** As in Study 1, hierarchical cluster analyses were conducted to determine whether meaningful scenario clusters formed consistently across the eight rating dimensions. Ward's (1963) method was used, and Squared Euclidean

distances served as the proximity index. Dendograms for each of the eight analyses are in Appendix D2.

At the highest level of nesting (two overarching clusters), results almost perfectly replicated what was seen in Study 1, with cluster 1 including scenarios with negative or derogatory behaviours, and cluster 2 including scenarios with seemingly positive or optimistic behaviours. The exception was the revised scenario 16, which was not associated with cluster 1 but instead was more consistently grouped with cluster 2. Overall, these two clusters were consistent across all eight rating dimensions (see Table 11 and 12).

The second level of the hierarchical cluster analysis divided the cluster of scenarios for negative behaviours into two further clusters (1a and 1b), replicating what was shown in Study 1. Across the eight rating dimensions, the same five scenarios (1, 2, 5, 9, 11) were associated with 1a, reflecting microaggressions (see Table 13).

The nested cluster of 1b (including scenarios that provided justification for past racism, or required an understanding of the greater situational context) exhibited less consistency than 1a, with scenario 3 in particular being as likely to be similar to scenarios in 1a as to those in 1b. Although scenario 4 was positioned as similar to this cluster on three of the eight rating dimensions, on two of these dimensions it did not show high proximity to this cluster. In conjunction with the lack of similarities in mean patterns that emerged from the line graphs, it is likely that scenario 4 may be an unreliable index of this cluster.

The nested clusters (see Table 14) that emerged from the division of the second main cluster each contained the majority of scenarios that were included in clusters 2a

and 2b in Study 1. Cluster 2a consisted of scenarios that mainly represented benevolent attitudes towards Indigenous Peoples (12, 13, 14). That said, despite the similarities among the patterns of response associated with these three scenarios, scenario 14 did not appear to align consistently with scenarios 12 and 13 on all of the rating dimensions.

The second nested cluster (2b), contained scenarios 19, 20, and 23, which reflected the endorsement of multiculturalism and the glorification of differences, showed a high degree of similarity across the rating dimensions, further replicating what was shown in Study 1.

Unlike Study 1, a clear 5<sup>th</sup> cluster was not identifiable. In particular, it had been expected that scenarios 16, 17, 24, and 25 ought to emerge to reflect scenarios the exhibited a greater degree of complexity. This was not the case in the hierarchical cluster analysis.

**Table 11**

*Cluster 1 from the Hierarchical Cluster Analysis Across the Eight Rating Dimensions*

Scenario	Cluster 1											
	1	2	3	4	5	6	8	9	11	17	24	25
A	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y
B	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y
C	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y
E	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y
F	Y	Y	Y	X	Y	Y	Y	Y	Y	Y	Y	Y
G	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y
H	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y
J	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y

*Note.* X stands for discrepancies in perceived patterns, whereas Y indicates similarities in patterns.

**Table 12***Cluster 2 from the Hierarchical Cluster Analysis Across Eight Rating Dimensions*

Cluster 2							
Scenario	12	13	14	16	19	20	23
A	Y	Y	Y	Y	Y	Y	Y
B	Y	Y	Y	Y	Y	Y	Y
C	Y	Y	Y	X	Y	Y	X
E	Y	Y	Y	Y	Y	Y	Y
F	Y	Y	Y	Y	Y	Y	Y
G	Y	Y	Y	Y	Y	Y	Y
H	Y	Y	Y	Y	Y	Y	Y
J	Y	Y	Y	Y	Y	Y	X

*Note.* X stands for discrepancies in the perceived patterns, whereas Y indicates similarities in patterns.

**Table 13***Cluster 1a & 1b from the Hierarchical Cluster Analysis Across Eight Rating Dimensions*

Cluster 1a					Cluster 1b							
Scenario	1	2	5	9	11	3	4	6	8	17	24	25
A	Y	Y	X	Y	X	X	Y	X	Y	Y	Y	Y
B	Y	Y	Y	Y	Y	Y	X	Y	Y	Y	X	Y
C	Y	Y	Y	Y	Y	X	Y	Y	Y	Y	Y	Y
E	Y	Y	Y	Y	Y	X	Y	Y	Y	Y	Y	Y
F	Y	Y	Y	Y	Y	Y	X	Y	Y	Y	Y	Y
G	Y	Y	Y	X	Y	X	X	Y	Y	Y	X	Y
H	Y	Y	X	Y	Y	Y	Y	X	Y	Y	Y	Y
J	Y	Y	X	X	Y	Y	Y	Y	Y	Y	Y	Y

*Note.* X stands for discrepancies in the perceived patterns, whereas Y indicates similarities in patterns.

**Table 14***Cluster 2a & 2b from the Hierarchical Cluster Analysis Across Eight Rating Dimensions*

Cluster 2a				Cluster 2b			
Scenario	12	13	14	16	19	20	23
A	Y	X	X	Y	Y	Y	Y
B	Y	Y	X	Y	X	Y	Y
C	Y	Y	Y	X	Y	Y	X
E	Y	Y	Y	Y	Y	Y	Y
F	Y	Y	Y	Y	Y	Y	Y
G	Y	Y	X	Y	Y	Y	Y
H	Y	Y	Y	X	Y	Y	Y
J	X	Y	X	Y	Y	Y	X

*Note.* X stands for discrepancies in the perceived patterns, whereas Y indicates similarities in patterns.

**Summary.** The wording of three scenarios were refined from the original Study 1 (8, 13 and 16), and two additional scenarios (24 and 25) were added to flush out the original cluster assessing the need to consider context when considering ambiguous situations. Unfortunately, the changes to scenario 16 did not improve its ability to tap into a common construct underlying actions that reflected the importance of context when considering the situations of Indigenous Peoples (e.g., ‘a lot of money has been invested, but it doesn’t seem to be used for the right things, as it has made very little difference’), as it did not demonstrate the same properties as in Study 1. Both the effect sizes for this scenario, as well as mean patterns, presented results that brought the validity of this scenario into question. Thus, scenario 16 was eliminated.

Although the results largely replicated those of Study 1, there were several other minor inconsistencies between Studies 1 and 2. In particular, in Study 2 scenarios 3, 4, and 9 did not show consistent pattern or response similarities with any given cluster (including the original clusters in which they were included), and were therefore not retained moving forward. Based on the results of Study 2, it was determined that four clusters reflecting unintentional racism demonstrated relatively stability across analyses and studies. These four clusters comprised 15 scenarios:

- Cluster 1 – Microaggressions: Scenarios 1, 2, 5, 11
- Cluster 2 – Paternalism: Scenarios 12, 13, 14
- Cluster 3 – Glorification of differences: Scenarios 19, 20, 23
- Cluster 4 – Justification for Past Actions: Scenarios 6, 8, 17, 24, 25

## ***Part 2 – Assessing Rating Dimensions***

The analyses for the rating dimensions was conducted on the 15 scenarios that were retained to ensure that conclusions made regarding the rating dimensions were not influenced by scenarios that were no longer going to be included in the measure.

**Median Scores.** As in Study 1, the added value of each of the eight rating dimensions was assessed by examining the median scores of the rating dimensions for each of the 15 scenarios, and using these medians to (1) rank the 15 scenarios (from highest to lowest), and (2) assess variability in responses to a given rating dimension across the scenarios.

Only one set of the median rankings showed moderately similarities to one another. Specifically, 10 out of 15 scenarios ranked identically across rating dimensions F ('do you think the statement/behaviour reflects the belief that First Nations Peoples and their culture are inferior?') and G ('do you think First Nations Peoples would think the statement/behaviour was racist?') (Table 15). This result is consistent with the findings in Study 1, wherein the median rankings for rating dimension F and G were quite similar, questioning the independent utility of dimension G.

**Table 15***Matrix of Ranking Medians for Rating Dimensions Across 15 Scenarios*

Rating Dimensions							
A	B	C	E	F	G	H	J
14	20	13	1	2	1	13	5
20	12	19	2	1	2	14	6
12	13	20	11	5	5	20	8
13	14	12	5	11	11	23	12
23	19	14	24	24	6	12	13
19	23	23	6	6	17	19	14
1	8	6	8	17	24	8	17
2	1	8	17	25	25	17	19
5	2	17	25	8	8	25	20
6	5	24	12	12	12	1	23
8	6	25	19	13	13	5	24
11	11	5	13	14	14	6	25
17	17	1	14	19	19	24	1
24	24	2	20	20	20	2	2
25	25	11	23	23	23	11	11

*Note.* The 15 scenarios were ranked from highest to lowest frequency under each dimension based on median scores. The colour coding represents the scenarios that were ranked at the same level between two or three rating dimensions. When rating dimensions shared only one scenario that was identical in ranking, this was not indicated colour coded in the table.

The median responses for each rating dimension were also examined in terms of the proportion of the sample with responses concentrated around the midpoint of the scale. As seen in Table 16, rating dimension J ('do you think there are likely many reasons for this person's statement/behaviour that make it difficult to interpret their motives?') had a median score of 4 for all but three of the 15 scenarios (scenarios 1, 2, and 11). Additionally, for 14 of these scenarios, 50% or more of the sample selected a rating of 4. This suggests that participants found this newly added rating scale difficult to use in differentiating among the scenarios. Of particular interest, however, was how it was used in relation to the scenarios that were intended to tap into contextual complexity, namely scenarios 17, 24 and 25. Although the median ranking on dimension J for each of the scenarios was indeed 4, only for scenarios 17 and 25 did more than 50% of the sample endorse this rating (although scenario 24 was exceptionally close 49.7%).

**Table 16***Medians and Corresponding Frequencies of Rating Dimensions Across all 15 Scenarios*

Scenarios	Rating Dimensions															
	A		B		C		E		F		G		H		J	
	M	%	M	%	M	%	M	%	M	%	M	%	M	%	<u>M</u>	<u>%</u>
1	1	91.9	1	87.6	1	71.4	7	71.9	6	58.9	7	77.3	2	60.0	3	38.9
2	1	91.4	1	87.5	1	82.1	7	85.9	7	74.1	7	87.6	1	77.9	3	39.5
5	1	82.2	1	80.0	2	60.0	6	65.4	6	58.4	7	74.0	2	52.5	<b>4</b>	<b>52.4</b>
6	1	80.6	1	74.6	<b>4</b>	<b>57.3</b>	5	34.1	5	44.3	6	64.3	2	60.0	<b>4</b>	<b>53.0</b>
8	1	70.3	2	67.6	<b>4</b>	<b>54.0</b>	5	54.6	<b>4</b>	<b>54.0</b>	5	47.0	3	54.0	<b>4</b>	<b>63.3</b>
11	1	82.2	1	86.0	1	79.0	7	77.3	6	67.6	7	82.1	1	73.0	3	43.8
12	3	50.8	<b>4</b>	<b>63.7</b>	5	49.2	3	53.0	<b>4</b>	<b>48.1</b>	<b>4</b>	<b>62.8</b>	<b>4</b>	<b>55.1</b>	<b>4</b>	<b>64.8</b>
13	3	50.2	<b>4</b>	<b>55.6</b>	6	54.0	2	55.1	3	48.2	<b>4</b>	<b>55.7</b>	5	52.5	<b>4</b>	<b>65.9</b>
14	<b>4</b>	<b>57.3</b>	<b>4</b>	<b>65.3</b>	5	47.5	2	58.9	3	46.5	3	46.0	5	49.2	<b>4</b>	<b>62.2</b>
17	1	69.7	1	64.4	3	52.0	5	40.0	5	43.2	6	63.3	3	44.3	<b>4</b>	<b>56.2</b>
19	2	50.2	<b>4</b>	<b>57.3</b>	6	57.8	3	46.5	2	64.3	3	45.4	<b>4</b>	<b>41.6</b>	<b>4</b>	<b>65.4</b>
20	<b>4</b>	<b>54.0</b>	5	51.9	6	71.3	2	51.4	2	61.6	3	46.5	5	43.2	<b>4</b>	<b>61.1</b>
23	3	42.2	<b>4</b>	<b>56.7</b>	5	45.9	2	51.4	2	67.0	3	43.8	5	42.6	<b>4</b>	<b>61.6</b>
24	1	77.3	1	73.0	3	43.2	6	54.1	6	51.4	6	64.3	2	49.7	<b>4</b>	<b>49.7</b>
25	1	75.1	1	71.9	3	48.1	5	44.9	5	44.3	6	58.9	<b>3</b>	48.7	<b>4</b>	<b>59.5</b>

*Note.* The first column under each rating dimension depicts the median, and the second the percentage of participants selecting the midpoint as their response. Bolded and underlined values indicate median values of 4 that were accounted for by more than 50% of the sample. Bolded values that are not underlined indicate median values of 4 that were accounted for by less than 50% of the sample.

**Histograms.** By visually examining the histograms of the responses to each of the eight rating dimensions (see Appendix D3), participants' use of the full range of scores could also be assessed to evaluate (1) consistent patterns (indicating those dimensions were not uniquely differentiating scenarios), and (2) clustering of responses around the mid-point (4).

Of particular interest was the histograms for item rating dimension F and G given their nearly identical rankings of medians. Although the histograms for these rating dimensions exhibited similar distributions across the majority of rating dimensions, variation occurred for scenarios 17, 19, 20, and 23 (see Appendix D3). Three of these scenarios (19, 20, and 23) made up the cluster 'glorification of differences.' The fact that this cluster appears to differentiate dimension F ('do you think the statement/behaviour reflects the belief that First Nations Peoples and their culture are inferior?') and G ('do you think First Nations Peoples would think the statement/behaviour was racist?'), suggests that it is plausible these two dimensions do not tap into the same underlying construct when it comes to actions reflecting the glorification of differences, and might be useful in capturing unique variance within this particular construct.

Histograms were additionally assessed to determine whether ratings clustered around the midpoint (see Appendix D4). This was of particular concern in relation to rating dimension J, for which the responses collected around the middle for every scenario.

### ***2-way ANOVAS to assess rating dimension differentiation of scenario clusters***

To determine whether each of the eight rating dimensions differentiated among the scenarios, a series of 2-way (Participant x Scenario Cluster) ANOVAs was

conducted. For almost all eight ANOVAs, the variance accounted for by the cluster dimensions was greater than that associated with individual differences of perceptions, with the exception of rating dimension J (Table 17). The effect size for the rest of the cluster dimensions (Mean  $\eta_p^2=.411$ , ranging from .255 to .486) exceeded the variance accounted for by individual differences (Mean  $\eta_p^2=.230$ , ranging from .196 to .254).

**Table 17**

*Effect Sizes ( $\eta_p^2$ ) and F-values for Variance Accounted for by Scenario Cluster and Participant (ID)*

Rating Dimension	$\eta_p^2$ for Cluster	$\eta_p^2$ for ID	F for Cluster	F for ID
A	0.255	0.245	294.92***	4.54***
B	0.401	0.222	5751.76***	3.99***
C	0.480	0.196	792.02***	3.42***
E	0.486	0.234	810.28***	4.26***
F	0.428	0.226	643.41***	4.09***
G	0.485	0.254	809.60***	4.77***
H	0.345	0.232	452.90***	4.23***
J	0.055	0.405	50.20***	9.53***

Note. \*\*\*  $p < 0.001$ ., \*\*  $p < 0.01$ , \*  $p < 0.05$

The line graphs for each of the average rating dimensions across the four clusters (see Appendix D5) suggested that, overall, the patterns were similar to those seen in Study 1. As noted earlier, there was a very slight difference in the line graphs for item rating dimensions F and G, particularly in relation to unintentional racism that reflected glorification of differences (cluster 3). The greatest difference from Study 1 was seen in relation to rating item dimension H ('do you think the statement/behaviour would be okay if another First Nations person did it?'), wherein ratings for clusters 2 (benevolence) and 3 appeared to be much higher in Study 2. These slight variations may be capturing changes due to the modification of scenarios included in these clusters.

**Summary.** The rating dimensions that were retained following the analyses conducted in Study 2 included three dimensions assessing the perceived appropriateness of the actions (A, B, C) and four assessing whether they were viewed as racist (E, F, G, H). Rating dimension J had been added, but was not retained as it was clear upon examining the frequency distributions, as well as the median rankings, that individuals were unsure on how to interpret this rating dimension.

#### Chapter 4: Examining Psychometric Properties of the URS

Having selected a set of scenarios and rating dimensions, the next step was to examine the psychometric properties of the URS. These analyses were conducted on the data collected in both Studies 1 and 2. Stemming from the analyses of Study 2, it was determined that four forms of unintentional racism reliably emerged across the two samples, reflecting microaggressions, paternalistic views, glorification of differences, and the belief that past actions were justified. In addition, the rating dimensions tapped into two main concepts associated with racist *intent*, namely whether the actions depicted were perceived as *racist*, and whether they were regarded as *appropriate*. The analyses of the psychometric properties were based on data collected in Studies 1 and 2. Reliability of the measure was assessed through internal consistency (defined as ‘the consistency of responses across items’, Price et al., 2014, p. 88). In the present study, inter-item reliability was assessed for each of the four forms of unintentional racism across the two rating subscales. Validity (defined as ‘the extent to which the scores from a measure represent the variable they are intended to’, Price et al., 2014, p. 90) was assessed in terms of construct, convergent, discriminant, and criterion validity. As the URS was in the early phases of development, multiple types of validity evaluated the extent to which the various nominal definitions included in the scale represent the intended underlying concepts.

Construct validity was assessed by examining the extent to which the forms of unintentional racism were related to one another. As the scenarios included in the URS were all designed to tap into unintentional racism, the perceived racist intent (and the appropriateness) of the four forms were expected to be moderately correlated with one

another, indicating that they demonstrate a similar and consistent construct. That said, each form should also be sufficiently distinct to merit independent consideration.

Evaluation of *convergent validity* ('when new measures positively correlate with existing measures of the same constructs', Price et al., 2014, p. 91) was conducted in terms of correlations between responses of the forms of unintentional racism and existing measures of racism. The multiple constructs that make up the URS ought to relate to other indices of racism in predictable ways. Specifically:

- *microaggressions* would be associated with the independent measures of microaggressions and modern prejudice. In particular, the less these scenarios were viewed as racist and the more they were regarded as appropriate would be related to higher scores on these measures.
- *paternalistic* behaviours would be correlated with them measure of 'benevolent racism', such that the more that these scenarios were seen as racist, the lower the endorsement of benevolent racism. Conversely, the more these scenarios were seen as appropriate, the higher the endorsement of benevolent racism.
- *glorified differences* would be correlated with the measure of 'multiculturalism', such that, the more these scenarios were viewed as racist the lower the scores on multiculturalism. The more these scenarios were seen as appropriate, the higher the scores on multiculturalism.
- perceiving past actions as *justified* is particularly novel form of unintentional racism. Considering that this construct has not been explored

at length in the literature, predictions for convergent validity remain exploratory.

Conversely, *discriminant validity* ('the extent to which scores on a measure are not correlated with measures of variables that are conceptually distinct', Price et al., 2014, p. 91), was assessed by examining the association of forms of unintentional racism with measures that they should not be related to. Of particular relevance was that, given this is a measure of *unintentional* racism, responses to all four forms should *not* be related to old-fashioned racism. In addition, stemming from the results of hierarchical cluster analyses that indicated greater similarity between forms of unintentional racism that entailed negative (microaggressions, justifying past actions) versus positive (paternalism, glorifying differences) actions should be similarly distinct from other positive and negative behavioral indices. In this regard, it was expected that forms of unintentional racism reflecting microaggressions and those that justified past actions ought not to be associated with independent measures of benevolent racism, multiculturalism, and colour-blindness. Likewise, paternalism and the glorification of differences would not be associated with independent measures of microaggressions and modern prejudice.

Finally, *criterion validity* ('measuring the extent to which scores on the measure were correlated with other variables that one would expect them to be correlated with', Price et al., 2014, p. 91) was assessed by examining correlations between responses to the URS with other measures they ought to relate to. In particular, it was predicted that viewing forms of unintentional racism that were seemingly well-meaning (not racist), and did not pose obvious tangible threats (such as paternalism or glorified differences) as appropriate would be related to higher levels of collective guilt, and greater expectations

of group accountability for intergroup transgressions. Conversely, perceptions of microaggressions and justification of past actions as not racist and appropriate would be related to lower scores on collective guilt, and group accountability. In addition, all four types of unintentional racism would relate to the measure of White privilege in the same way. Specifically, viewing these four forms as racist and not appropriate would be associated with greater perceptions of White privilege.

## **Methods**

### **Measures**

Various measures to assess the validity of the URS were collected as part of the conduct of Studies 1 and 2. These measures were administered following the URS, and did not vary from the order presented below. Notably, specific scales measuring benevolent racism, microaggressions, collective guilt, old-fashioned prejudice, and modern prejudice, were adapted to specifically refer to Indigenous Peoples in Canada.

### ***Multiculturalism***

Participants responded to a five-item multiculturalism scale on 7-point rating scales ranging from 1 (disagree strongly) to 7 (agree strongly) (Morrison et al., 2010). Example items included ‘we must appreciate the unique characteristic of different racial and ethnic groups in order to have a cooperative society’, and ‘in order to live in a cooperative society, everyone must learn the unique histories and cultural experiences of different racial and ethnic groups’ (see appendix A5). Responses were averaged, such that higher scores reflected greater endorsement of multiculturalism (Cronbach’s  $\alpha = .61$ ). This measure was only assessed in Study 1.

### ***Colour-blindness***

A five-item colour-blindness scale using 7-point rating scales ranging from 1 (disagree strongly) to 7 (agree strongly) was used (Morrison et al., 2010). Example items included ‘we must stop obsessing so much about race and ethnicity in order to have a cooperative society’, and ‘learning about the similarities between racial and ethnic groups will help us develop a more harmonious society’ (see Appendix A5). Responses were averaged, such that higher scores reflected greater endorsement of colour-blindness (Cronbach’s  $\alpha = .78$ ).

### ***White privilege/Perception of Whiteness***

White privilege was assessed using the 25-item *Being White in America Scale (BWAS)* (Mo Bahk & Jandt, 2004) that participants rated using 7-point scales ranging from 1 (disagree strongly) to 7 (agree strongly). Example items included ‘White people have privilege in Canada’, and ‘White people are not much different than people of other racial groups in Canada’ (see Appendix A5). Responses were averaged, such that higher scores reflected greater endorsement of white privilege/perception of whiteness (Cronbach’s  $\alpha = .93$ ).

### ***Benevolent racism***

Eleven items that tapped into the benevolent sexism subscale of the *Ambivalent Sexism Inventory* by Glick and Fiske (1996) were adapted to assess paternalistic attitudes Indigenous Peoples. Participants rated each item on a Likert scale ranging from 1 (disagree strongly) to 7 (agree strongly), and responses were averaged, such that higher scores reflected greater endorsement of benevolent racism (Cronbach’s  $\alpha = .86$ ). Example items from this adapted version of the scale are ‘Indigenous Peoples should be

honoured for their wisdom and connection to the land’ and ‘Indigenous Peoples have a more refined sense of culture and spirituality’ (see Appendix A5).

### ***Microaggressions***

Participants responded to the 12 items from the *Racial and Ethnic Microaggressions Scale (REMS)* (Torres-Harding et al., 2012), on 7-point rating scales ranging from 1 (disagree strongly) to 7 (agree strongly). Example items included ‘when I encounter an Indigenous person, I am surprised that they have scholastic or professional success’ or ‘when I encounter an Indigenous person, I assume that the food they eat every day is associated with their race/culture’ (see Appendix A5). Responses were averaged, such that higher scores reflected greater endorsement of microaggressions (Cronbach’s  $\alpha = .84$ ).

### ***Group Accountability***

Participants responded to a five-item group accountability scale (Branscombe et al., 2004), on 7-point rating scales ranging from 1 (disagree strongly) to 7 (agree strongly). Example items included ‘if the Canadian government does something that harms members of a group, then all Canadians should feel guilty’ or ‘I can see holding all Canadians responsible for the harmful things their government has done’ (see Appendix A5). Responses were averaged, such that higher scores reflected greater endorsement of group accountability (Cronbach’s  $\alpha = .92$ ).

### ***Collective Guilt***

Participants responded to a five-item collective guilt scale (Wohl & Branscombe, 2005) on 7-point rating scales ranging from 1 (disagree strongly) to 7 (agree strongly). Example items included were ‘I feel regret for Canada’s harmful past actions toward the

Indigenous Peoples’ or ‘I feel guilty about the negative thing Canada did to the Indigenous Peoples’ (see Appendix A5). Responses were averaged, such that higher scores reflected greater endorsement of collective guilt (Cronbach’s  $\alpha = .90$ ). This measure was only assessed in Study 1.

### ***Old-fashioned prejudice***

Participants responded to the 11-item *Old-fashioned Prejudiced Attitudes toward Aboriginals Scale (O-PATAS)* (Morrison et al., 2014), on 7-point rating scales ranging from 1 (disagree strongly) to 7 (agree strongly). Example items included were ‘most Indigenous People cannot take care of their children’ or ‘poverty on reserves is a direct result of Indigenous People abusing drugs’ (see Appendix A5). Responses were averaged, such that higher scores reflected greater endorsement of old-fashioned racism (Cronbach’s  $\alpha = .91$ ). This measure was only assessed in Study 1.

### ***Modern prejudice***

Participants responded to the 14-item *Modern Prejudiced Attitudes toward Aboriginals Scale (O-PATAS)* (Morrison et al., 2014) on 7-point rating scales ranging from 1 (disagree strongly) to 7 (agree strongly). Example items were ‘Indigenous People should stop complaining about the way they are treated, and simply get on with their lives’ or ‘Canada needs to stop analyzing for events that happened to Indigenous People many years ago’ (see Appendix A5). Responses were averaged, such that higher scores reflected greater endorsement of modern racism (Cronbach’s  $\alpha = .90$ ).

## Results

### Inter-item Reliabilities

An examination of the inter-item reliabilities of the two subscale scores for each of the forms of unintentional racism was conducted. As seen in Table 18, the reliabilities were satisfactorily high (Cronbach's  $\alpha > .70$ ) for ratings of whether the actions depicted in the forms of unintentional racism were viewed as appropriate or racist. Thus, the reduced sets of scenarios and rating dimensions were reliable in that the items contributing to each index appeared to tap into a common construct, respectively.

**Table 18**

*Inter-item reliabilities (Cronbach's  $\alpha$ ) for Rating Dimensions of Appropriateness & Racist Intent for the Four Scenario Forms*

Form of Unintentional Racism	Dimensions			
	Appropriate		Racist	
	Study 1	Study 2	Study 1	Study 2
Microaggressions	.86	.82	.87	.88
Paternalism	.76	.72	.86	.75
Glorification of Differences	.77	.74	.82	.80
Justification	.82	.86	.85	.88

*Note.* In the form of unintentional racism labelled 'justification' the scenarios included in this cluster in Study 1 were 6, 8, and 17. All three scenarios carried over into Study 2, and two new scenarios (24 and 25) were additionally added.

### Validity

Assessment of each type of validity entailed the conduct of a series of bivariate correlations. Pearson correlation coefficients were examined both in terms of significance ( $\alpha = .05$ ) and magnitude. The guidelines for meaningful effect sizes vary within the field of psychology, but Hemphill (2003) proposed that correlations of .20 to .30 indicate moderate effect sizes. Given that the measure of unintentional racism is still in early development, it was decided for the purpose of this study to regard correlations that exceeded .22 (accounting for 5% shared variance) as meaningful.

### ***Construct Validity***

Pearson correlations were examined to evaluate the extent to which perceptions of the appropriateness and racist motives associated with the four forms of unintentional racism were related to one another. As seen in Table 19, ratings of the extent to which each form was viewed as appropriate were moderately positively correlated across all types of unintentional racism (5/6 intercorrelations), and as expected, these perceptions were all negatively related to whether the actions were perceived as racist. Likewise, the extent to which each form was seen as racist was mostly significantly positively correlated across all types of racism (4/6 intercorrelations). The correlations were all within the moderate range (.20 to .30), suggesting that they shared a common meaning, but were also distinct from one another. Any relations that were not significant occurred between the negative versus positive forms of unintentional racism, further confirming findings of the hierarchical cluster analyses. On the whole, the same pattern of relations was evident in both studies.

**Table 19***Pearson Zero-Order Correlations for Forms of Unintentional Racism and Perceptions of Appropriateness and Racist Intent*

	Appropriate				Racist			
	Microaggressions	Benevolence	Glorification	Justification	Microaggressions	Benevolence	Glorification	Justification
<b>Appropriate</b>								
Microaggressions	-	-.01	-.08	.64**	-.71**	.15*	.18*	-.48**
Benevolence	.18**	-	.26**	.39**	.11	-.57**	-.11	-.18*
Glorification	.10	.48**	-	.07	.10	-.08	-.60**	-.02
Justification	.65**	.40**	.27**	-	-.50**	-.15*	.01	-.74**
<b>Racist</b>								
Microaggressions	-.69**	-.12	-.01	-.54**	-	-.05	-.09	.65**
Benevolence	.14*	-.56**	-.27**	-.12	.10	-	.27**	.25**
Glorification	.02	-.28**	-.63**	-.13*	.10	.47**	-	.14
Justification	-.34**	-.24**	-.18**	-.70**	.57**	.30**	.23**	-

*Note.* Results for Study 1 are located below diagonal and results for Study 2 are above the diagonal. \*\*\*  $p < 0.001$ , \*\*  $p < 0.01$ , \*  $p < 0.05$

### *Assessment of Construct Validity with Other Indices of Racism*

**Convergent validity.** As expected, unintentional racism involving microaggressions was most strongly related to the measures of microaggressions and modern racism (Table 20). Specifically, a greater tendency to endorse racist attitudes on these measures was associated with a lower likelihood of viewing the scenarios depicting microaggressions as racist, and a higher likelihood of considering these behaviours to be appropriate.

Contrary to expectations, the ratings of appropriateness and racist content of the paternalistic form of unintentional racism were not significantly associated with the benevolent racism scale. The lack of significant or meaningful correlations suggests that this scenario form might not be capturing the construct as intended.

Perceptions of the appropriateness of the scenarios that glorified differences demonstrated strong correlations with the multiculturalism scale (only assessed in Study 1). However, criteria were not met to signify a strong correlation between this measure and perceptions of racist content in these scenarios (the correlation was significant, but not meaningful).

Interestingly, perceptions of scenarios involving behaviours that attempted to justify past actions were strongly correlated with microaggressions and modern prejudice.

**Discriminant Validity.** Unexpectedly, unintentional racism involving microaggressions was strongly positively correlated with the measure of old-fashioned prejudice, in that higher scores on this measure were associated with being more likely to view these behaviours as appropriate and less likely to perceive them as racist (see Table 20). Also, less anticipated was that a stronger endorsement of benevolent racism was

associated with a greater likelihood of viewing these behaviours as racist, whereas lower endorsement was associated with a decreased likelihood of viewing them as appropriate. That said, this form of validity was met to some extent, as these scenarios exhibited little to no associations with the indices of racism that included more positive features (i.e., multiculturalism or colour-blindness).

The paternalistic form of unintentional racism exhibited no relation to old-fashioned prejudice, nor were responses to these scenarios associated negative attitudes reflected in the measures of microaggressions and modern prejudice. Thus, these results supported predictions.

Likewise, when examining unintentional racism that glorified differences, discriminant validity was confirmed due to the lack of significant correlations old-fashioned prejudice, and with measures of microaggressions and modern prejudice.

Finally, for scenarios that depicted justification of past actions, results were somewhat supported. Responses to these scenarios were associated with old-fashioned prejudice, and while they were not related to endorsements of multiculturalism (positive actions), they were strongly positively correlated with both measures of benevolent racism and colour-blindness.

**Criterion Validity.** Hypotheses were supported when it came to unintentional racism involving microaggressions, as higher levels of collective guilt were associated with being more likely to perceive these scenarios as racist, and less appropriate (see Table 20). Nonetheless, results did not support predictions regarding perceptions of White privilege or group accountability, as these measures were not related to this form of racism.

Viewing paternalistic behaviours as appropriate was not related to measures of collective guilt, perceptions of White privilege, or group accountability. However, viewing these scenarios as racist was related to perceptions of White privilege (in Study 1; the correlation was significant, but not meaningful in Study 2) and group accountability.

Perceptions of the appropriateness and racist content of scenarios that glorified differences demonstrated no meaningful correlations with any of the criterion validity measures included in these studies.

Lastly, perceptions of scenarios involving behaviours that attempted to justify actions as appropriate were related to lower levels of guilt, but not related to group accountability or perception of White privilege. On the other hand, viewing these scenarios as racist was related to higher levels of collective guilt, as well as a greater perception of White privilege.

**Table 20**

*Pearson Correlations Between Ratings of Appropriateness & Racist Intent of the Forms of Unintentional Racism and other Validation Indices of Racism & Attitudes in Relation to Indigenous Peoples*

	Micro-aggressions		Modern Prejudice		Old-fashioned Prejudice		Benevolent Racism		Multi Culturalism		Colour Blindness		Collective Guilt		Group Account		Perception of Whiteness	
	Study 1	Study 2	Study 1	Study 2	Study 1	Study 2	Study 1	Study 2	Study 1	Study 2	Study 1	Study 2	Study 1	Study 2	Study 1	Study 2	Study 1	Study 2
<b>Appropriate</b>																		
Micro-aggressions	<b>.59**</b>	<b>.42**</b>	<b>.51**</b>	<b>.49**</b>	<b>.64**</b>	-	-.15*	<b>-.33**</b>	-.02	-	.10	-.02	<b>-.25**</b>	-	-.04	-.11	-.07	-.13
Paternalism	.11	-.08	.12	.04	.18**	-	-.01	.14	.16*	-	.11	.20**	-.01	-	-.07	-.02	-.02	.01
Glorification	.18**	.09	-.02	.00	.08	-	<b>.36**</b>	<b>.23**</b>	<b>.26**</b>	-	.11	.09	.18**	-	.07	.04	.02	.07
Justification	<b>.42**</b>	<b>.32**</b>	<b>.52**</b>	<b>.55**</b>	<b>.53**</b>	-	-.19**	<b>-.39**</b>	-.06	-	.16*	.11	<b>-.29**</b>	-	-.17*	-.18*	-.09	-.21**
<b>Racist</b>																		
Micro-aggressions	<b>-.53**</b>	<b>-.53**</b>	<b>-.54**</b>	<b>-.56**</b>	<b>-.54**</b>	-	<b>.24**</b>	<b>.29**</b>	.18**	-	-.13	-.04	<b>.37**</b>	-	.09	.13	.19**	.18*
Paternalism	.13	.07	-.09	-.03	.06	-	.03	.01	-.07	-	<b>-.28**</b>	-.16*	.08	-	.20**	<b>.25**</b>	<b>.26**</b>	.16*
Glorification	-.11	.06	-.09	.05	-.06	-	<b>-.22**</b>	-.17*	-.21**	-	-.20**	-.12	-.04	-	-.00	.06	.21**	.01
Justification	<b>-.29**</b>	<b>-.36**</b>	<b>-.45**</b>	<b>-.52**</b>	<b>-.33**</b>	-	.15*	<b>.34**</b>	.11	-	<b>-.23**</b>	<b>-.22**</b>	<b>.27**</b>	-	.19**	.21**	<b>.27**</b>	<b>.27**</b>

*Note:* Values are absent for Study 2 as these three measures were not included in the replication study in order to reduce the volume of questions participants had to complete. Values that are bolded meet the criteria of being above .22. \*\*\*  $p < 0.001$ , \*\*  $p < 0.01$ , \*  $p < 0.05$ .

## Chapter 5: General Discussion

Intentionality is one of the most immediate and inherent inferences made about social situations (Malle & Hollbrook, 2012). The intentionality of an action can impact our perceptions surrounding the decency of the behaviour, the harm done, as well as the level of accountability of the perpetrator (Armes & Fiske, 2013, 2014; Greene et al., 2009; Malle, 2004). Presently, existing measures of racism fail to address the complex distinctions of racism associated with intent. Current conceptualizations include attributes such as the appearance of being well-meaning (demonstrated in indices such as the ‘benevolent racism scale’ or ‘multiculturalism’), and also extend to competing components that occur in modern situations that create ambiguity around right or wrong. For instance, issues that become contentious because of a lack of understanding include the notion of moving forward and leaving the past behind, or offering help to the disadvantaged group without being paternalistic. However, existing measures of racism typically use a series of items that do not capture the nuances of social interactions that might contribute to such ambiguity. Thus, in the present study a novel approach to measuring unintentional racism was employed that was based on the use of scenarios, as perceptions of whether a given behaviour constitutes racism can vary across contexts, and individuals will often use situational knowledge surrounding particular circumstances to determine whether a behaviour is appropriate (Carter & Murphy, 2015; Essed, 1991; Inman & Baron, 1996; Ravindran, 2019).

Accordingly, our research was founded on the premise that racism is a complex phenomenon that can become ambiguous when considering not only the intentions of an action, but the context in which a behaviour occurs. The objective of this research was to develop a measure of racism, labelled the *Unintentional Racism Scale* (URS), to assess

seemingly unintentional and complex forms of racism against Indigenous Peoples in Canada. This scale offers a novel perspective on racism that would differentiate intent from harm, and would be sensitive to situational complexities and variations. To our knowledge, no such measure currently exists in the literature.

The present studies provide empirical support for the value of exploring racism from this new lens. Specifically, analyses revealed four distinguishable forms of unintentional racism (microaggressions, paternalism, glorified differences, and justification for past actions) that could be differentiated along two rating dimensions, including the perceived appropriateness of the behaviour (including whether participants could see themselves engaging in it), and the perceived level of racism depicted in a behaviour. Preliminary evidence in this early stage of development of the URS indicated it was a reliable and valid tool to assess the occurrence of unintentional racism. Psychometric assessments of inter-item reliability as well as construct validity indicated that items contributing to these four forms of unintentional racism were sound. In particular, these forms of racism shared common meaning across the two dimensions of appropriateness and perceived racist motives, while remaining distinct. These findings demonstrate the consistency of the four forms in tapping into the same underlying construct of racist intent, while contributing uniquely to the scale.

As hypothesized, the different forms of unintentional racism that emerged from the scale also showed convergent validity with previous established measures of microaggressions (Torres-Harding et al., 2012), modern prejudice (Morrison et al., 2014), and multiculturalism (Morrison et al., 2010). The exception to this was the form of unintentional racism reflecting paternalism, which was unexpectedly not significantly

correlated with the scale of 'benevolent racism'. In view of the fact that these scenarios were designed to tap into the same underlying construct, it may be that these scenarios need to be revised to better capture the characteristics of benevolent racism.

Alternatively, it might be that the scenarios that were developed to assess paternalistic attitudes toward Indigenous Peoples included behaviours that are not captured by the measure of benevolent racism, which was, in actuality, a modified version of the benevolent sexism scale (Glick & Fiske, 1996). Indeed, statements such as 'Indigenous Peoples have a more refined sense of culture and spirituality' that were included in the benevolent racism measure were more reminiscent of the form of unintentional racism entailing the glorification of differences (which it was most strongly related to), than the paternalistic behaviours included in the URS. Rather, behaviours included in the paternalistic form of unintentional racism reflected external interventions that were not Indigenous led (e.g., setting up a charity in relation to missing and murdered Indigenous women). In fact, in modern times, one would be hard-pressed to identify other groups that continue to be subjected to the same degree or form of paternalistic relationship Indigenous Peoples experience with Canada, not the least of which is the federal Indian Act that continues to determine their identity, rights and destinies. A better assessment of the criterion validity of this form of unintentional racism might be evidenced by the actions or support for policies that recognize Indigenous self-determination, than can be captured by any other specific measure of benevolent racism.

Contrary to hypotheses, discriminant validity was not supported for forms of unintentional racism such as microaggressions and scenarios that attempted to justify past actions in terms of their independence from old-fashioned prejudice, nor in the

expectation that perceptions of such diminishing behaviours would not be related to more 'positive' actions toward Indigenous Peoples (i.e., benevolent racism, multiculturalism, or colour-blindness). Other research has supported a distinction between the constructs of implicit microaggressions and old-fashioned prejudice (Morrison et al., 2014; Pettigrew & Meertens, 1995). On the surface, it might be concluded that the behaviours used to create these scenarios may have been too explicit in their reliance on negative stereotypes. However, in actuality, the high correlations suggest that someone who endorses old-fashioned racist views was more likely to indicate that they themselves would engage in the behaviours depicted, and were less likely to see these behaviours as racist. Conversely, those who were less explicitly racist were more sensitive to the potential harm that such behaviours might cause, relative to those with more positive connotations. This might be part and parcel of the construct of unintentional racism, as those who are not racist attempt to discern the appropriateness of their behaviours across situations.

We also provided evidence that the variation in viewing the four forms as racist versus appropriate may be linked to differing psychological processes. For example, although the data are correlational, it is possible that increased perceptions of White privilege, as well as a greater acknowledgement of collective guilt and accountability for past actions incurred against disadvantaged groups could partly explain an individual's likelihood of viewing especially those behaviours that attempt to dismiss or justify past actions, as racist. These findings are consistent with past research demonstrating that when an individual is more cognisant of their own White privilege, they were able to better discern how this privilege contributes to the oppression of the disadvantaged group

(Mallett et al., 2008; Radke et al., 2020; Swim & Miller, 1999). In a similar vein, feelings of collective guilt were found to be predictive of whether an individual engaged in negative attitudes towards disadvantaged groups, and behaviours of restitution (Branscombe et al., 2004; Barkan, 2000; Iyer et al., 2003; Pedersen et al., 2004). Thus, it is not surprising that in the present study, a greater understanding of the White privilege (along with guilt and perceiving Canadians as accountable for past actions) that occurs in Canada would also be related to the likelihood of viewing more nuanced forms of prejudice as racist. This said, the relationship between holding one's group accountable for past actions and perceptions of subtle racism has yet to be explored in past research, making this finding particularly compelling.

Once again, however, the pattern of findings between viewing paternalistic scenarios as either racist or appropriate and the measure of collective guilt was concerning. It had been expected that such paternalism may be linked to the 'white saviour' complex, that would have at its root feelings of collective guilt. Moreover, collective guilt has been associated with behaviours that involve symbolic amendments (e.g., monetary compensation or superficial apologies) and have little to do with support policy change or the long-term reduction of injustice (Iyer et al., 2004; Leach et al., 2006; Thomas et al., 2009). It might be thought that paternalistic actions reflect that lack of connection between superficial versus fundamental change. It is possible that the absence of significant correlations between this form of unintentional racism and collective guilt could be due to the actions in these scenarios reflecting behaviours meant to address current issues (e.g., mental health issues in communities) without an understanding of their connection to collective transgressions.

It is also plausible this discrepancy could be ascribed to participants' strength of social identity as Canadian. It has been argued that collective emotions are only experienced when belonging to the transgressor group is an important part of self-concept (Klein et al., 2011). Given that a variety of different cultures, ethnicities and races exist within Canada, individuals may identify more with aspects of their own ethnic heritage than with being Canadian (Gunn & Wilson, 2011; McGarty et al., 2005). For example, White Americans who identified less with their racial group were more likely to support affirmative action policies for Black Americans (Lowery et al., 2006). Similarly, Canadian participants might believe that Canada should be held responsible for its past transgressions and closing the gap in inequality with Indigenous Peoples, but not embrace a strong Canadian identity, diminishing feelings of collective guilt. Conversely, it is also possible that some individuals who greatly identify with being Canadian report lower collective guilt because the acknowledgement of past wrongdoings would be threatening to their social identity (Branscombe et al., 2002; Branscombe & Doosje, 2004; Doosje et al., 1998). Although it would be beneficial to evaluate the URS in relation to strength of social identification with the perpetrator group, the lack of significant correlations between well-meaning forms of unintentional racism and the measure collective guilt does not necessarily diminish the criterion validity of this measure. As a willingness to express collective guilt is relatively uncommon, this should not be regarded as a problem with the psychometric soundness of the URS (Iyer et al., 2004; Peetz et al., 2010; Wohl et al., 2006).

Notwithstanding the significance of certain outcome measures (such as collective guilt, perception of White privilege, and group accountability) being correlated with a

higher likelihood of viewing unintentional forms of racism as prejudiced or appropriate, it is worth noting that identifying these scenarios as racist may not be motivated by a concern for the outgroup, but rather, for the personal gain of an individual. Allies can have their own agenda that they wish to be met when working towards a goal for Indigenous Peoples (e.g., bolstering their reputation to others), which may detract from addressing the needs of Indigenous Peoples (Kluttz et al., 2020). In this regard, it should be considered that responses to the URS may be influenced by a participants' impression management needs and wanting to convey a socially desirable self-image, or even a narcissistic attempt to be in solidarity with Indigenous Peoples as a means to appear altruistic (Carpenter, 2012; Kluttz et al., 2020; Radke et al., 2020). Adopting the 'ally identity' that is motivated by a preoccupation with the innate need to be 'good' can lead to the misconception that one has officially been granted the status of 'not racist', and one is no longer required to unpack preconceived understandings of society (Kluttz et al., 2020).

Being identified as racist in the social and political climate of today's society can have serious implications, and the anxiety about being called a racist may result in individuals erring on the side of caution (one might say political correctness), or to avoid discussions of race altogether (Apfelbaum et al., 2008; Richeson, & Shelton, 2007; Vorauer et al., 2000). In order to avoid such accusations, individuals may merely label more subtle behaviours as racist, without truly believing them to be (Goff et al., 2013; Sue, 2013). This anxiety could be further exacerbated if an individual is already experiencing collective threat associated with group accountability or the implications of White privilege.

All this said, more research is needed to better understand the potential underlying motivations and various characteristics that may be fostering an individuals' perceptions of situations as racist or appropriate (Kluttzz et al., 2020). In truth, a predilection towards achieving positive moral standing, or a concern with being labelled as racist for failing to recognize injustice, could be playing a role in the responses to these more nuanced forms of racism.

### **Limitations and Future Directions**

Limitations of the research include the fact that the studies were conducted entirely online. Individuals' reactions to conflict and scenarios of prejudice could possibly be altered when they are not physically placed in the moment of conflict. The use of scenarios was intended to create a greater sense of 'presence' within a given context or interaction. But the social distance associated with the online forum might have diminished the effectiveness of this strategy such that participants responded more superficially.

Participants for Study 1 were recruited using the online forum MTurk, which presents several possible concerns. Firstly, there is the potential that the data received from MTurk are low-quality, leading to inaccurate results or jeopardizing the replicability of the findings (Chmielewski & Kucker, 2020). Secondly, there is no guarantee that participants were residents of Canada (much less Canadian citizens). In fact, beginning in the summer of 2018, discussions began occurring regarding 'farmers' (defined as 'individuals using server farms to bypass MTurk location restrictions', Chmielewski & Kucker, 2020, p. 464). To combat these concerns, we implemented a 95% HIT criterion requirement (i.e., the proportion of tasks that were successfully completed by participants

on MTurk in past). Setting the approval rate to greater than 95% automatically administered the project to participants who have a record of producing high quality results. IP addresses were also used to determine whether the individual completing the survey was residing from a location in Canada. Any individual who had a location that was shown to be outside of Canada was rejected, and their data was not included in the analyses.

Additionally, participants for Study 2 were recruited using students from Carleton University in order to assess whether the results would replicate across these two samples. That said, using students as a sample comes with its own limitations for behavioural research. For instance, university students typically exhibit more advanced cognitive skills, have more malleable attitudes, and may engage in more seemingly compliant behaviour (Sears, 1986).

Furthermore, given that Canada is a country inclusive of a myriad of cultures, ethnicities and races, including a more diverse sample might enrich this particular line of inquiry on what constitutes racism within the Canadian context. Across our two studies, the majority of participants were Caucasian, and having a sample more representative of the country as a whole would provide insights into how unintentional racism is differentially expressed or identified across different ethnoracial groups. Research has shown that belonging to a stigmatized groups can lead to higher awareness for biases (Murphy et al., 2007). In particular, the theory of *everyday racism* proposed by Essed (1991), explores the notion that the observations of those who are subjected to consistent racism may be helpful in recognizing more subtle racism. Hence, it would be useful to explore how members of other racial minority groups react to certain forms of

unintentional racism, and whether they are more or less likely to view these behaviours as racist.

Finally, as the URS is further developed, greater consideration needs to be given to the factors that might indicate its criterion validity. Some of these might include other self-report behaviours that might influence responses. For example, social desirability need might have contributed to response patterns. That said, studies have indicated that social desirability in response to questions surrounding racial attitudes may be diminished through self-administered questionnaires (Krumpal, 2013; Krysan, 1998). The capacity of the URS to predict behavioural responses would also be useful. For instance, Integrated Threat Theory proposes that negative attitudes toward an outgroup are more likely to be elicited when the ingroup perceives a threat to their identity (Aberson 2015; Riek et al., 2006; Stephan & Stephan, 2000; Stephan et al., 2009). In a similar vein, Realistic Conflict Theory (Brief et al., 2005; Levine & Campbell, 1972) outlines the effect that competition over tangible resources has on intergroup attitudes. If racism is affected by intergroup threat, then it is probable that there will be a different response to forms of unintended racism as a function of whether the context is one that does or does not represent a threat.

## **Conclusion**

Despite its limitations, the present study suggests that the *Unintentional Racism Scale* shows good early indications of validity and reliability. Furthermore, findings support the unique contribution of this measure to the literature by highlighting four types of racism that tap into the underlying construct of racist intent and its complexity across contexts.

Although the current Canadian social climate is shifting, especially surrounding awareness of systemic racism, many individuals continue to believe Canada to be a country that is diverse and accepting of various cultures (Dunn & Nelson, 2011). In reality, unfavourable attitudes still exist regarding social equality, and racism continues to be perpetuated through ‘us’ versus ‘them’ views. For instance, not all Canadians embrace ethnic differences, with some insisting Indigenous Peoples should assimilate (Doiron, 2018). Likewise, even individuals who believe change should occur may not know how to best combat race-based privilege, and instead, engage in ambivalence in order to eschew responsibility for the oppression of others (Díaz-Rico, 1998; Kendall, 2006; Rains, 1998; Titone, 1998).

In 1990, Howitt and Owusu-Bempah posed the question of how racism can be perpetuated in a society that consistently asserts a lack of prejudice. In the present research, we suggest that it may not necessarily be a denial of racism in Canada (though this does exist), but rather, a lack of understanding about the inherent complexities of behaviour and context that underpin racism in modern society. As racism exists in many layers, this can make finding the balance to foster reconciliation difficult. That said, even in its early development, the URS can provide insights into the multiple forms of unintentional racism that are perceived as appropriate or racist, and can be used in efforts to pursue an understanding of the psychological processes that contribute to such actions. Hopefully, this new scale will promote a rethinking of what constitutes racism, and enable a more relevant assessment of racism and its implications for efforts to achieve social justice and equity.

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## Appendices for Study 1 Materials

### Appendix A1

#### Informed Consent

**Title:** Perceptions of Indigenous peoples in Canada

**Date of ethics clearance:** To be determined by the REB (as indicated on the clearance form)

**Ethics Clearance for the Collection of Data Expires:** To be determined by the REB (as indicated on the clearance form)

**Purpose.** By clicking the Qualtrics link, you are choosing to participate in a study on perceptions of scenarios describing experiences and situations that might be encountered between Indigenous and non-Indigenous people. Of particular interest in the survey you'll be completing are attitudes and beliefs toward Indigenous peoples in Canada.

This study involves completion of a 40-minute questionnaire. This questionnaire asks you about your demographic background, along with your views regarding various experiences and situations involving Indigenous peoples in Canada.

**Research Personnel.** The researcher running this study is **Olivia Richards in the Department of Psychology at Carleton University**. She is working under the supervision of Dr. Kim Matheson in the Department of Neuroscience.

**Right to withdraw.** You have the right to end your participation during the study at any time. You can choose not to answer particular questions. If you withdraw from the study, all information you have provided will be immediately destroyed. You can **only withdraw during the study** as all submitted data will not contain identifiers.

**Compensation.** As a token of appreciation, you will receive a \$5.00 CAD payment for your participation. You will still receive this payment even if you choose to withdraw from the study.

**Anonymity/confidentiality.** All responses are anonymous. You should not put any identifying information on the survey.

All research data will be stored on the Qualtrics server. Research data will only be accessible by the researchers involved in the project and the research supervisor.

Once the project is completed, all research data will be kept for 10 years and potentially used for other research projects on the same topic. At the end of 10 years, all research data will be securely destroyed. (Electronic data will be erased).

These data may be used for teaching and research publications, presentations, and theses.

The ethics protocol for this project was reviewed by the Carleton University Research Ethics Board-B (CUREB-B Clearance #110814), which provided clearance to carry out the research. Should you have questions or concerns related to your involvement in this research, please contact:

**REB contact information:**

Dr. Bernadette Campbell,  
Chair, Carleton University Research Ethics Board-B  
Research Compliance Office  
Phone: 613-520-2600 ext. 4085  
Email: [ethics@carleton.ca](mailto:ethics@carleton.ca)

**Researcher contact information:**

Name: Olivia Richards  
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Name: Kim Matheson  
Department: Neuroscience  
Carleton University  
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## Appendix A2

### Debriefing

#### **What are we trying to learn in this research?**

The purpose of this research is to examine various points of view regarding the possible factors that may influence non-Indigenous Canadians reactions to ambiguous interactions with Indigenous peoples. Taking these perceptions into account can help us determine how various aspects of a situation may influence the way Canadians perceive various actions and statements towards Indigenous peoples. For example, do reactions depend on whether the interaction was perceived to be relatively harmless, and even intended as positive? Does it depend on the intent of the actor? These factors likely influence our interactions with people from various cultural groups, but we were especially interested in the role they play in people's views of Indigenous peoples in Canada. To assess this, we asked you to respond to a series of scenarios describing various attitudes and beliefs you might hold.

Please know that although many of the questions and statements for the study represent purposefully negative stereotypes, these questions and statements are meant to be used to study discrimination. By including measures such as these in this study, we are not endorsing or promoting such views.

#### **Why is this important to scientists or the general public?**

This research is important given current efforts to establish social justice and equity in relation to Indigenous peoples in Canada. The context in which a situation is presented can often influence an individual's reactions and interpretations of an event. If people interpret the context of a given situation in very different ways, it will be hard to find common ground. By understanding different perspectives on situations this can help us to find ways of communicating about various experiences and efforts to bring about change in a manner that is mutually respectful and constructive. Ideally, this work can be put towards achieving greater social equality.

#### **Where can I learn more?**

If you are interested in learning more about Indigenous peoples in Canada, you can access the Truth and Reconciliation Commission report by visiting the website for the Truth and Reconciliation Commission of Canada through the following link: <http://www.trc.ca/about-us/trc-findings.html>. Additionally, you can view the article "The ongoing impact of the Indian Act on Indigenous Peoples health" which points out the problems of the Indian Act by clicking on the following link: <https://www.ictinc.ca/blog/ongoing-impact-of-the-indian-act-on-indigenous-peoples-health>.

The risk of psychological harm given that you have participated in this study is quite low. That said, some individuals may have felt uncomfortable reading racist scenarios, particularly if the participant is from the group being discriminated against in the scenario. Is there anything I can do if I found this experiment to be emotionally upsetting? Yes. If you feel any distress or anxiety after participating in this study, please feel free to contact Crisis Services Canada (1-833-456-4566 or text 45645).

**What if I have questions later?**

If you have any remaining concerns, questions, or comments about the experiment, please feel free to contact Olivia Richards at: [oliviariichards@email.carleton.ca](mailto:oliviariichards@email.carleton.ca); or Dr. Kim Matheson (Faculty Sponsor) at: [kim.matheson@carleton.ca](mailto:kim.matheson@carleton.ca) (613-520-2600, ext. 2652).

This research has been cleared by Carleton University Research Ethics Board-B (CUREB-B Clearance #110814). Should you have any ethical concerns about this research, please contact: Dr. Bernadette Campbell, Chair CUREB-B, Research Compliance Office, 511 Tory, Carleton University, 613-520-2600 ext. 4085, [ethics@carleton.ca](mailto:ethics@carleton.ca)

Thank you for participating in this research!

### Appendix A3

#### **MTurk Recruitment Notice**

Title: “Perceptions of Indigenous peoples in Canada”

Description: This study involves a survey that asks you about your demographic background, along with your views regarding various experiences and situations involving Indigenous peoples in Canada.

Eligibility Requirements: Must be a resident of Canada.

Risks: There are no mental or physical risks. The risks are the same as being exposed to similar scenarios you may witness in everyday life.

Duration and Locale: 40 minutes in a setting where you have access to a computer.

Compensation: You will receive a \$5.00 CAD payment for your participation in the study.

Researchers: Olivia Richards, researcher, ([oliviariichards@cmail.carleton.ca](mailto:oliviariichards@cmail.carleton.ca)); Kim Matheson, supervisor, ([kim.matheson@carleton.ca](mailto:kim.matheson@carleton.ca))

This study has received clearance by the Carleton University Research Ethics Board B (CUREB-B Clearance #110814).

If you have any ethical concerns with the study, please contact Dr. Bernadette Campbell, Chair, Carleton University Research Ethics Board-B (by phone at 613-520-2600 ext. 4085 or via email at [ethics@carleton.ca](mailto:ethics@carleton.ca)).

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## Appendix A4

### Unintentional Racism Scale

**Instructions:** For the following questionnaire you will be reading a variety of scenarios. Please rate the series of questions given using the scale from 1 to 7 as shown with each scenario. Please respond as you really feel, rather than how you think “most people” feel.

#### Scenario 1:

On a sunny warm day, you are sitting on the bus across from a First Nations man wearing moccasins. You watch as a new bus rider gets on and sits beside the man. The bus rider sees the man’s moccasins, and asks him, “don’t you have any real shoes you can wear in public?”

**Please rate the following statements using the scale below.**

Not at all  
Very

Somewhat

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1	2	3	4	5	6
	7				

- a. How likely is it that you would have been thinking the same thing, or something similar?
- b. Do you think the bus rider’s question was appropriate?
- c. Do you think the bus rider’s question was intended to be harmless?
- d. Do you think the bus rider’s question reflects an attitude that is common to people who are not First Nations?
- e. Do you think the bus rider’s question was racist?
- f. Do you think the bus rider’s question reflects a belief that First Nations people and culture are inferior?
- g. Do you think the First Nations man would think the rider’s question was racist?
- h. Do you think the question would be okay if another First Nations person said it?
- i. Do you think the bus rider’s statement was intended to be helpful?

#### Scenario 2:

You are on an elevator with another person. You both see a First Nations woman running to get it, and the person reaches over and quickly presses the button to close the doors. When the door closes she says, “I’ve heard some pretty bad stories about those people and do not want to be stuck in an elevator with one of them.”

**Please rate the following statements using the scale below.**

Not at all  
Very

Somewhat

---

1	2	3	4	5	6
	7				

- a. How likely is it that you would have been thinking the same thing, or something similar?
- b. Do you think the elevator rider's statement was appropriate?
- c. Do you think the elevator rider's statement was intended to be harmless?
- d. Do you think that the elevator rider's statement reflects a thought that would be common to almost anyone who wasn't First Nations?
- e. Do you think this elevator rider's statement was racist?
- f. Do you the elevator rider's statement reflects a belief that First Nations people and culture are inferior?
- g. Do you think the First Nations woman would think the statement was racist?
- h. Do you think the statement would be okay if another First Nations person said it?
- i. Do you think that the behaviour of the elevator rider was intended to be helpful?

**Scenario 3:**

A group of your friends are talking over lunch about their dream spouses. One of them says that "if I ever had a relationship with a First Nations person he'd first have to learn to look me in the eye."

**Please rate the following statements using the scale below.**

Not at all  
Very

Somewhat

---

1	2	3	4	5	6
	7				

- a. How likely is it that you would have been thinking the same thing, or something similar?
- b. Do you think the friend's statement about First Nations people was appropriate?
- c. Do you think the friend's statement about First Nations people was intended to be harmless?
- d. Do you think that the friend's statement reflects a thought that would be common to almost anyone who wasn't First Nations?
- e. Do you think the friend's statement was racist?
- f. Do you the friend's statement reflects a belief that First Nations people and culture are inferior?
- g. Do you think the First Nations people would think the question was racist?
- h. Do you think the statement would be okay if another First Nations person said it?
- i. Do you think the friend's statement was intended to be helpful?

**Scenarios 4:**

You are sitting together with a group of co-workers talking about going out for Halloween when you were kids. One of your colleagues shares her experiences of when she was growing up on a First Nations reserve. The person beside you exclaims "I'm so surprised – you don't look at all like a Native. You're not dark-skinned enough."

**Please rate the following statements using the scale below.**

Not at all  
Very

Somewhat

---

1	2	3	4	5	6
	7				

- a. How likely is it that you would have been thinking the same thing, or something similar?
- b. Do you think the co-worker's statement to the individual was appropriate?
- c. Do you think the co-worker's statement to the individual was intended to be harmless?
- d. Do you think that the co-worker's statement reflects a thought that would be common to almost anyone who wasn't First Nations?
- e. Do you think co-worker's statement was racist?
- f. Do you co-worker's statement reflects a belief that First Nations people and culture are inferior?
- g. Do you think the First Nations individual would think the statement was racist?
- h. Do you think the statement would be okay if another First Nations person said it?
- i. Do you think the co-worker's statement was intended to be helpful?

**Scenario 5:**

You are standing in line at the grocery store and overhear a couple in front of you discussing how few First Nations individuals attend university. You hear the woman state that "if they worked harder in high school then maybe they would be able to go."

**Please rate the following statements using the scale below.**

Not at all  
Very

Somewhat

---

1	2	3	4	5	6
	7				

- a. How likely is it that you would have been thinking the same thing, or something similar?
- b. Do you think the girlfriend's comment was appropriate?
- c. Do you think the girlfriend's comment was intended to be harmless?
- d. Do you think that the girlfriend's comment reflects a thought that would be common to almost anyone who wasn't First Nations?
- e. Do you think this girlfriend's comment was racist?
- f. Do you the girlfriend's comment reflects a belief that First Nations people and culture are inferior?
- g. Do you think the First Nations people would think the comment was racist?
- h. Do you think the comment would be okay if another First Nations person said it?

- i. Do you think the girlfriend's comment was intended to be helpful?

**Scenario 6:**

You are attending a party a friend is hosting. A group gets in a heated discussion about the residential schools. One of your friends makes a comment saying, "true the residential schools had issues but at least those first nations children got an education, and education is good for your well-being."

**Please rate the following statements using the scale below.**

Not at all  
Very

Somewhat

---

1	2	3	4	5	6
	7				

- a. How likely is it that you would have been thinking the same thing, or something similar?
- b. Do you think your friend's statement was appropriate?
- c. Do you think your friend's statement was intended to be harmless?
- d. Do you think that your friend's statement reflects a thought that would be common to almost anyone who wasn't First Nations?
- e. Do you think your friend's statement was racist?
- f. Do you your friend's statement reflects a belief that First Nations people and culture are inferior?
- g. Do you think the First Nations people would think the question was racist?
- h. Do you think your friend's statement would be okay if another First Nations person asked it?
- i. Do you think that your friend's statement was intended to be helpful?

**Scenario 7:**

You are going to a consulting firm that gives career advice. You arrive early and the career counsellor you are waiting to talk to is finishing a meeting with someone who is First Nations. You can hear the counsellor say that "you should choose another career that is not so competitive. If you don't you'll probably fail because too many people won't have faith in a doctor who is First Nations."

**Please rate the following statements using the scale below.**

Not at all  
Very

Somewhat

---

1	2	3	4	5	6
	7				

- a. How likely is it that you would have been thinking the same thing, or something similar?
- b. Do you think the counsellor's statement to the man was appropriate?

- c. Do you think the counsellor's statement to the man was intended to be harmless?
- d. Do you think that the counsellor's statement reflects a thought that would be common to almost anyone who wasn't First Nations?
- e. Do you think the counsellor's statement was racist?
- f. Do you the counsellor's statement reflects a belief that First Nations people and culture are inferior?
- g. Do you think the First Nations individual would think the statement was racist?
- h. Do you think the statement would be okay if another First Nations person said it?
- i. Do you think that the counsellor's statement was intended to be helpful?

**Scenario 8:**

You and a friend are looking at wildlife pictures and one comes up of bears at a garbage dump. The picture shows a sign indicating the dump is beside the Fort George First Nations reserve. Your friend says "Those people should know better. Why aren't they taking better care of the wildlife, and reducing waste by recycling?"

**Please rate the following statements using the scale below.**

Not at all  
Very

Somewhat

---

1	2	3	4	5	6
	7				

- a. How likely is it that you would have been thinking the same thing, or something similar?
- b. Do you think your friend's comment was appropriate?
- c. Do you think your friend's comment was intended to be harmless?
- d. Do you think that your friend's comment reflects a thought that would be common to almost anyone who wasn't First Nations?
- e. Do you think this friend's comment was racist?
- f. Do you your friend's comment reflects a belief that First Nations people and culture are inferior?
- g. Do you think the First Nations people would think the comment was racist?
- h. Do you think the comment would be okay if another First Nations person said it?
- i. Do you think that the friend's comment was intended to be helpful?

**Scenario 9:**

You are participating in a workshop about the severe addiction issues faced by First Nations peoples living in remote reserves. The speaker is talking about the challenges faced by many of the young people, when one of the other workshop participants speaks out "surely if they survived the residential schools, they can handle problems that are just part of life!"

**Please rate the following statements using the scale below.**

Not at all  
Very

Somewhat

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1	2	3	4	5	6
	7				

- a. How likely is it that you would have been thinking the same thing, or something similar?
- b. Do you think the individual's statement was appropriate?
- c. Do you think the individual's statement was intended to be harmless?
- d. Do you think that the individual's statement reflects a thought that would be common to almost anyone who wasn't First Nations?
- e. Do you think the individual's statement was racist?
- f. Do you the individual's statement reflects a belief that First Nations people and culture are inferior?
- g. Do you think the First Nations people would think the statement was racist?
- h. Do you think the statement would be okay if another First Nations person said it?
- i. Do you think that the individual's statement was intended to be helpful?

**Scenario 10:**

You are watching a news documentary on television about reconciliation with First Nations peoples in Canada. One of the White panelists complains that "every country has parts of its history that are dark... what is important now is that we all choose to move forward together and forgive the past."

**Please rate the following statements using the scale below.**

Not at all	Somewhat
Very	

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1	2	3	4	5	6
	7				

- a. How likely is it that you would have been thinking the same thing, or something similar?
- b. Do you think the panelist's statement was appropriate?
- c. Do you think the panelist's statement was intended to be harmless?
- d. Do you think that the panelist's statement reflects a thought that would be common to almost anyone who wasn't First Nations?
- e. Do you think the panelist's statement was racist?
- f. Do you the panelist's statement reflect a belief that First Nations people and culture are inferior?
- g. Do you think the First Nations people would think the statement was racist?
- h. Do you think the statement would be okay if another First Nations person said it?
- i. Do you think that the panelist's comment was intended to be helpful?

**Scenario 11:**

You are walking in a downtown park one day when you see a First Nations woman sleeping on a bench with a small child leaning against her. Another pedestrian shakes his

head and walking past you says, “No wonder their children get taken away to foster care!”

**Please rate the following statements using the scale below.**

Not at all  
Very

Somewhat

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1	2	3	4	5	6
	7				

- a. How likely is it that you would have been thinking the same thing, or something similar?
- b. Do you think the pedestrian’s comment was appropriate?
- c. Do you think the pedestrian’s comment was intended to be harmless?
- d. Do you think that the pedestrian’s comment reflects a thought that would be common to almost anyone who wasn’t First Nations?
- e. Do you think the pedestrian’s comment was racist?
- f. Do you the pedestrian’s comment reflects a belief that First Nations people and culture are inferior?
- g. Do you think the First Nations people would think the comment was racist?
- h. Do you think the comment would be okay if another First Nations person asked it?
- i. Do you think the pedestrian’s comment was intended to be helpful?

**Scenario 12:**

Driving to work one morning you are listening to CBC news on the radio. The radio host is talking about the need to send more social workers into reserves as the solution to the mental health challenges faced by youth. The suggestion is that if only the youth received counseling, they could succeed in life.

**Please rate the following statements using the scale below.**

Not at all  
Very

Somewhat

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1	2	3	4	5	6
	7				

- a. How likely is it that you would have been thinking the same thing, or something similar as a solution?
- b. Do you think the policy solution was appropriate?
- c. Do you think the policy solution was intended to be harmless?
- d. Do you think that the policy solution reflects a thought that would be common to almost anyone who wasn’t First Nations?
- e. Do you think this policy solution was racist?
- f. Do you the policy solution reflects a belief that First Nations people and culture are inferior?
- g. Do you think the First Nations people would think the policy solution was racist?

- h. Do you think the policy solution would be okay if another First Nations person suggested it?
- i. Do you think the policy solution was intended to be helpful?

**Scenario 13:**

Your friend's spouse is starting up a charity. The goal is to provide support and funding to help First Nations peoples with the Missing and Murdered Indigenous women crisis. Your friend's spouse took the time to talk to First Nation women about this issue and what could be done to help. After their input was given your friend's spouse proceeded to create the charity on her own.

**Please rate the following statements using the scale below.**

Not at all  
Very

Somewhat

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1	2	3	4	5	6
	7				

- a. How likely is it that you would have gone about opening a charity the same way or in a similar way?
- b. Do you think the friend's spouse's approach to creating the charity was appropriate?
- c. Do you think the friend's spouse opened the charity in a way that was intended to be harmless?
- d. Do you think that the way the friend's spouse opened the charity reflects a thought that would be common to almost anyone who wasn't First Nations?
- e. Do you think the way the friend's spouse opened the charity was racist?
- f. Do you think the way the friend's spouse opened the charity reflects a belief that First Nations people and culture are inferior?
- g. Do you think the First Nations people would think the way the friend's spouse opened the charity was racist?
- h. Do you think the way the friend's spouse opened the charity would be okay if another First Nations person did it?
- i. Do you think the way the friend's spouse opened the charity was intended to be helpful?

**Scenario 14:**

You are at a family dinner and are discussing the problems that First Nation peoples have and how it is difficult to figure out where to start to help them. One family member asserts that "the government needs to come up with a solution and just act on it."

**Please rate the following statements using the scale below.**

Not at all  
Very

Somewhat

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1            2            3            4            5            6  
               7

- a. How likely is it that you would have been thinking the same thing, or something similar?
- b. Do you think the family member's comment was appropriate?
- c. Do you think the family member's comment was intended to be harmless?
- d. Do you think that the family member's comment reflects a thought that would be common to almost anyone who wasn't First Nations?
- e. Do you think the family member's comment was racist?
- f. Do you the family member's comment reflects a belief that First Nations people and culture are inferior?
- g. Do you think the First Nations people would think the comment was racist?
- h. Do you think the comment would be okay if another First Nations person said it?
- i. Do you think the comment was intended to be helpful?

**Scenario 15:**

At work one day your colleagues are talking about a First Nations person in another department who sent a complaint to the head office that people were being racist towards them. Your co-worker shakes their head saying "I don't even see colour. Everybody is the same and equal, and skin colour does not matter."

**Please rate the following statements using the scale below.**

Not at all  
Very

Somewhat

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1            2            3            4            5            6  
               7

- a. How likely is it that you would have been thinking the same thing, or something similar?
- b. Do you think the colleague's statement was appropriate?
- c. Do you think the colleague's statement was intended to be harmless?
- d. Do you think that the colleague's statement reflects a thought that would be common to almost anyone who wasn't First Nations?
- e. Do you think the colleague's statement was racist?
- f. Do you the colleague's statement reflects a belief that First Nations people and culture are inferior?
- g. Do you think the First Nations people would think the statement was racist?
- h. Do you think the colleague's statement would be okay if another First Nations person said it?
- i. Do you think the statement was intended to be helpful?

**Scenario 16:**

You are attending a free lecture that is being put on for the public about mending and creating trust with First Nations peoples. The presenter is discussing what the

government is trying to do to facilitate better relationships with First Nation peoples. A member of the audience asks whether the presenter thinks that the government should invest more money into problems First Nation peoples face. The presenter laughs and says, “a lot of money has already been invested, and it’s clearly done no good!”

**Please rate the following statements using the scale below.**

Not at all  
Very

Somewhat

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1	2	3	4	5	6
	7				

- a. How likely is it that you would have been thinking the same thing, or something similar?
- b. Do you think the presenter’s statement was appropriate?
- c. Do you think the presenter’s statement was intended to be harmless?
- d. Do you think that the presenter’s statement reflects a thought that would be common to almost anyone who wasn’t First Nations?
- e. Do you think the presenter’s statement was racist?
- f. Do you the presenter’s statement reflects a belief that First Nations people and culture are inferior?
- g. Do you think the First Nations people would think the statement was racist?
- h. Do you think the statement would be okay if another First Nations person said it?
- i. Do you think the statement was intended to be helpful?

**Scenario 17:**

On the news there is a debate going on about the increased number of First Nations women and girls who are being murdered or who have gone missing. One of the reporters shakes his head and says “although racism does exist and may be the cause of this problem, First Nations peoples can be abusive and violent to one another. They could also be contributing to this issue.”

**Please rate the following statements using the scale below.**

Not at all  
Very

Somewhat

---

1	2	3	4	5	6
	7				

- a. How likely is it that you would have been thinking the same thing, or something similar?
- b. Do you think the reporter’s comment was appropriate?
- c. Do you think the reporter’s comment was intended to be harmless?
- d. Do you think that the reporter’s comment reflects a thought that would be common to almost anyone who wasn’t First Nations?
- e. Do you think the reporter’s comment was racist?

- f. Do you the reporter's comment reflects a belief that First Nations people and culture are inferior?
- g. Do you think the First Nations people would think the comment was racist?
- h. Do you think the comment would be okay if another First Nations person said it?
- i. Do you think the comment was intended to be helpful?

**Scenario 18:**

You are sitting in the doctors waiting room, and overhear a couple talking about the poverty experienced by First Nations people. You hear one of them say "the government should set up a system where non-Indigenous families take in and essentially adopt Indigenous families, you know, like they do with refugee families."

**Please rate the following statements using the scale below.**

Not at all  
Very

Somewhat

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1	2	3	4	5	6
	7				

- a. How likely is it that you would have been thinking the same thing, or something similar?
- b. Do you think the individual's comment was appropriate?
- c. Do you think the individual's comment was intended to be harmless?
- d. Do you think that the individual's comment reflects a thought that would be common to almost anyone who wasn't First Nations?
- e. Do you think the individual's comment was racist?
- f. Do you the individual's comment reflects a belief that First Nations people and culture are inferior?
- g. Do you think the First Nations people would think the comment was racist?
- h. Do you think the comment would be okay if another First Nations person said it?
- i. Do you think the comment was intended to be helpful?

**Scenario 19:**

You and a friend decide to go to a powwow. As you're watching the opening ceremony, your friend says "First Nations people are the most amazing drummers. This is what makes their culture and people special. In fact, they are better at drumming than any other race."

**Please rate the following statements using the scale below.**

Not at all  
Very

Somewhat

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1	2	3	4	5	6
	7				

- a. How likely is it that you would have been thinking the same thing, or something similar?
- b. Do you think your friend's comment was appropriate?
- c. Do you think your friend's comment was intended to be harmless?
- d. Do you think that your friend's comment reflects a thought that would be common to almost anyone who wasn't First Nations?
- e. Do you think your friend's comment was racist?
- f. Do you your friend's comment reflects a belief that First Nations people and culture are inferior?
- g. Do you think the First Nations people would think the comment was racist?
- h. Do you think the comment would be okay if another First Nations person said it?
- i. Do you think the comment was intended to be helpful?

**Scenario 20:**

You are attending a lecture on environmental issues. The speaker is an Elder from a First Nations community on the BC coast. The man beside you says excitedly, "I just had to get here early so I could get to meet the speaker. I'm so honoured to meet someone who is in touch with mother earth and old traditions. I told the Elder I would love to learn medicine tricks, and that she must be so proud of her heritage."

**Please rate the following statements using the scale below.**

Not at all  
Very

Somewhat

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1	2	3	4	5	6
	7				

- a. How likely is it that you would have been thinking the same thing, or something similar?
- b. Do you think the man's comment to the Elder was appropriate?
- c. Do you think the man's comment to the Elder was intended to be harmless?
- d. Do you think that the man's comment to the Elder reflects a thought that would be common to almost anyone who wasn't First Nations?
- e. Do you think the man's comment to the Elder was racist?
- f. Do you the man's comment to the Elder reflects a belief that First Nations people and culture are inferior?
- g. Do you think the First Nations Elder would think the comment was racist?
- h. Do you think the comment would be okay if another First Nations person said it?
- i. Do you think the comment was intended to be helpful?

**Scenario 21:**

A director at a government agency in Ottawa is hiring and has short-listed two qualified applicants both of whom are Indigenous. The director decides that he would prefer to have the applicant who looked and acted more in the manner that he would expect from someone who was Indigenous, than the one who didn't even really look Indigenous.

**Please rate the following statements using the scale below.**

Not at all  
Very

Somewhat

---

1	2	3	4	5	6
	7				

- a. How likely is it that you would have been thinking the same thing, or something similar?
- b. Do you think director's choice was appropriate?
- c. Do you think the director's choice was intended to be harmless?
- d. Do you think that the director's choice reflects a thought that would be common to almost anyone who wasn't First Nations?
- e. Do you think director's choice was racist?
- f. Do you the director's choice reflects a belief that First Nations people and culture are inferior?
- g. Do you think the First Nations people would think the choice was racist?
- h. Do you think the choice would be okay if another First Nations person made it?
- i. Do you think the choice was intended to be helpful?

**Scenario 22:**

You have a new neighbour that has just moved to Winnipeg. He drops by to ask you if you know any First Nations people, or where they get together. He himself isn't First Nations, but he wants to find where he can go to make friends with them so that next time he is at a dinner he will be able to tell other people about Indigenous culture and the experiences he has with his new First Nations friends.

**Please rate the following statements using the scale below.**

Not at all  
Very

Somewhat

---

1	2	3	4	5	6
	7				

- a. How likely is it that you would have been thinking the same thing, or something similar?
- b. Do you think the neighbor's reasoning was appropriate?
- c. Do you think the neighbor's reasoning was intended to be harmless?
- d. Do you think that the neighbor's reasoning reflects a thought that would be common to almost anyone who wasn't First Nations?
- e. Do you think the neighbor's reasoning was racist?
- f. Do you the neighbor's reasoning reflects a belief that First Nations people and culture are inferior?
- g. Do you think the First Nations people would think the neighbor's reasoning was racist?

- h. Do you think the reasoning would be okay if it came from another First Nations person?
- i. Do you think the comment was intended to be helpful?

**Scenario 23:**

You and a group of friends are watching a planet earth documentary on Netflix. The show is about hunting wild animals. One friend of yours is very against hunting, and halfway through the show makes the comment that “the only hunting that is acceptable and morally right is hunting that is done by the First Nations peoples, because it maintains their cultural traditions.”

**Please rate the following statements using the scale below.**

Not at all  
Very

Somewhat

---

1	2	3	4	5	6
	7				

- a. How likely is it that you would have been thinking the same thing, or something similar?
- b. Do you think the friend’s comment was appropriate?
- c. Do you think the friend’s comment was intended to be harmless?
- d. Do you think that the friend’s comment reflects a thought that would be common to almost anyone who wasn’t First Nations?
- e. Do you think the friend’s comment was racist?
- f. Do you the friend’s comment reflects a belief that First Nations people and culture are inferior?
- g. Do you think the First Nations people would think the comment was racist?
- h. Do you think the comment would be okay if another First Nations person said it?
- i. Do you think that this comment was intended to be helpful?

## Appendix A5 – Measures

### Demographics

**Instructions:** We would like to gather some demographic information. All information you provide will be completely confidential and will not be associated in any way with your identity. Please answer the questions below.

1. What is your gender:
  - Female
  - Male
  - Non-binary
  - Other (please specify) \_\_\_\_\_
  
2. What is your Age: \_\_\_\_\_ (in years)
  
4. Which of the following best describes your ethnic background?
  - White, Caucasian
  - Black, African, African American
  - South Asian, Indian, Pakistani, etc
  - East Asian, Chinese, Japanese, etc
  - Arabic, Central Asian
  - Hispanic, Central or South American
  - Indigenous
  - Other: : \_\_\_\_\_
  
5. What is your political affiliation? (check one that applies best)
  - Conservative Party of Canada
  - Green Party
  - Liberal Party
  - New Democratic Party (NDP)
  - Bloc Québécois
  - Other: \_\_\_\_\_
  
6. What type of community did you grow up in (i.e. live in before age 12)?  
(check one that applies best)
  - Large city (100,000 + population)
  - Medium city (30,000 – 100,000 population)
  - Small city (5,000 – 29,999 population)
  - Rural/Remote community (<5,000 population)
  
7. What type of community do you live in now? (check one that applies best)
  - Large city (100,000 + population)
  - Medium city (30,000 – 100,000 population)
  - Small city (5,000 – 29,999 population)
  - Rural/Remote community (<5,000 population)

### Scale Measuring Multiculturalism

**Instructions:** For each of the following, please rate the extent to which you agree with each statement, using the scale from 1 to 7 as shown below. Please respond as you really feel, rather than how you think “most people” feel.

1	2	3	4	5	6	7
Disagree strongly	Disagree	Disagree slightly	Neutral/ mixed	Agree slightly	Agree	Agree strongly

1. We must appreciate the unique characteristic of different racial and ethnic groups in order to have a cooperative society.
2. In order to live in a cooperative society, everyone must learn the unique histories and cultural experiences of different racial and ethnic groups.
3. When interacting with a member of a racial/ethnic group that is different from your own, it is very important to take into account the history and cultural traditions of that person’s group.
4. If we want to help create a harmonious society, we must recognize that each racial and ethnic group has the right to maintain its own unique traditions.
5. Learning about the ways that different racial and ethnic groups resolve conflict will help us develop a more harmonious society.

### Scale Measuring Colour-blindness

**Instructions:** For each of the following, please rate the extent to which you agree with each statement, using the scale from 1 to 7 as shown below. Please respond as you really feel, rather than how you think “most people” feel.

1	2	3	4	5	6	7
Disagree strongly	Disagree	Disagree slightly	Neutral/ mixed	Agree slightly	Agree	Agree strongly

1. We must stop obsessing so much about race and ethnicity in order to have a cooperative society.
2. Learning about the similarities between racial and ethnic groups will help us develop a more harmonious society.
3. In order to live in a cooperative society, everyone must remember that we're all just human and not become preoccupied with race and ethnicity.
4. When interacting with other people, it is very important to remember that putting racial and ethnic labels on people obscures the fact that everyone is a unique individual.
5. If we want to help create a harmonious society, we must recognize that race and ethnicity are artificial labels that keep people from thinking freely as individuals.

### Being White in Canada Scale

**Instructions:** For each of the following, please rate the extent to which you agree with each statement, using the scale from 1 to 7 as shown below. Please respond as you really feel, rather than how you think “most people” feel.

1	2	3	4	5	6	7
Disagree strongly	Disagree	Disagree slightly	Neutral/ mixed	Agree slightly	Agree	Agree strongly

1. White people have privilege in Canada.
2. White people are not much different than people of other racial groups in Canada.
3. White people tend to distance themselves from other racial groups in Canada.
4. Many rules and laws in this society have been formulated according to the standards of White people.
5. When people refer to “Canadians”, it is usually Whites that they have in mind.
6. In Canada, being White determines how a person is treated in everyday life.
7. The Canadian society is largely permeated by the values and norms of White Canadians.
8. Being White doesn’t mean much in Canada.
9. Whites are the most powerful racial group in Canada.
10. Whites can achieve the most success economically in Canada.
11. The politics in Canada are dominated by Whites.
12. The current social status of Whites in Canada is almost impenetrable.
13. In Canada, Whites are considered more intelligent than people of other races.
14. White people are regarded as superior to people of other racial groups in Canada.
15. It is quite easy for me to distinguish Whites from non-Whites.
16. Attempting to label Caucasians separately is simply nonsense.
17. Canadian media assumes that readers and users are Whites.
18. Whites tend to be over-represented in Canadian television shows and movies.
19. Whites draw more positive attention from news and media in Canada.
20. Whites tend to mingle much better with Whites than non-Whites.
21. Whites do get along with non-Whites.
22. White people feel comfortable with the presence of non-Whites at social gatherings.
23. There are always some irreconcilable differences between Whites and non-Whites in Canada.
24. Whites tend to choose to interact with other Whites rather than with non-Whites in social situations.
25. There is a wall between Whites and non-Whites in Canada.

### Benevolent Racism Scale

**Instructions:** For each of the following, please rate the extent to which you agree with each statement, using the scale from 1 to 7 as shown below. Please respond as you really feel, rather than how you think “most people” feel.

1	2	3	4	5	6	7
Disagree strongly	Disagree	Disagree slightly	Neutral/ mixed	Agree slightly	Agree	Agree strongly

1. Indigenous peoples should be honoured for their wisdom and connection to the land.
2. Indigenous peoples should be cherished and protected by Canadians.
3. Canadians should sacrifice and provide resources for Indigenous peoples.
4. Canada needs to do more to save Indigenous peoples from the difficulties they encounter today.
5. Indigenous peoples have a superior and moral sensibility.
6. Indigenous peoples have qualities of strength and wisdom that few Canadians possess.
7. Indigenous peoples have a more refined sense of culture and spirituality.

### Microaggressions Scale

**Instructions:** For each of the following, please rate the extent to which you agree with each statement, using the scale from 1 to 7 as shown below. Please respond as you really feel, rather than how you think “most people” feel.

1	2	3	4	5	6	7
Disagree strongly	Disagree	Disagree slightly	Neutral/ mixed	Agree slightly	Agree	Agree strongly

1. When I encounter an Indigenous person, I am surprised that they have scholastic or professional success.
2. When I encounter an Indigenous person, I assume they have a lower paying job than me.
3. When I encounter an Indigenous person, I assume that the Indigenous person is not intelligent due to their race.
4. When I am walking down the street I avoid walking near an Indigenous person.
5. When I encounter an Indigenous person, I clench my purse or wallet.
6. When I am going to the movie theater I avoid sitting next to an Indigenous person.
7. When I encounter an Indigenous person, I would tell them that that there is no difference between them and someone of another racial group.
8. When I encounter an Indigenous person, I would tell them that they complain about race too much.
9. When I encounter an Indigenous person, I would tell them that I do not see race.
10. When I encounter an Indigenous person, I would ask them if they would teach me words in their “native language.”
11. When I encounter an Indigenous person, I would ask them out on a date.
12. When I encounter an Indigenous person, I assume that the food they eat every day is associated with their race/culture.
13. As an employer or a co-worker, I would be unfriendly to another Indigenous worker.
14. In a group discussion I would overlook an Indigenous person’s opinion.
15. At work or at school I would ignore an Indigenous person.

### Group Accountability Measure

**Instructions:** For each of the following, please rate the extent to which you agree with each statement, using the scale from 1 to 7 as shown below. Please respond as you really feel, rather than how you think “most people” feel.

1	2	3	4	5	6	7
Disagree strongly	Disagree	Disagree slightly	Neutral/ mixed	Agree slightly	Agree	Agree strongly

1. If the Canadian government does something that harms members of a group, then all Canadians should feel guilty.
2. All Canadians ought to be held responsible for the actions of their government.
3. I can see holding all Canadians responsible for the harmful things their government has done.
4. Society, like individuals, ought to be held accountable for their actions.
5. I think that all Canadians are accountable for what their government does.

### Collective Guilt Scale

**Instructions:** For each of the following, please rate the extent to which you agree with each statement, using the scale from 1 to 7 as shown below. Please respond as you really feel, rather than how you think “most people” feel.

1	2	3	4	5	6	7
Disagree strongly	Disagree	Disagree slightly	Neutral/ mixed	Agree slightly	Agree	Agree strongly

1. I feel regret for Canada’s harmful past actions toward the Indigenous peoples.
2. I feel guilty about the negative things Canada did to Indigenous peoples.
3. I feel regret for some of the things Canada did to Indigenous peoples in the past.
4. I believe that I should repair the damage caused to Indigenous peoples by Canada.
5. I can easily feel guilty for the bad outcomes for Indigenous peoples brought about by Canada.

### Old-fashioned Prejudice Scale

**Instructions:** For each of the following, please rate the extent to which you agree with each statement, using the scale from 1 to 7 as shown below. Please respond as you really feel, rather than how you think “most people” feel.

1	2	3	4	5	6	7
Disagree strongly	Disagree	Disagree slightly	Neutral/ mixed	Agree slightly	Agree	Agree strongly

1. Indigenous people have no sense of time.
2. Most Indigenous people cannot take care of their children.
3. Most Indigenous people are on welfare
4. Most Indigenous people sound drunk.
5. Poverty on reserves is a direct result of Indigenous people abusing drugs.
6. Most Indigenous people need classes on how to be better parents.
7. Diseases that affect Indigenous people are simply due to the lifestyle they lead.
8. Few Indigenous people seem to take much pride in their physical appearance.
9. High standards of hygiene are not valued Indigenous culture.
10. Indigenous people have way too many children.
11. Drug abuse is a key problem among Indigenous people.

### Modern Prejudice Scale

**Instructions:** For each of the following, please rate the extent to which you agree with each statement, using the scale from 1 to 7 as shown below. Please respond as you really feel, rather than how you think “most people” feel.

1	2	3	4	5	6	7
Disagree strongly	Disagree	Disagree slightly	Neutral/ mixed	Agree slightly	Agree	Agree strongly

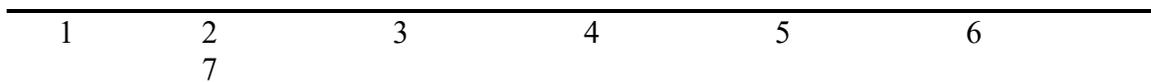
1. Indigenous people should stop complaining about the way they are treated, and simply get on with their lives.
2. Canada needs to stop analyzing for events that happened to Indigenous people many years ago.
3. Non-Indigenous people need to become more sensitive to the needs of Indigenous people.
4. Indigenous people seem to use their cultural traditions to secure special rights denied to non-Indigenous Canadians.
5. Indigenous people should pay taxes like everyone else.
6. The government should support programs designed to place Indigenous people in positions of power.
7. It is now unnecessary to honour treaties established with Indigenous people.
8. Special places in academic programs should not be set aside for Indigenous students.
9. Indigenous people still need to protest for equal rights.
10. Indigenous people should simply get over past generations' experiences at residential schools.
11. Many of the requests made by Indigenous people to the Canadian government are excessive.
12. Indigenous people should be satisfied with what the government has given them.
13. Indigenous people should not have reserved placements in universities unless they are qualified.
14. Government agencies should make every effort to meet the needs of Indigenous people.

**Appendix A6****Attention Check**

**Instructions:** Using the following rating scale, please select the rating option number 5.

Not at all  
Very

Somewhat



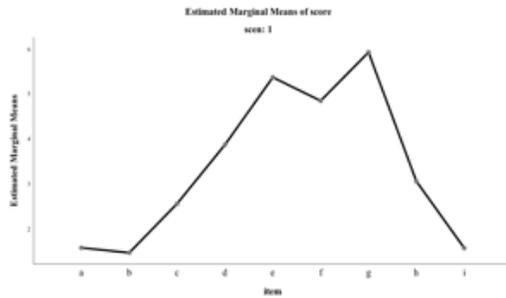
# Appendices for Study 1 Results

## Appendix B1

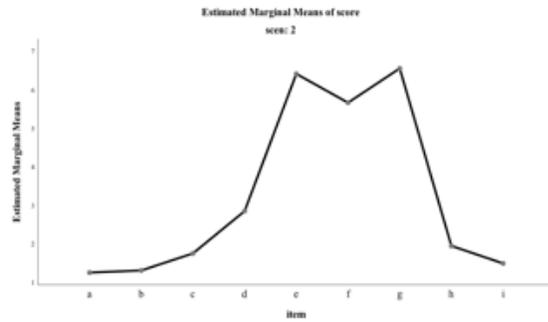
### Mean Patterns for 2-way ANOVAs (Participants x Rating Dimension) Across all 23 Scenarios

#### Pile 1

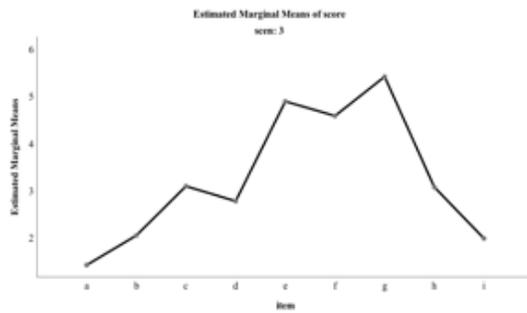
Scenario 1:



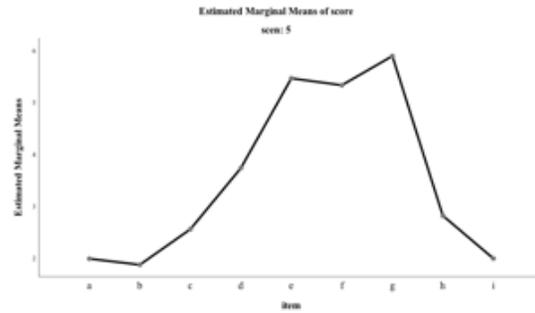
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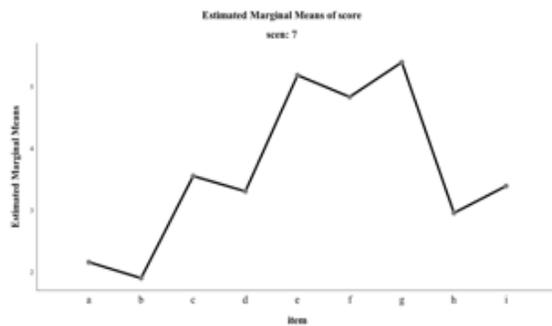
Scenario 3:



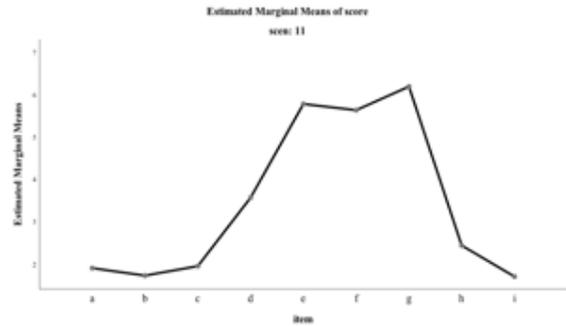
Scenario 5:



Scenario 7:

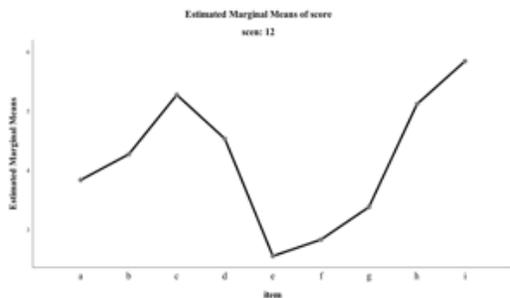


Scenario 11:

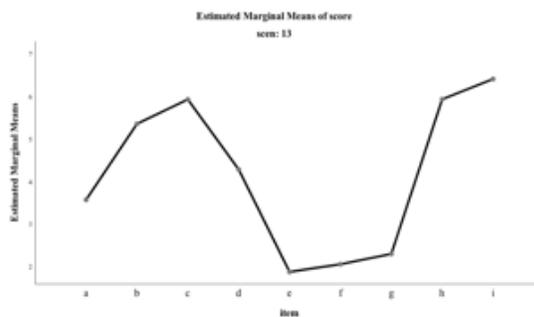


**Pile 2**

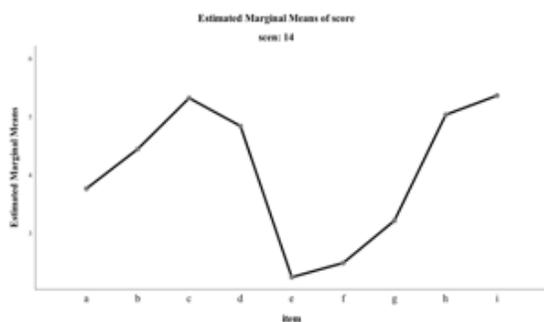
Scenario 12:



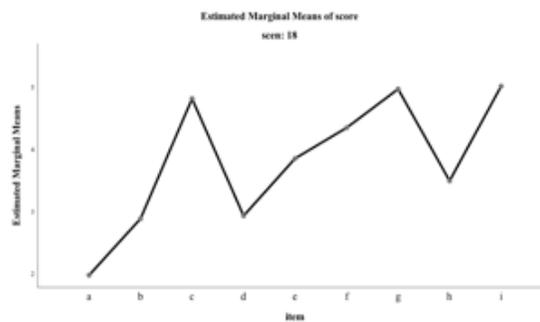
Scenario 13:



Scenario 14:

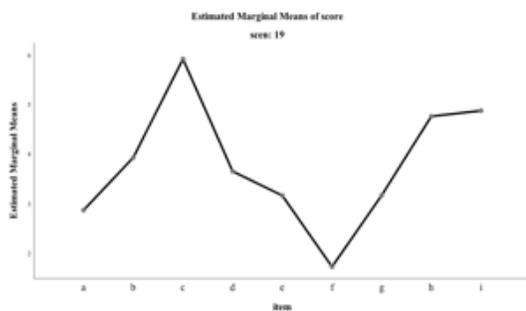


Scenario 18:

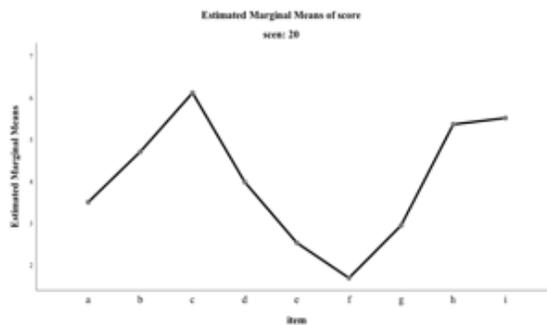


**Pile 3**

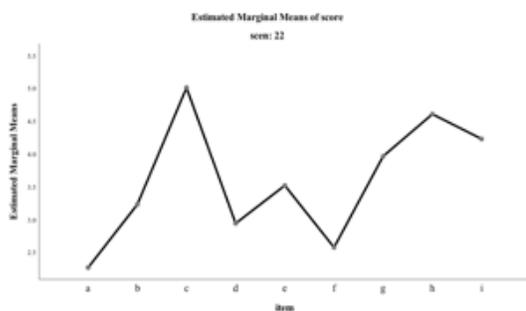
Scenario 19:



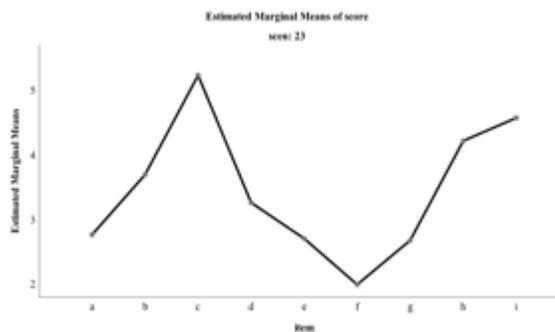
Scenario 20:



Scenario 22:

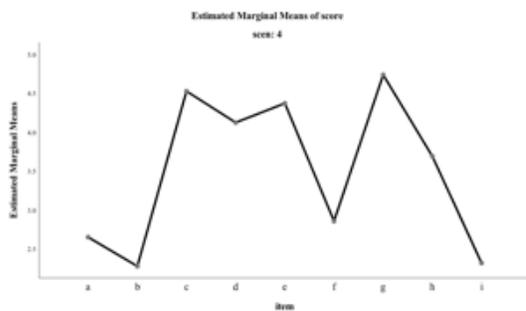


Scenario 23:

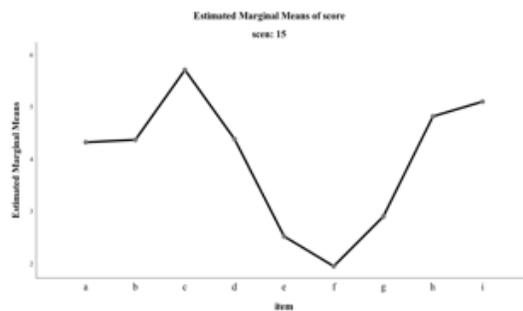


**Pile 4**

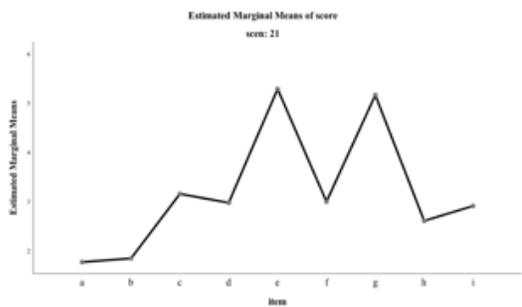
Scenario 4:



Scenario 15:

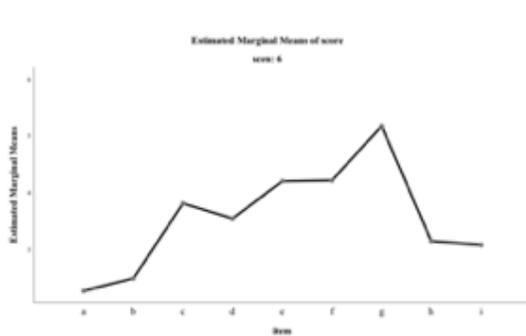


Scenario 21:

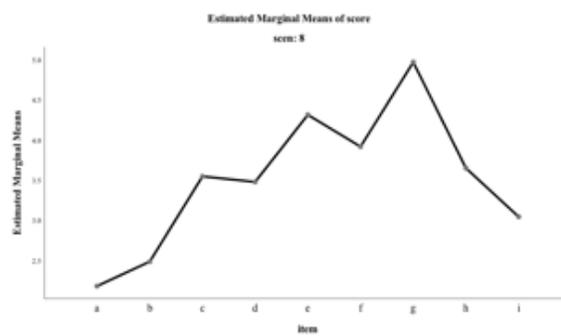


**Pile 5**

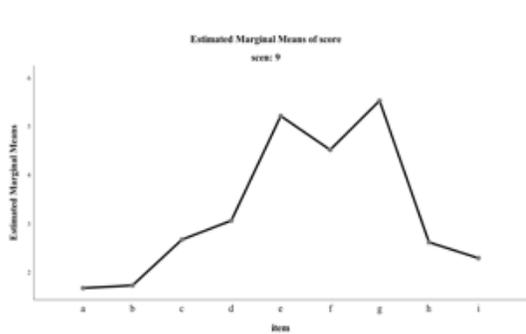
Scenario 6:



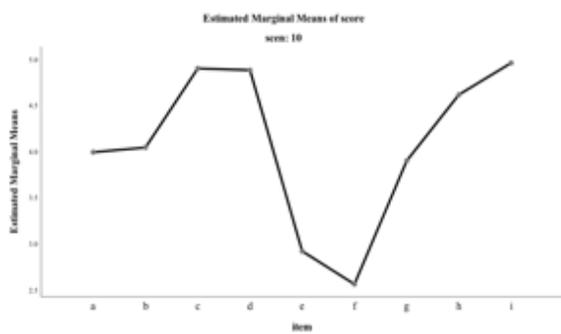
Scenario 8:



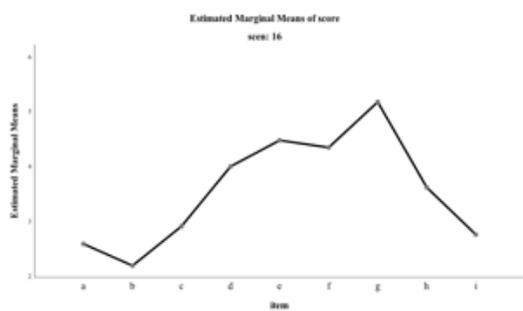
Scenario 9:



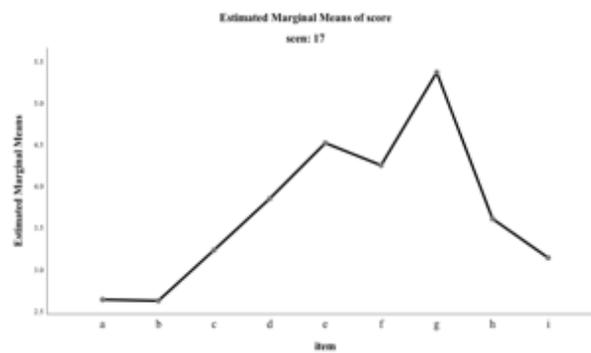
Scenario 10:



**Pile 6**  
Scenario 16:



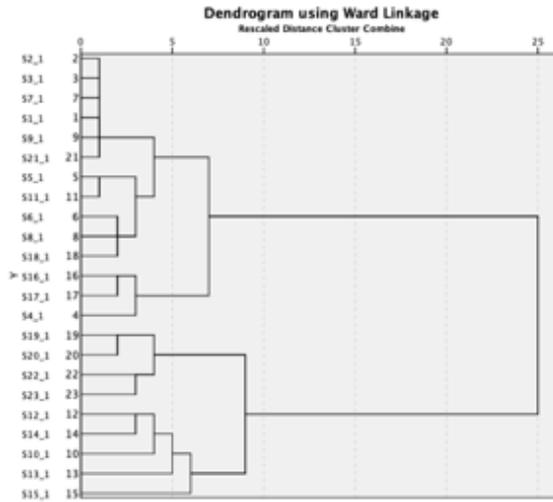
Scenario 17:



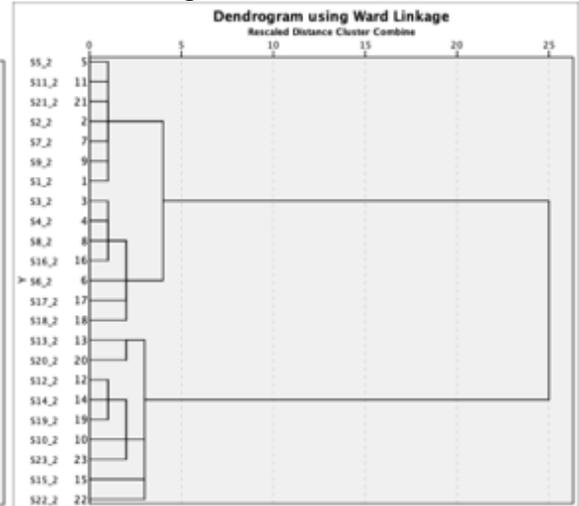
## Appendix B2

### Dendrograms

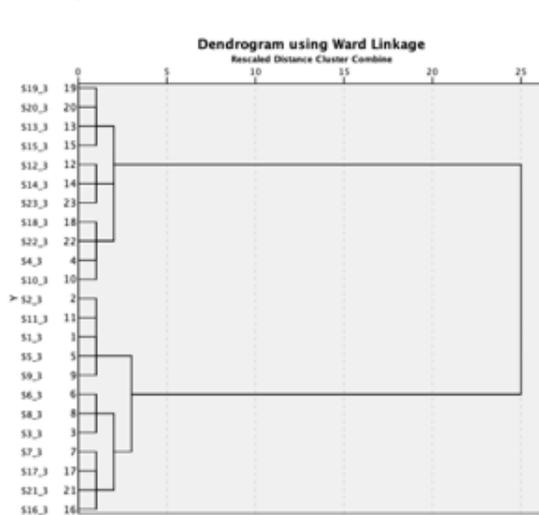
Rating Dimension A:



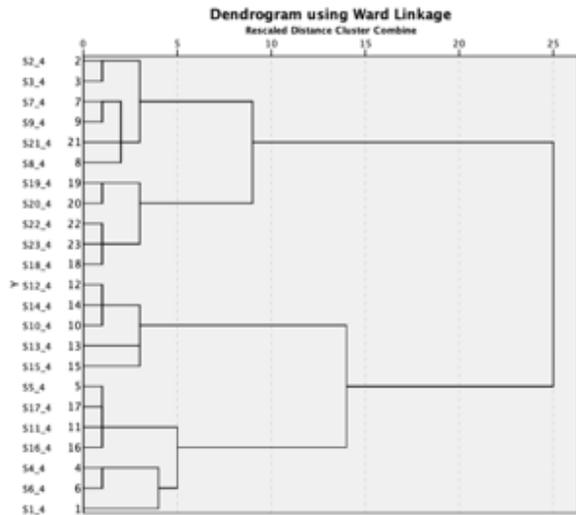
Rating Dimension B:



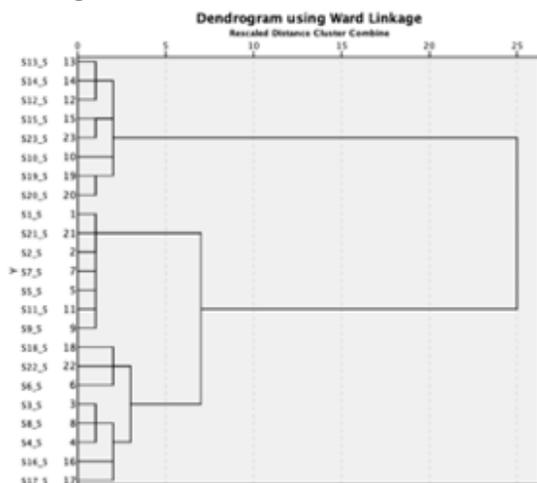
Rating Dimension C:



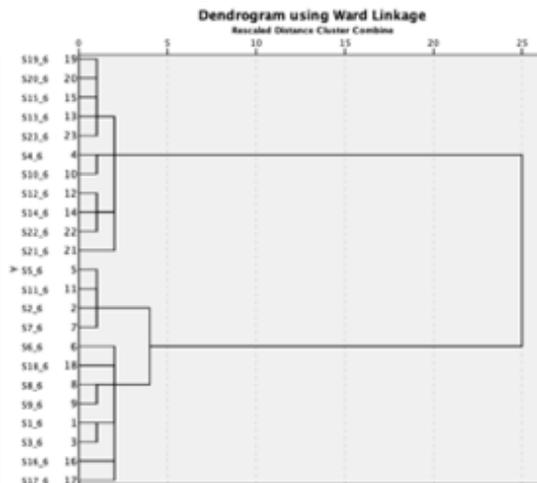
Rating Dimension D:



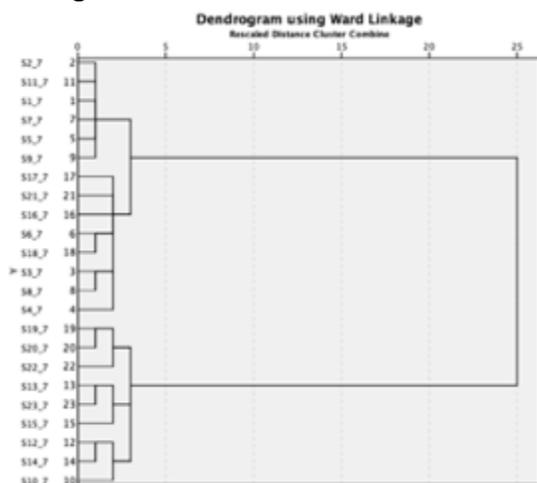
Rating Dimension E:



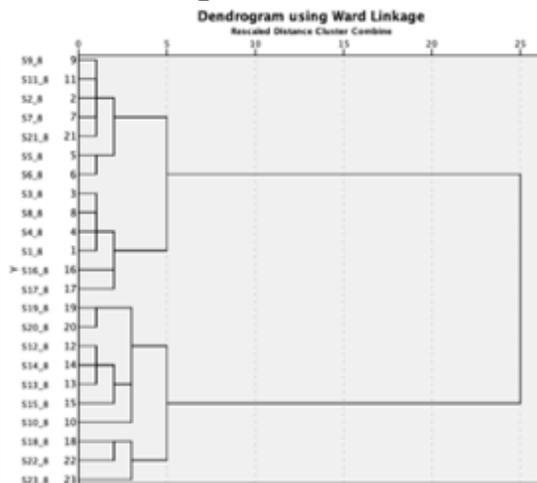
Rating Dimension F:



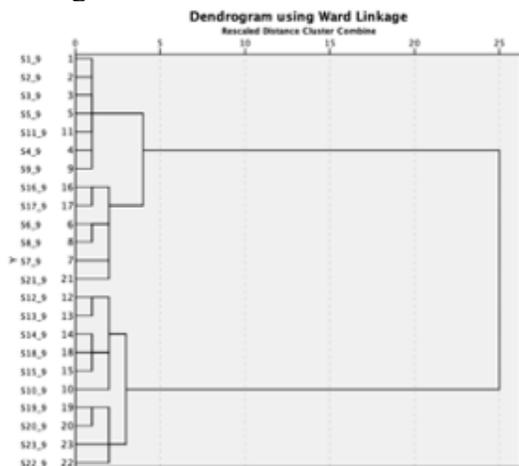
Rating Dimension G:



Rating Dimension H:



Rating Dimension I:



## Appendix B3

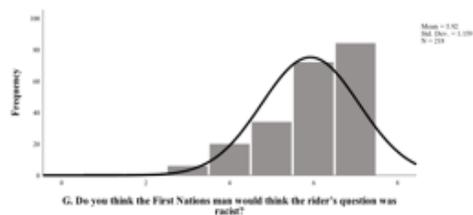
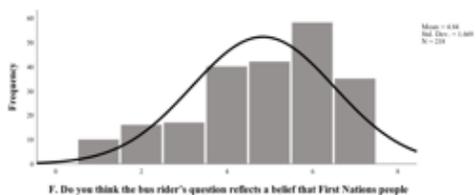
### Comparison of Rating Dimensions “F” and “G” Across Frequency Histograms

Rating Dimension “F”:

Rating Dimension “G”:

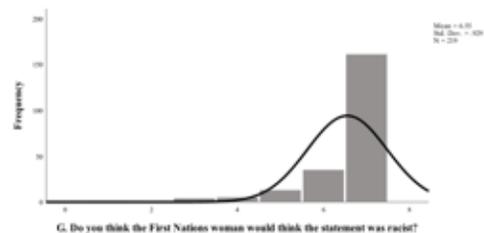
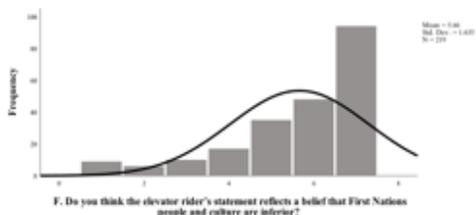
Scenario 1: On a sunny warm day, you are sitting on the bus across from a First Nations man wearing moccasins. You watch as a new bus rider gets on and sits beside the man. The bus rider sees the man's moccasins, and asks him, "don't you have any real shoes you can wear in public?"

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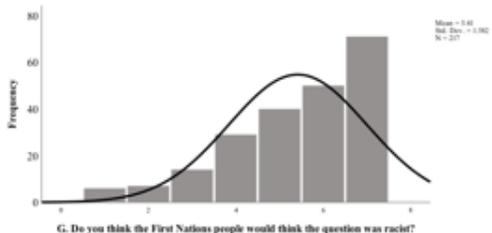
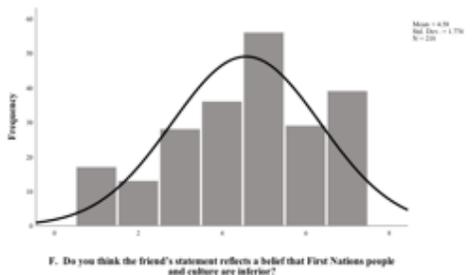
Scenario 2: You are on an elevator with another person. You both see a First Nations woman running to get it, and the person reaches over and quickly presses the button to close the doors. When the door closes she says, "I've heard some pretty bad stories about those people and do not want to be stuck in an elevator with one of them."

Scenario 2: You are on an elevator with another person. You both see a First Nations woman running to get it, and the person reaches over and quickly presses the button to close the doors. When the door closes she says, "I've heard some pretty bad stories about those people and do not want to be stuck in an elevator with one of them."



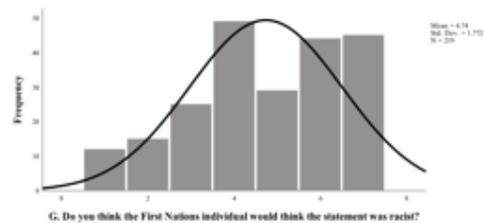
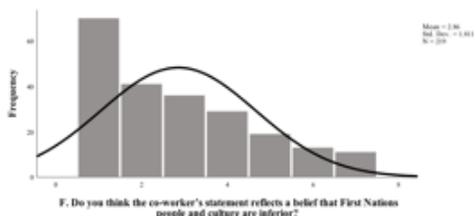
Scenario 3: A group of your friends are talking over lunch about their dream spouses. One of them says that "if I ever had a relationship with a First Nations person he'd first have to learn to look me in the eye."

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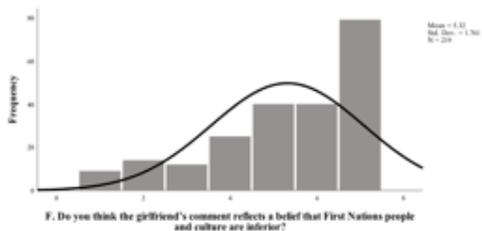


Scenario 4: You are sitting together with a group of co-workers talking about going out for Halloween when you were kids. One of your colleagues shares her experiences of when she was growing up on a First Nations reserve. The person beside you exclaims "I'm so surprised -- you don't look at all like a Native. You're not dark-skinned enough."

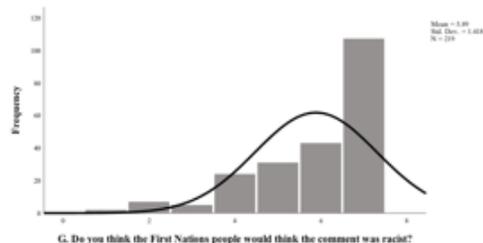
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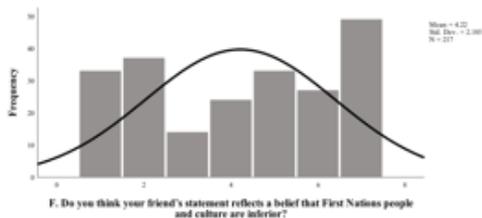
Scenario 5: You are standing in line at the grocery store and overhear a couple in front of you discussing how few First Nations individuals attend university. You hear the woman state that "if they worked harder in high school then maybe they would be able to go."



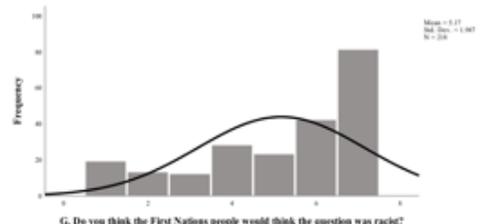
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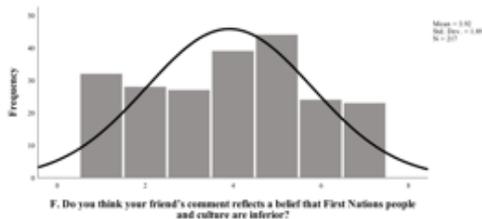
Scenario 6: You are attending a party a friend is hosting. A group gets in a heated discussion about the residential schools. One of your friends makes a comment saying, "True the residential schools had issues but at least those first nations children got an education, and education is good for your well-being."



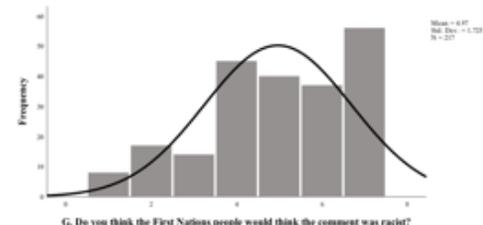
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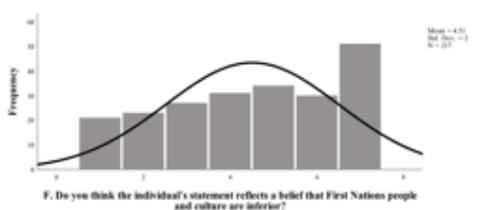
Scenario 8: You and a friend are looking at wildlife pictures and one comes up of bears at a garbage dump. The picture shows a sign indicating the dump is beside the Fort George First Nations reserve. Your friend says "these people should know better. Why aren't they taking better care of the wildlife, and reducing waste by recycling?"



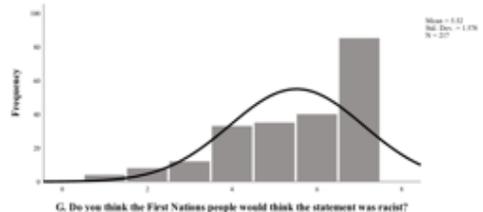
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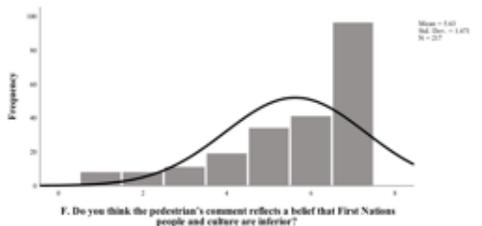
Scenario 9: You are participating in a workshop about the severe addiction issues faced by First Nations peoples living in remote reserves. The speaker is talking about the challenges faced by many of the young people, when one of the other workshop participants speaks out "surely if they survived the residential schools, they can handle problems that are just part of life?"



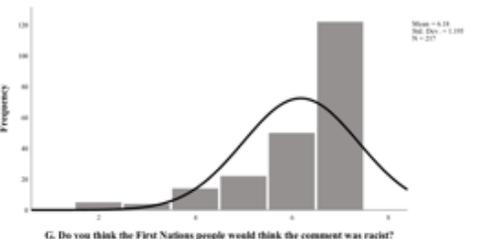
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Scenario 11: You are walking in a downtown park one day when you see a First Nations woman sleeping on a bench with a small child leaning against her. Another pedestrian shakes his head and walking past you says, "No wonder their children get taken away to foster care?"

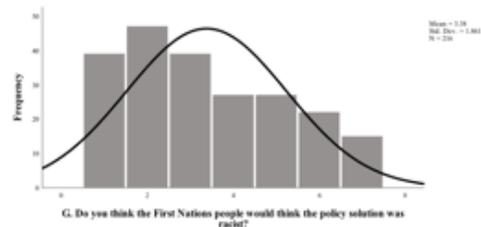
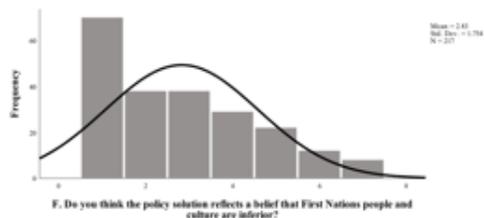


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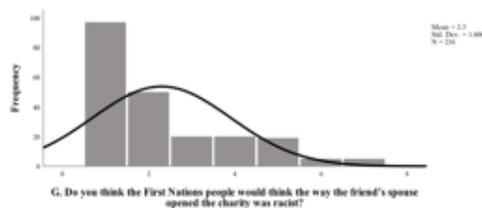
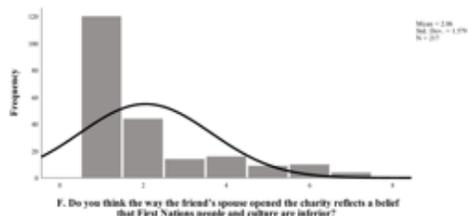
Scenario 12: Driving to work one morning you are listening to CBC news on the radio. The radio host is talking about the need to send more social workers into reserves as the solution to the mental health challenges faced by youth. The suggestion is that if only the youth received counselling, they could succeed in life.

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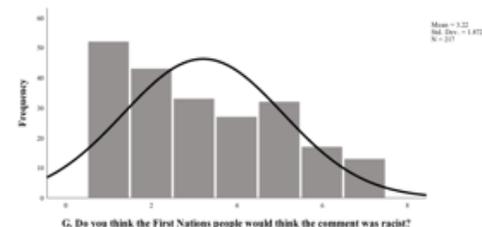
Scenario 13: Your friend's spouse is starting up a charity. The goal is to provide support and funding to help First Nations peoples with the Missing and Murdered Indigenous women crisis. Your friend's spouse took the time to talk to First Nations women about this issue and what could be done to help. After their input was given your friend's spouse proceeded to create the charity on her own.

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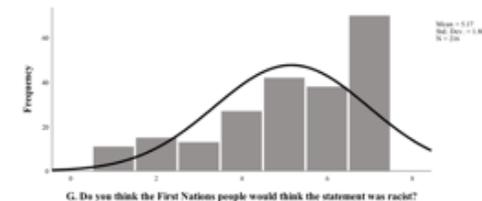
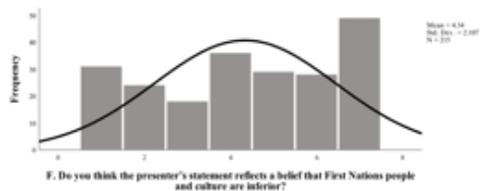
Scenario 14: You are at a family dinner and are discussing the problems that First Nation peoples have and how it is difficult to figure out where to start to help them. One family member asserts that "the government needs to come up with a solution and just act on it."

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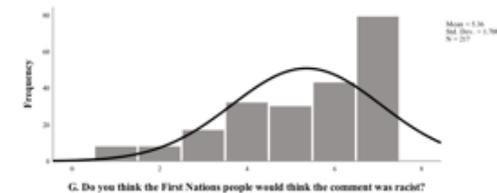
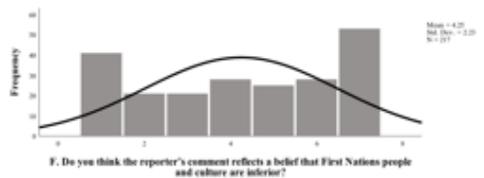
Scenario 16: You are attending a free lecture that is being put on for the public about mending and creating trust with First Nations peoples. The presenter is discussing what the government is trying to do to facilitate better relationships with First Nations peoples. A member of the audience asks whether the presenter thinks that the government should invest more money into problems First Nations peoples face. The presenter laughs and says, "a lot of money has already been invested, and it's clearly done no good."

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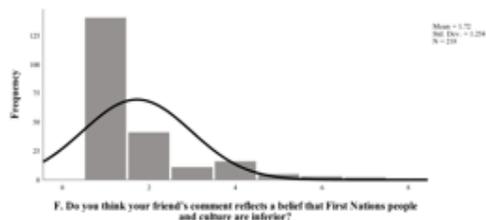


Scenario 17: On the news there is a debate going on about the increased number of First Nations women and girls who are being murdered or who have gone missing. One of the reporters shakes his head and says "although racism does exist and may be the cause of this problem, First Nations peoples can be abusive and violent to one another. They could also be contributing to this issue."

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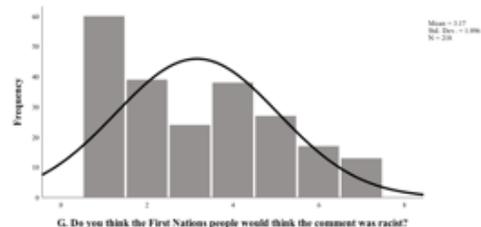


Scenario 19: You and a friend decide to go to a powwow. As you're watching the opening ceremony, your friend says "First Nations people are the most amazing drummers. This is what makes their culture and people special. In fact, they are better at drumming than any other race."



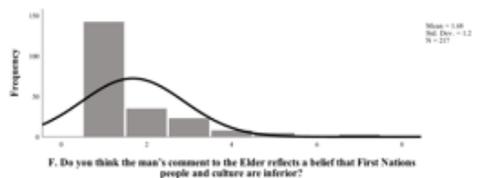
F. Do you think your friend's comment reflects a belief that First Nations people and culture are inferior?

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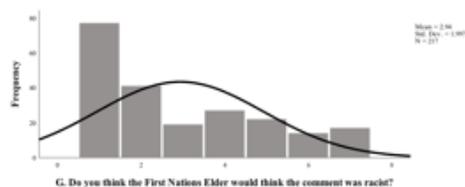
G. Do you think the First Nations people would think the comment was racist?

Scenario 20: You are attending a lecture on environmental issues. The speaker is an Elder from a First Nations community on the BC coast. The man beside you says excitedly, "I just had to get here early so I could get to meet the speaker. I'm so honoured to meet someone who is in touch with mother earth and old traditions. I told the Elder I would love to learn medicine tricks, and that she must be so proud of her heritage."



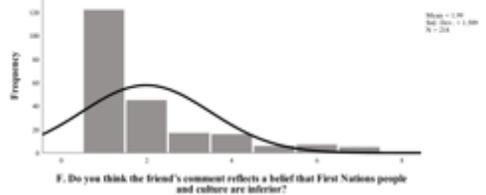
F. Do you think the man's comment to the Elder reflects a belief that First Nations people and culture are inferior?

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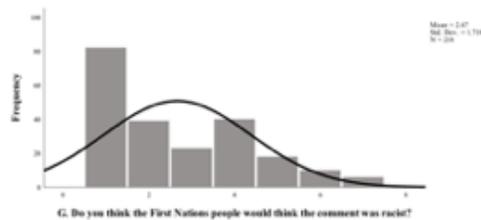
G. Do you think the First Nations Elder would think the comment was racist?

Scenario 23: You and a group of friends are watching a planet earth documentary on Netflix. The show is about hunting wild animals. One friend of yours is very against hunting, and halfway through the show makes the comment that "the only hunting that is acceptable and morally right is hunting that is done by the First Nations peoples, because it maintains their cultural traditions."



F. Do you think the friend's comment reflects a belief that First Nations people and culture are inferior?

Scenario 23: You and a group of friends are watching a planet earth documentary on Netflix. The show is about hunting wild animals. One friend of yours is very against hunting, and halfway through the show makes the comment that "the only hunting that is acceptable and morally right is hunting that is done by the First Nations peoples, because it maintains their cultural traditions."



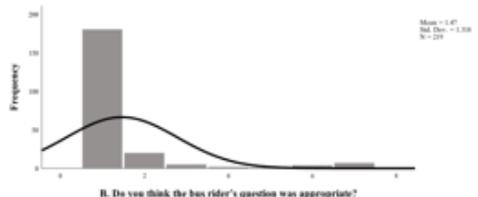
G. Do you think the First Nations people would think the comment was racist?

## Comparison of Rating Dimensions "B" and "H"

Rating Dimension "B":

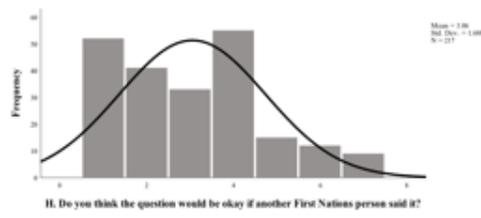
Rating Dimension "H":

Scenario 1: On a sunny warm day, you are sitting on the bus across from a First Nations man wearing moccasins. You watch as a new bus rider gets on and sits beside the man. The bus rider sees the man's moccasins, and asks him, "don't you have any real shoes you can wear in public?"



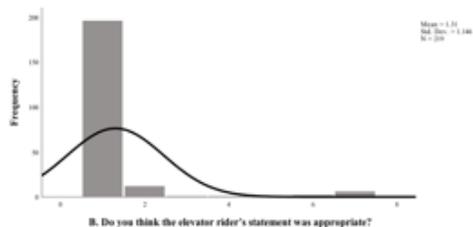
B. Do you think the bus rider's question was appropriate?

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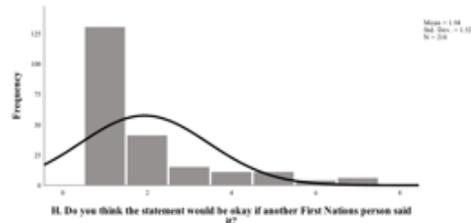


H. Do you think the question would be okay if another First Nations person said it?

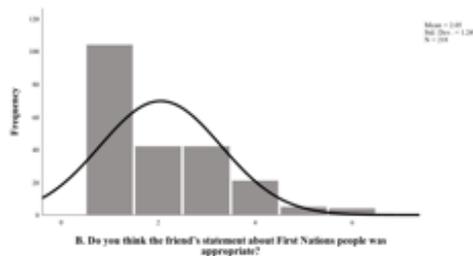
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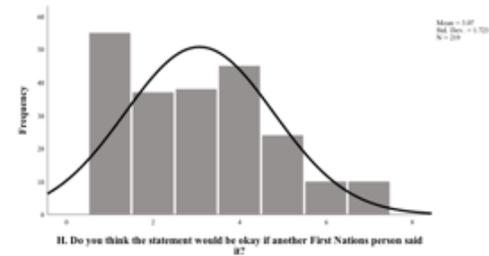
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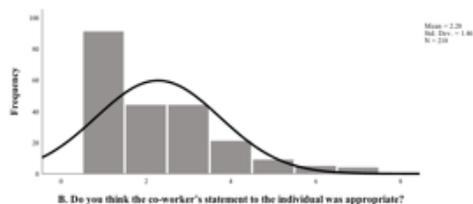
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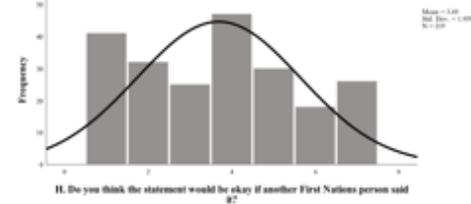
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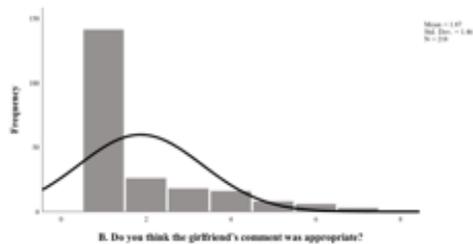
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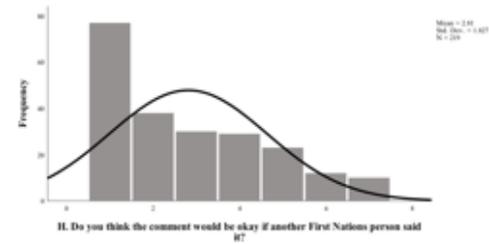
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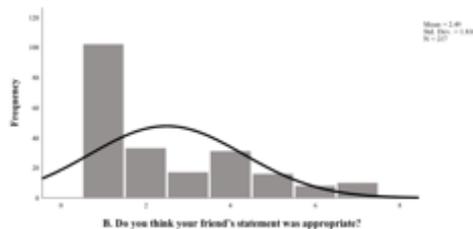
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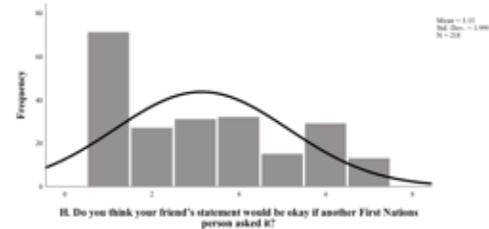
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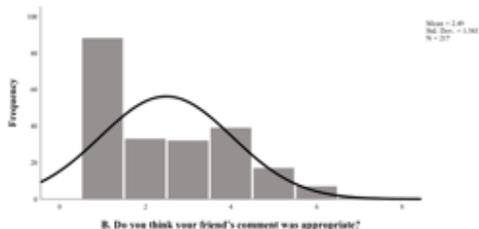
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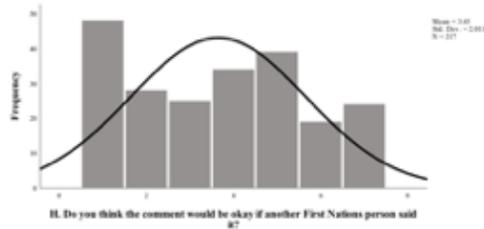
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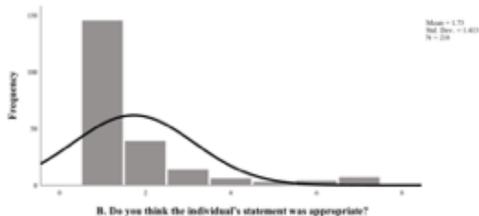
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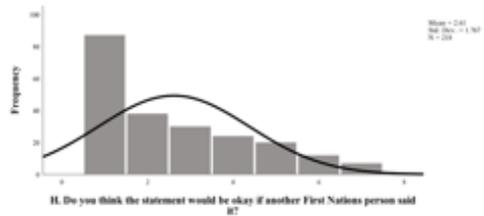
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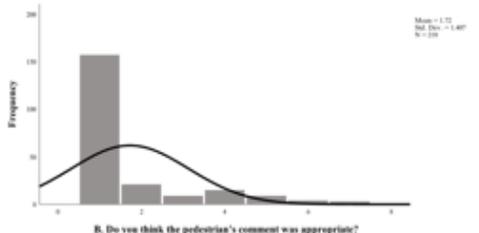
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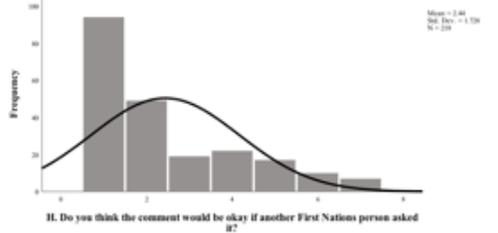
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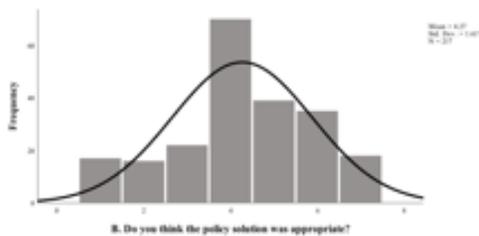
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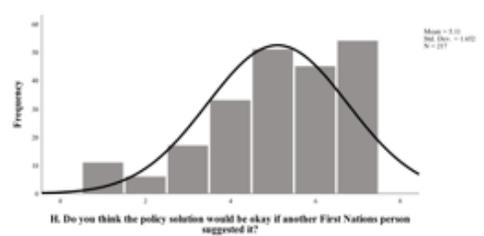
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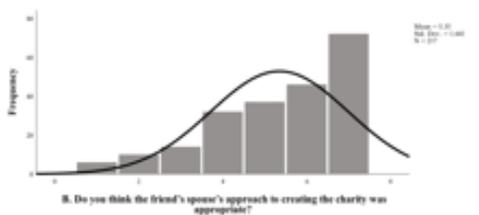
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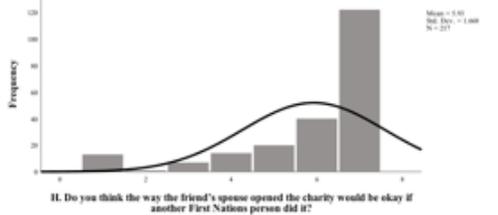
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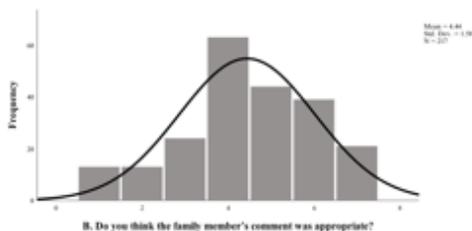
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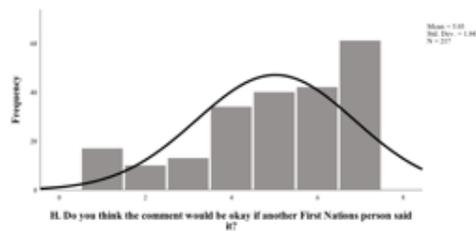
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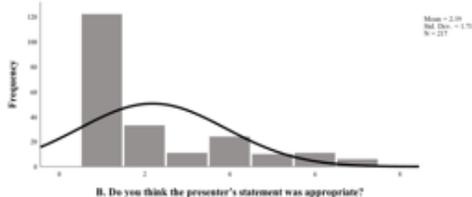
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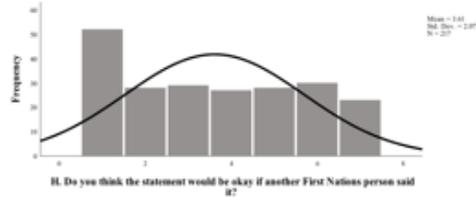
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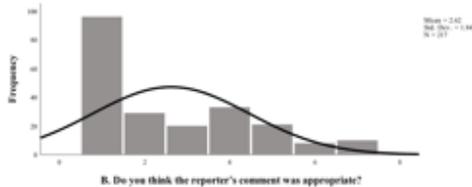
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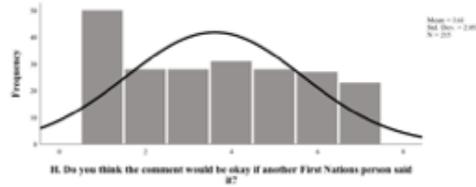
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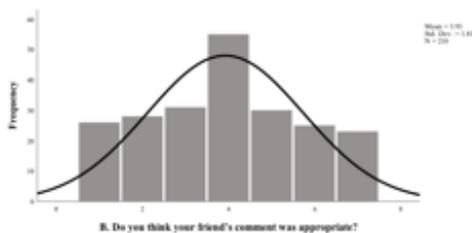
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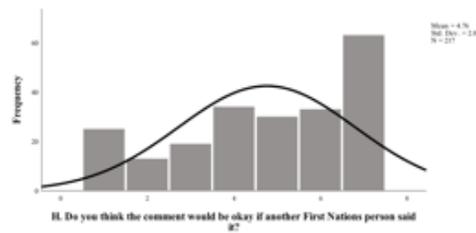
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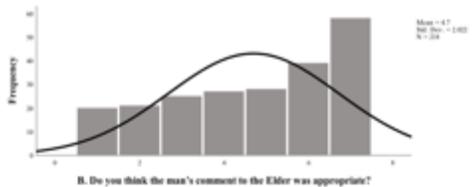
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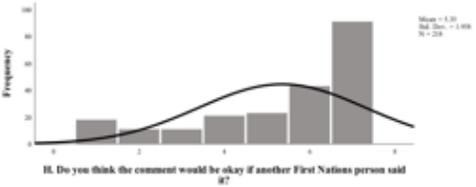
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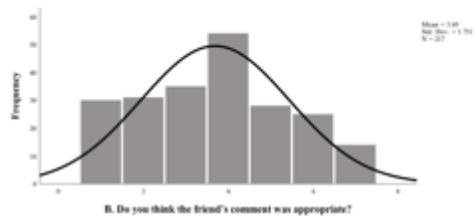
Scenario 20: You are attending a lecture on environmental issues. The speaker is an Elder from a First Nations community on the BC coast. The man beside you says excitedly, "I just had to get here early so I could get to meet the speaker. I'm so honoured to meet someone who is in touch with mother earth and old traditions. I told the Elder I would love to learn medicine tricks, and that she must be so proud of her heritage."



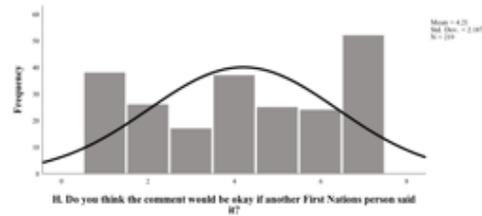
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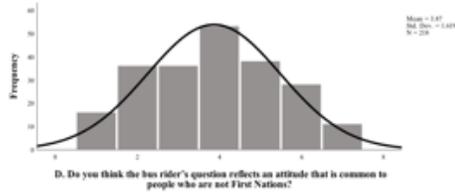
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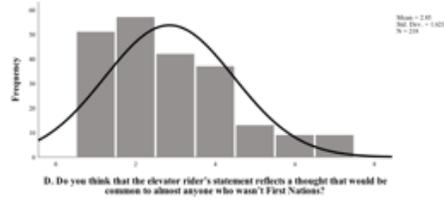
## Appendix B4

### Histogram Distributions across all 17 Scenarios for Rating Dimension “D”

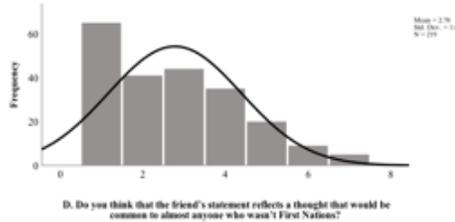
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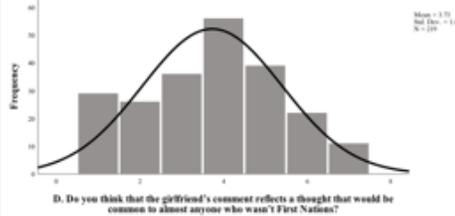
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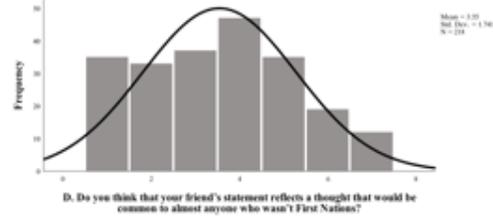
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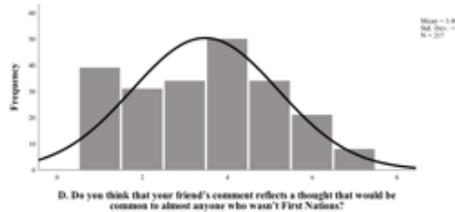
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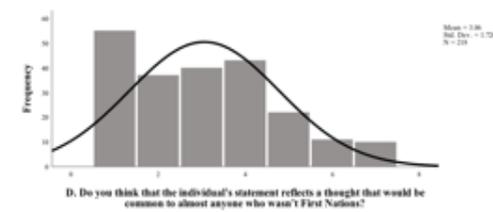
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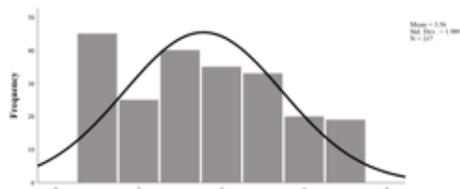
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**Scenario 8:** You are participating in a workshop about the severe addiction issues faced by First Nations peoples living in remote reserves. The speaker is talking about the challenges faced by many of the young people, when one of the other workshop participants speaks out "surely if they survived the residential schools, they can handle problems that are just part of life!"

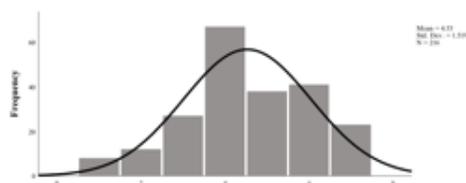


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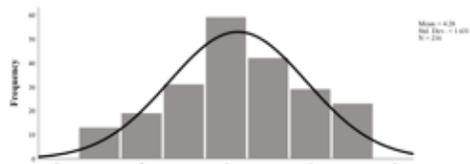
D. Do you think that the pedestrian's comment reflects a thought that would be common to almost anyone who wasn't First Nations?

Scenario 12: Driving to work one morning you are listening to CBC news on the radio. The radio host is talking about the need to send more social workers into reserves as the solution to the mental health challenges faced by youth. The suggestion is that if only the youth received counselling, they could succeed in life.



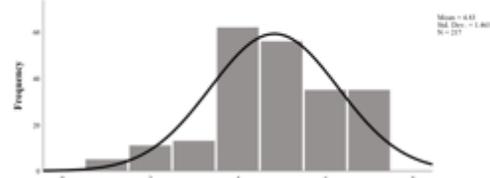
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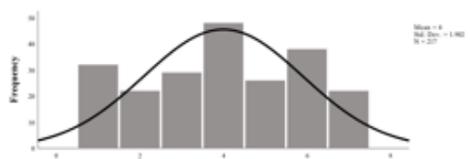
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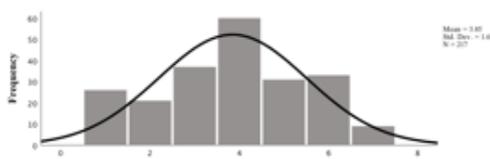
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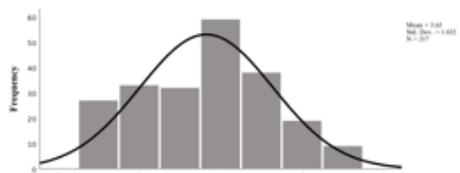
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Scenario 17: On the news there is a debate going on about the increased number of First Nations women and girls who are being murdered or who have gone missing. One of the reporters shakes his head and says "although racism does exist and may be the cause of this problem, First Nations peoples can be abusive and violent to one another. They could also be contributing to this issue."



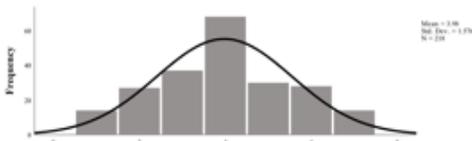
D. Do you think that the reporter's comment reflects a thought that would be common to almost anyone who wasn't First Nations?

Scenario 19: You and a friend decide to go to a powwow. As you're watching the opening ceremony, your friend says "First Nations people are the most amazing drummers. This is what makes their culture and people special. In fact, they are better at drumming than any other race."



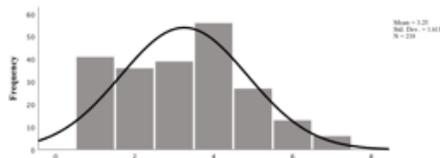
D. Do you think that your friend's comment reflects a thought that would be common to almost anyone who wasn't First Nations?

Scenario 20: You are attending a lecture on environmental issues. The speaker is an Elder from a First Nations community on the BC coast. The man beside you says excitedly, "I just had to get here early so I could get to meet the speaker. I'm so honoured to meet someone who is in touch with mother earth and old traditions. I told the Elder I would love to learn medicine tricks, and that she must be so proud of her heritage."



D. Do you think that the man's comment to the Elder reflects a thought that would be common to almost anyone who wasn't First Nations?

Scenario 23: You and a group of friends are watching a planet earth documentary on Netflix. The show is about hunting wild animals. One friend of yours is very against hunting, and halfway through the show makes the comment that "the only hunting that is acceptable and morally right is hunting that is done by the First Nations peoples, because it maintains their cultural traditions."

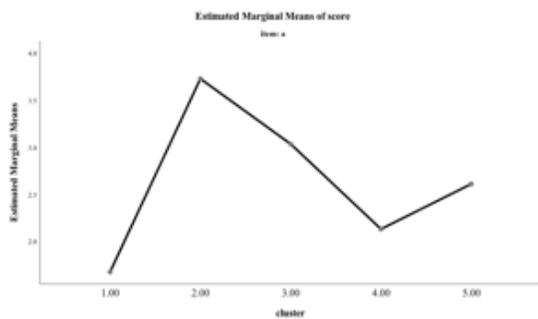


D. Do you think that the friend's comment reflects a thought that would be common to almost anyone who wasn't First Nations?

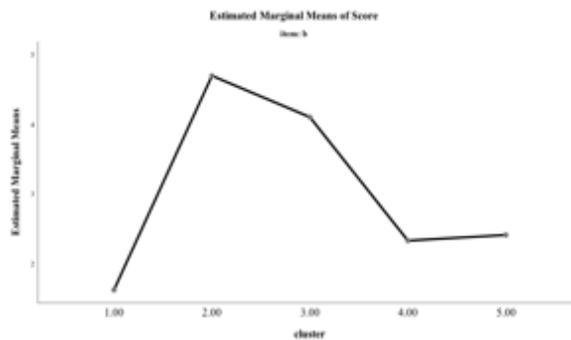
## Appendix B5

### Mean Patterns for 2-way (Participant x Scenario Cluster) ANOVAs

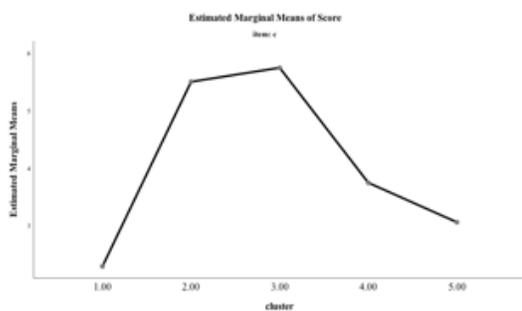
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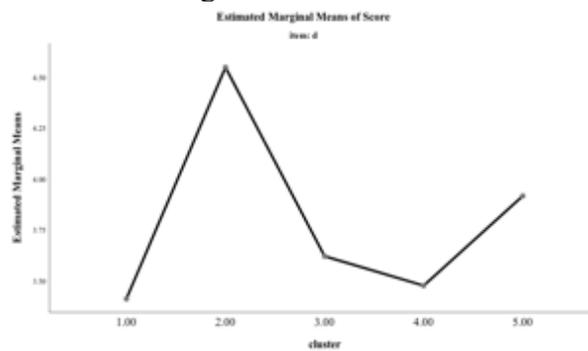
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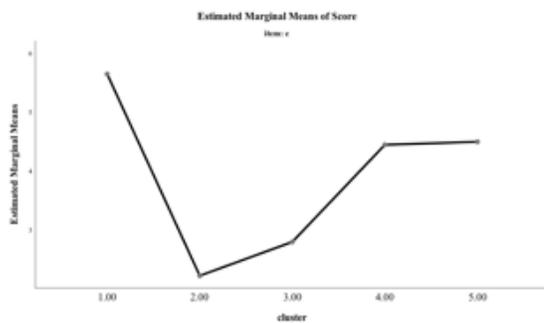
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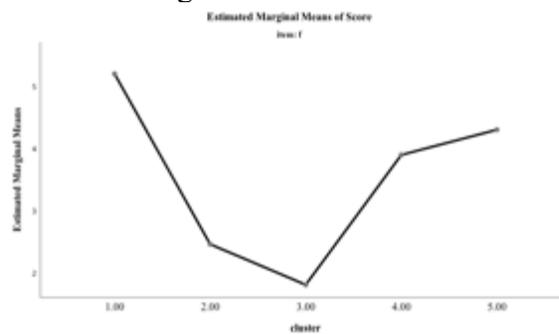
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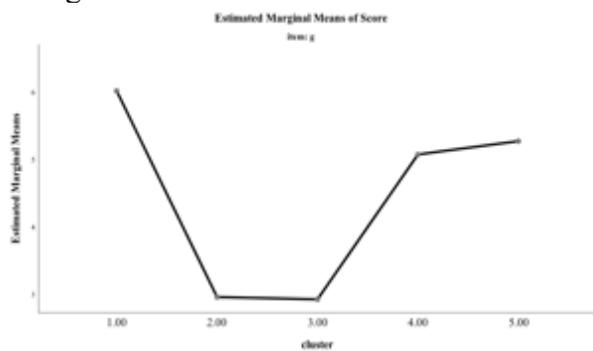
Rating Item E:



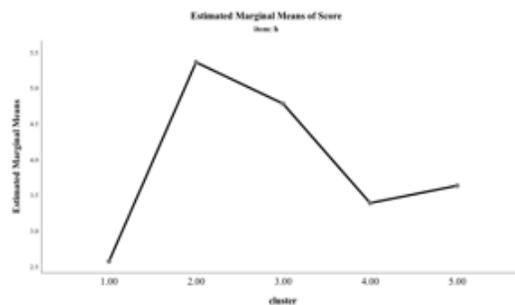
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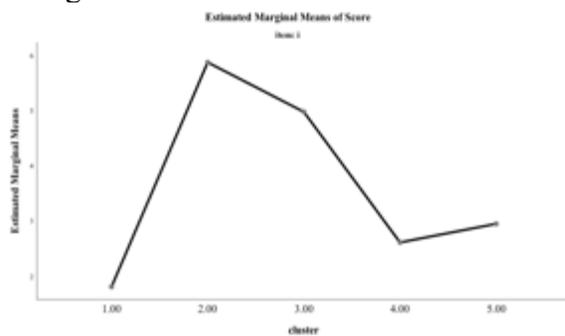
Rating Item G:



Rating Item H:



Rating Item I:



## Appendices for Study 2 Materials

### Appendix C1

#### Informed Consent

**Title:** Perceptions of Indigenous peoples in Canada

**Date of ethics clearance:** To be determined by the REB (as indicated on the clearance form)

**Ethics Clearance for the Collection of Data Expires:** To be determined by the REB (as indicated on the clearance form)

**Purpose.** By clicking the Qualtrics link, you are choosing to participate in a study on perceptions of scenarios describing experiences and situations that might be encountered between Indigenous and non-Indigenous people. Of particular interest in the survey you'll be completing are attitudes and beliefs toward Indigenous peoples in Canada.

This study involves completion of a 40-minute questionnaire. This questionnaire asks you about your demographic background, along with your views regarding various experiences and situations involving Indigenous peoples in Canada.

**Research Personnel.** The researcher running this study is **Olivia Richards in the Department of Psychology at Carleton University**. She is working under the supervision of Dr. Kim Matheson in the Department of Neuroscience.

**Right to withdraw.** You have the right to end your participation during the study at any time. You can choose not to answer particular questions. If you withdraw from the study, all information you have provided will be immediately destroyed. You can **only withdraw during the study** as all submitted data will not contain identifiers.

**Compensation.** As a token of appreciation, you will receive 0.5% course credit for your participation. You will still receive this credit even if you choose to withdraw from the study.

**Anonymity/confidentiality.** All responses are anonymous. You should not put any identifying information on the survey.

All research data will be stored on the Qualtrics server. Research data will only be accessible by the researchers involved in the project and the research supervisor.

Once the project is completed, all research data will be kept for 10 years and potentially used for other research projects on the same topic. At the end of 10 years, all research data will be securely destroyed. (Electronic data will be erased).

These data may be used for teaching and research publications, presentations, and theses.

The ethics protocol for this project was reviewed by the Carleton University Research Ethics Board-B (CUREB-B Clearance #110814), which provided clearance to carry out the research. Should you have questions or concerns related to your involvement in this research, please contact:

**REB contact information:**

Chair, Carleton University Research Ethics Board-B  
Research Compliance Office  
Phone: 613-520-2600 ext. 4085  
Email: [ethics@carleton.ca](mailto:ethics@carleton.ca)

**Researcher contact information:**

Name: Olivia Richards  
Role: Graduate student  
Department: Psychology  
Carleton University  
Email: [olivia.richards@carleton.ca](mailto:olivia.richards@carleton.ca)

**Supervisor contact information:**

Name: Kim Matheson  
Role: Faculty member, supervisor  
Department: Neuroscience  
Carleton University  
Tel: 613-520-2600 ext. 2652  
Email: [kim.matheson@carleton.ca](mailto:kim.matheson@carleton.ca)

## **Appendix C2**

### **Debriefing**

#### **What are we trying to learn in this research?**

The purpose of this research is to examine various points of view regarding the possible factors that may influence non-Indigenous Canadians reactions to ambiguous interactions with Indigenous peoples. Taking these perceptions into account can help us determine how various aspects of a situation may influence the way Canadians perceive various actions and statements towards Indigenous peoples. For example, do reactions depend on whether the interaction was perceived to be relatively harmless, and even intended as positive? Does it depend on the intent of the actor? These factors likely influence our interactions with people from various cultural groups, but we were especially interested in the role they play in people's views of Indigenous peoples in Canada. To assess this, we asked you to respond to a series of scenarios describing various attitudes and beliefs you might hold.

Please know that although many of the questions and statements for the study represent purposefully negative stereotypes, these questions and statements are meant to be used to study discrimination. By including measures such as these in this study, we are not endorsing or promoting such views.

#### **Why is this important to scientists or the general public?**

This research is important given current efforts to establish social justice and equity in relation to Indigenous peoples in Canada. The context in which a situation is presented can often influence an individual's reactions and interpretations of an event. If people interpret the context of a given situation in very different ways, it will be hard to find common ground. By understanding different perspectives on situations this can help us to find ways of communicating about various experiences and efforts to bring about change in a manner that is mutually respectful and constructive. Ideally, this work can be put towards achieving greater social equality.

#### **Where can I learn more?**

If you are interested in learning more about Indigenous peoples in Canada, you can access the Truth and Reconciliation Commission report by visiting the website for the Truth and Reconciliation Commission of Canada through the following link: <http://www.trc.ca/about-us/trc-findings.html>. Additionally, you can view the article "The ongoing impact of the Indian Act on Indigenous Peoples health" which points out the problems of the Indian Act by clicking on the following link: <https://www.ictinc.ca/blog/ongoing-impact-of-the-indian-act-on-indigenous-peoples-health>.

The risk of psychological harm given that you have participated in this study is quite low. That said, some individuals may have felt uncomfortable reading racist scenarios, particularly if the participant is from the group being discriminated against in the scenario. Is there anything I can do if I found this experiment to be emotionally upsetting? Yes. If you feel any distress or anxiety after participating in this study, please

feel free to contact Crisis Services Canada (1-833-456-4566 or text 45645), or Carleton University counselling services [\(613\) 520-6674](tel:6135206674)

**What if I have questions later?**

If you have any remaining concerns, questions, or comments about the experiment, please feel free to contact Olivia Richards at: [oliviarichards@email.carleton.ca](mailto:oliviarichards@email.carleton.ca); or Dr. Kim Matheson (Faculty Sponsor) at: [kim.matheson@carleton.ca](mailto:kim.matheson@carleton.ca) (613-520-2600, ext. 2652).

This research has been cleared by Carleton University Research Ethics Board-B (CUREB-B Clearance #110814). Should you have any ethical concerns about this research, please contact: The REB Chair, Carleton University Research Ethics Board-B (by phone: 613-520-2600 ext. 4085 or by email: [ethics@carleton.ca](mailto:ethics@carleton.ca)).

Thank you for participating in this research!

### Appendix C3

#### **SONA Recruitment Notice**

Title: "Perceptions of Indigenous peoples in Canada"

Description: This study involves a survey that asks you about your demographic background, along with your views regarding various experiences and situations involving Indigenous peoples in Canada.

Eligibility Requirements: Must be a resident of Canada, must be an undergrad student of Carleton University in courses one of the following courses: PSYC1001, PSYC1002, PSYC2001, PSYC2002.

Risks: There are no mental or physical risks. The risks are the same as being exposed to similar scenarios you may witness in everyday life.

Duration and Locale: 40 minutes in a setting where you have access to a computer.

Compensation: You will receive a .5% course credit.

Researchers: Olivia Richards, researcher, ([oliviariichards@cmail.carleton.ca](mailto:oliviariichards@cmail.carleton.ca)); Kim Matheson, supervisor, ([kim.matheson@carleton.ca](mailto:kim.matheson@carleton.ca))

This study has received clearance by the Carleton University Research Ethics Board B (CUREB-B Clearance #110814).

Should you have any ethical concerns about this research, please contact: The REB Chair, Carleton University Research Ethics Board-B (by phone: 613-520-2600 ext. 4085 or by email: [ethics@carleton.ca](mailto:ethics@carleton.ca)).

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## Appendix C4

### **Streamlined and refined scenarios included in the Unintentional Racism Scale**

**Scenario 1:**

On a sunny warm day, you are sitting on the bus across from a First Nations man wearing moccasins. You watch as a new bus rider gets on and sits beside the man. The bus rider sees the man's moccasins, and asks him, "don't you have any real shoes you can wear in public?"

**Scenario 2:**

You are on an elevator with another person. You both see a First Nations woman running to get it, and the person reaches over and quickly presses the button to close the doors. When the door closes she says, "I've heard some pretty bad stories about those people and do not want to be stuck in an elevator with one of them."

**Scenario 3:**

A group of your friends are talking over lunch about their dream spouses. One of them says that "if I ever had a relationship with a First Nations person he'd first have to learn to look me in the eye."

**Scenarios 4:**

You are sitting together with a group of co-workers talking about going out for Halloween when you were kids. One of your colleagues shares her experiences of when she was growing up on a First Nations reserve. The person beside you exclaims "I'm so surprised – you don't look at all like a Native. You're not dark-skinned enough."

**Scenario 5:**

You are standing in line at the grocery store and overhear a couple in front of you discussing how few First Nations individuals attend university. You hear the woman state that "if they worked harder in high school then maybe they would be able to go."

**Scenario 6:**

You are attending a party a friend is hosting. A group gets in a heated discussion about the residential schools. One of your friends makes a comment saying, "true the residential schools had issues but at least those first nations children got an education, and education is good for your well-being."

**Scenario 8: → REVISED FROM STUDY 1**

At a public expo on the environment, you come across a project about the impacts of hydro dams led by an Indigenous woman. While reading the pamphlet she has given you, you hear someone say to her "I don't know why Indigenous peoples keep fighting for compensation for past actions. They are so knowledgeable about the environment and wild life, they need to put their activism toward more achievable climate change initiatives that save the future of the planet".

**Scenario 9:**

You are participating in a workshop about the severe addiction issues faced by First Nations peoples living in remote reserves. The speaker is talking about the challenges faced by many of the young people, when one of the other workshop participants speaks out “surely if they survived the residential schools, they can handle problems that are just part of life!”

**Scenario 11:**

You are walking in a downtown park one day when you see a First Nations woman sleeping on a bench with a small child leaning against her. Another pedestrian shakes his head and walking past you says, “No wonder their children get taken away to foster care!”

**Scenario 12:**

Driving to work one morning you are listening to CBC news on the radio. The radio host is talking about the need to send more social workers into reserves as the solution to the mental health challenges faced by youth. The suggestion is that if only the youth received counseling, they could succeed in life.

**Scenario 13: → REVISED FROM STUDY 1**

Your friend wants to start up a charity to provide support and funding to help First Nations communities to reduce the number of women who go missing or are murdered. Your friend took the time to talk to First Nation women about this issue, and then proceeded to create the charity on her own. Although she was advised to work together with an advisory group Indigenous women, she decided that it would take too long to get everyone on the same page. She could begin now to collect funding to help secure programs that would give young Indigenous women a chance for a better future.

**Scenario 14:**

You are at a family dinner and are discussing the problems that First Nation peoples have and how it is difficult to figure out where to start to help them. One family member asserts that “the government needs to come up with a solution and just act on it.”

**Scenario 16: → REVISED FROM STUDY 1**

You are attending a free lecture that is being put on for the public about mending and creating trust with First Nations peoples. The presenter is discussing what the government is trying to do to facilitate better relationships with First Nation peoples. A member of the audience asks whether the presenter thinks that the government should invest more money into problems First Nation peoples face. The presenter pauses before saying, “a lot of money has already been invested. But it doesn’t seem to be used for the right things, as it has made very little difference.”

**Scenario 17:**

On the news there is a debate going on about the increased number of First Nations women and girls who are being murdered or who have gone missing. One of the reporters

shakes his head and says “although racism does exist and may be the cause of this problem, First Nations peoples can be abusive and violent to one another. They could also be contributing to this issue.”

**Scenario 18:**

You are sitting in the doctors waiting room, and overhear a couple talking about the poverty experienced by First Nations people. You hear one of them say “the government should set up a system where non-Indigenous families take in and essentially adopt Indigenous families, you know, like they do with refugee families.”

**Scenario 19:**

You and a friend decide to go to a powwow. As you’re watching the opening ceremony, your friend says “First Nations people are the most amazing drummers. This is what makes their culture and people special. In fact, they are better at drumming than any other race.”

**Scenario 20:**

You are attending a lecture on environmental issues. The speaker is an Elder from a First Nations community on the BC coast. The man beside you says excitedly, “I just had to get here early so I could get to meet the speaker. I’m so honoured to meet someone who is in touch with mother earth and old traditions. I told the Elder I would love to learn medicine tricks, and that she must be so proud of her heritage.”

**Scenario 23:**

You and a group of friends are watching a planet earth documentary on Netflix. The show is about hunting wild animals. One friend of yours is very against hunting, and halfway through the show makes the comment that “the only hunting that is acceptable and morally right is hunting that is done by the First Nations peoples, because it maintains their cultural traditions.”

**Scenario 24: → ADDED, NOT IN STUDY 1**

While sitting in the dentist waiting room you’re flipping through a newspaper and notice an article about elementary school kids commemorating national Indigenous Day by wearing orange shirts in remembrance of the Indian Residential schools. The article reported interviews with parents, with one mother stating: “we shouldn’t drag little kids into these issues and make them feel ashamed for the past. Especially when we see how many Indigenous kids still don’t finish school even today.”

**Scenario 25: → ADDED, NOT IN STUDY 1**

You’re in line at Tim Hortons listening to a couple behind you discussing the government’s push to engage in reconciliation with Indigenous peoples. The man lets out a long sigh and mutters: “what is the point. Those reserves have so many problems that they need to start fixing themselves before anything anyone else can do will make a difference.”



### Appendix C5

#### **Streamlined rating dimensions included in the Unintentional Racism Scale**

- A. How likely is it that you would have been thinking the same thing, or something similar?
- B. Do you think the behaviour was appropriate?
- C. Do you think the behaviour was intended to be harmless?
- E. Do you think the behaviour was racist?
- F. Do you think the behaviour reflects a belief that First Nations peoples and culture are inferior?
- G. Do you think the First Nations individual would think the question was racist?
- H. Do you think the behaviour would be okay if another First Nations person said it??
- I. Do you think that the behaviour was intended to be helpful?
- J. Do you think there are likely many reasons for the behaviour that make it difficult to interpret the individual's motives?

**Appendix C6****Honesty Question**

**Instructions:** Please check the box to either yes or no. Please answer honestly. You will be compensated for your participation regardless of how you respond to the following question.

Question: I provided honest and high quality answers to the survey questions.

Yes

No

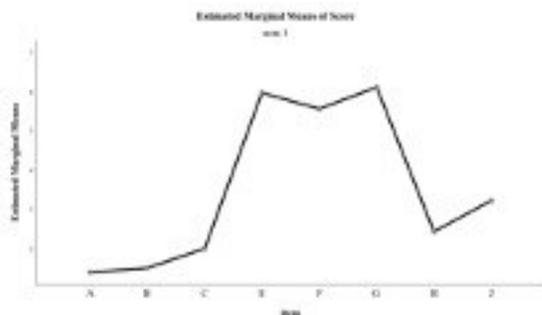
## Appendices for Study 2 Results

### Appendix D1

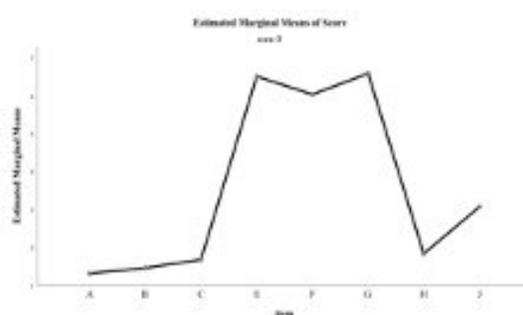
#### Mean Patterns for 2-way ANOVAs (Participants x Rating Dimension) Across all 19 Scenarios

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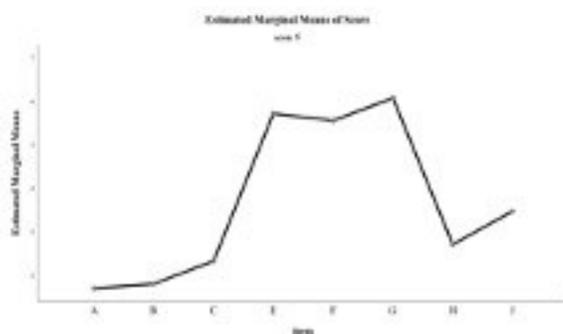
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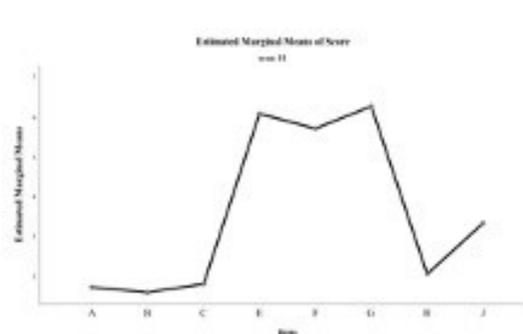
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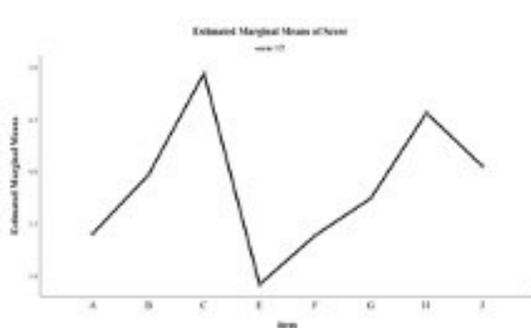


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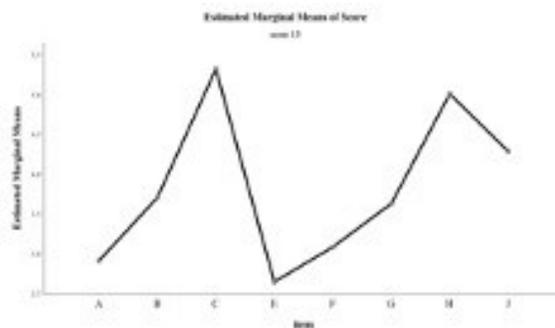


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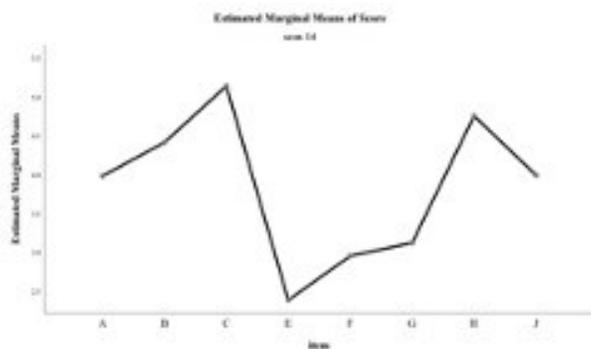
Scenario 12:



Scenario 13:

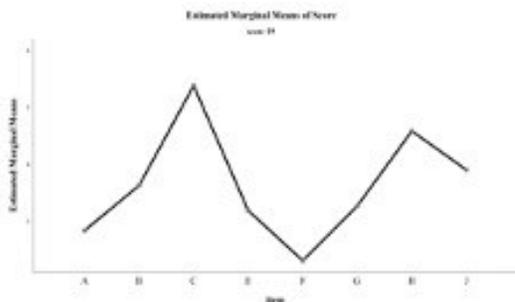


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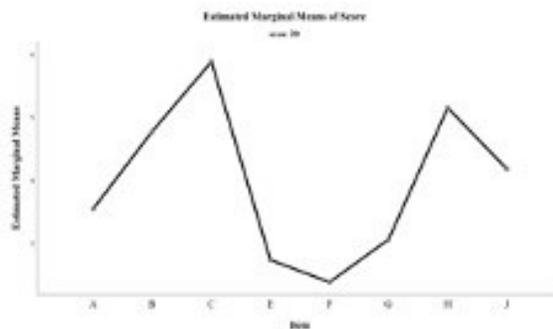


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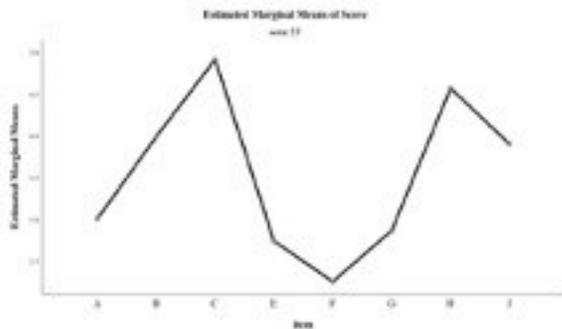
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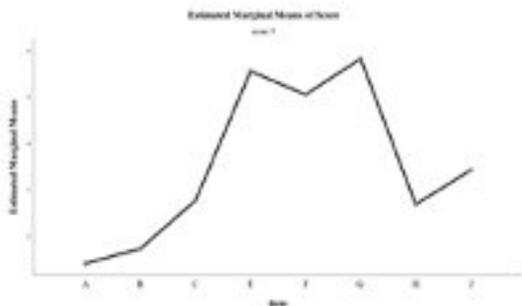


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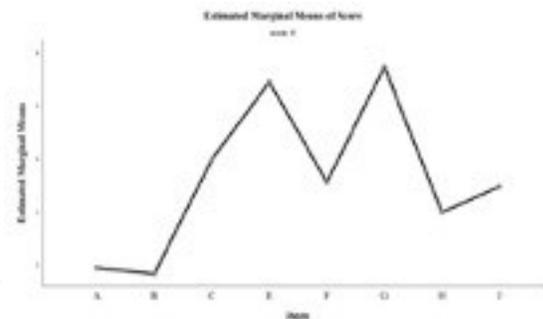


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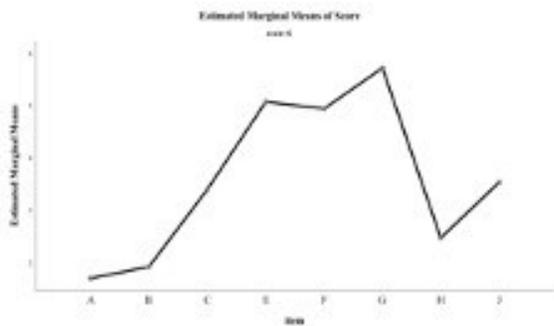
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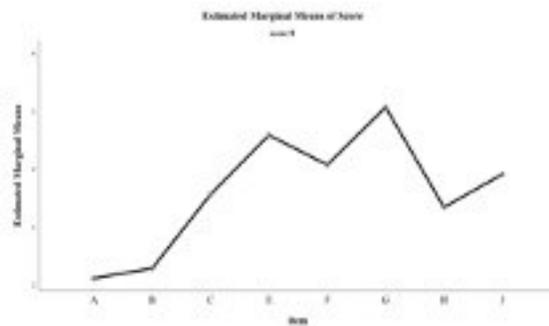
Scenario 4:



Scenario 6:

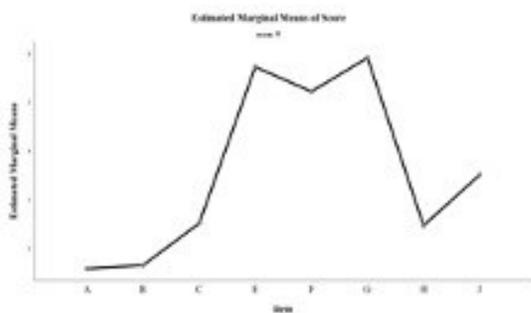


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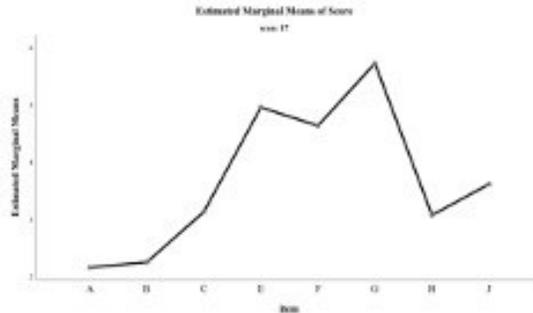


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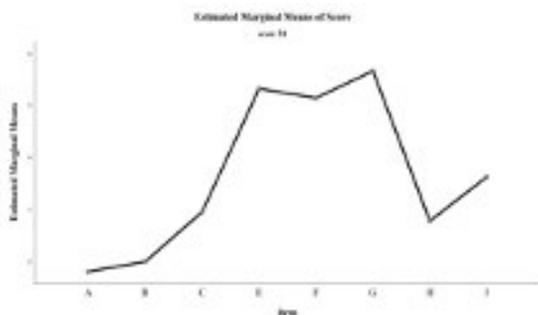
Scenario 9:



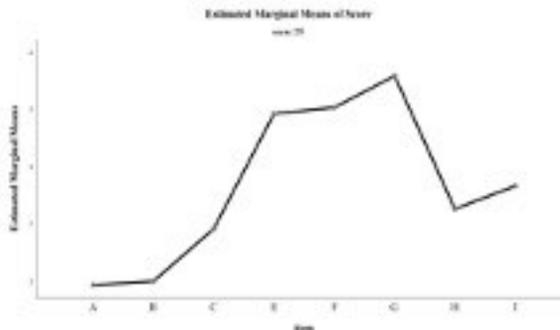
Scenario 17:



Scenario 24:



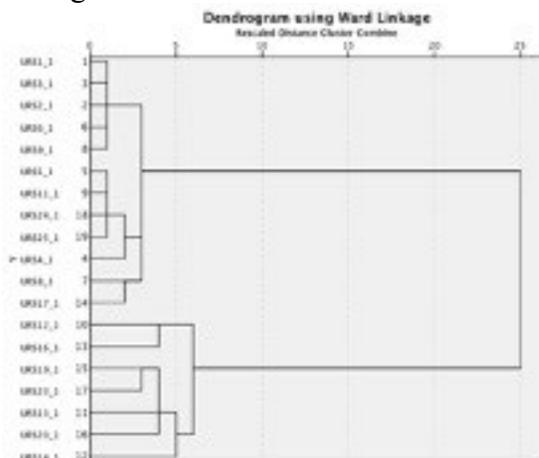
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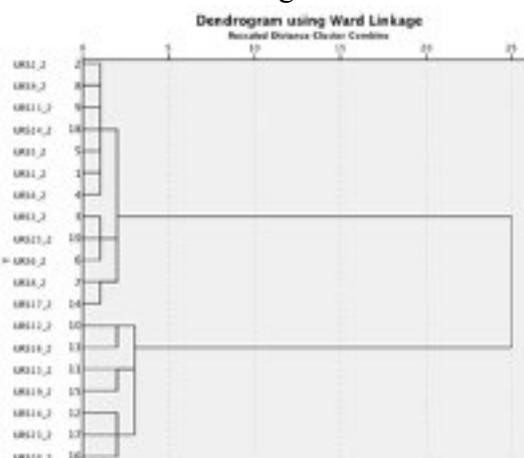
## Appendix D2

### Dendograms

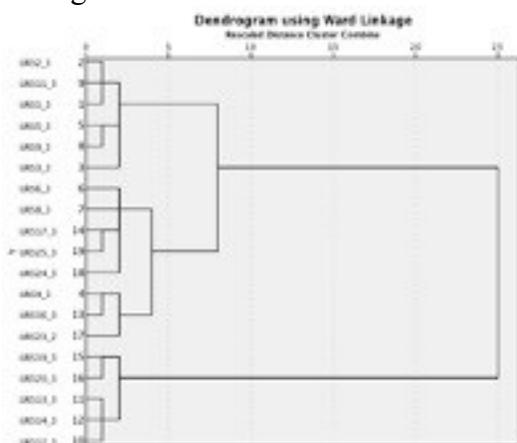
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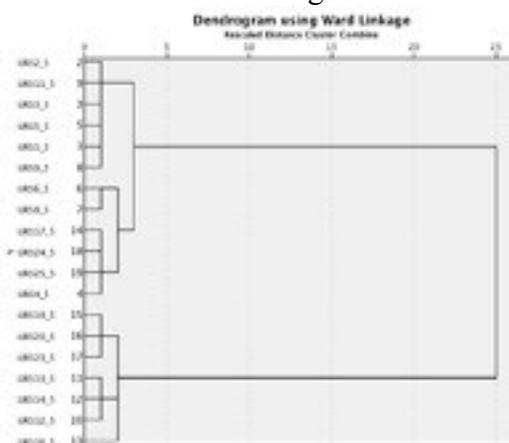
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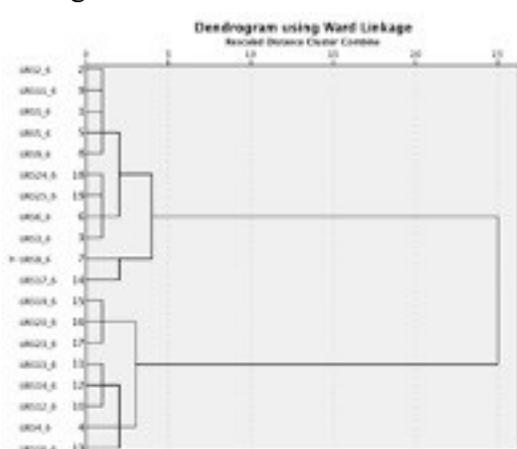
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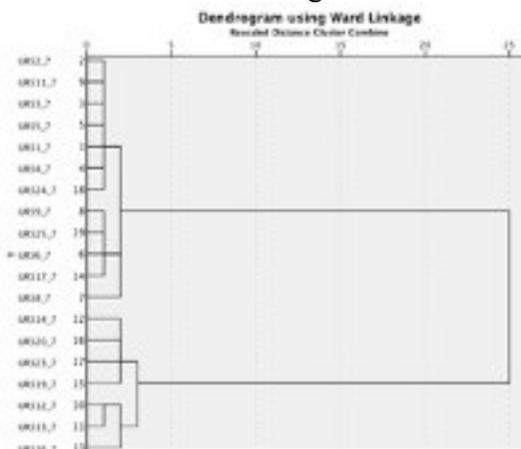
Rating Dimension E:



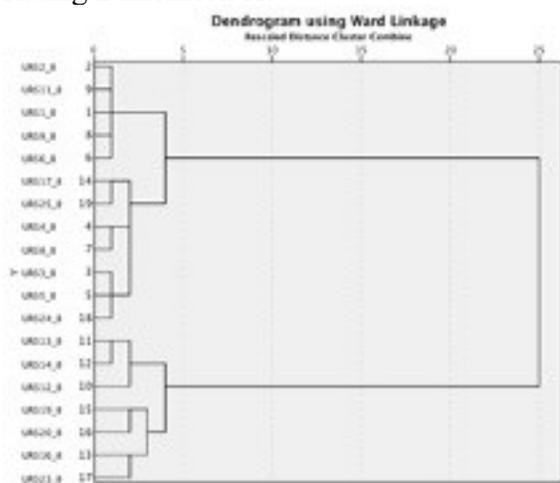
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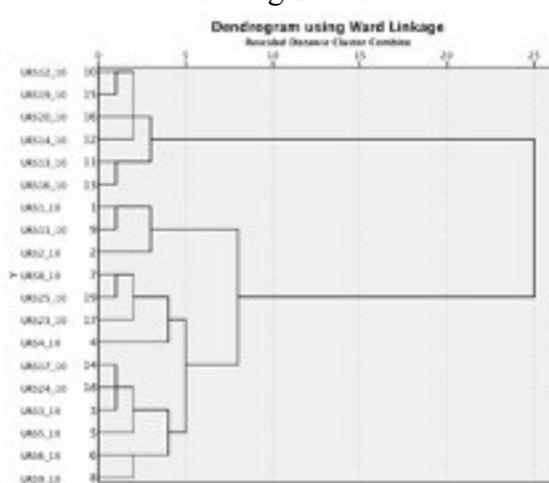
Rating Dimension G:



Rating Dimension H:



Rating Dimension J:



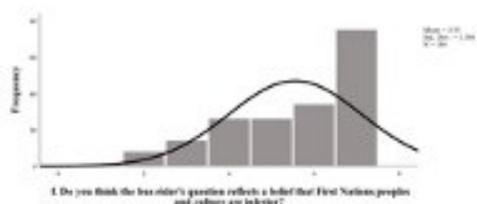
## Appendix D3

### Comparison of Rating Dimensions “F” and “G”

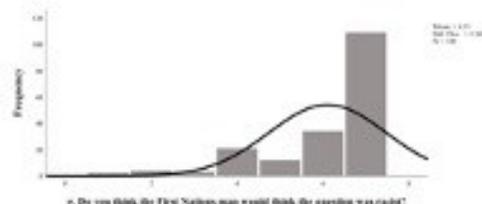
Rating Dimensions “F”:

Rating Dimension “G”:

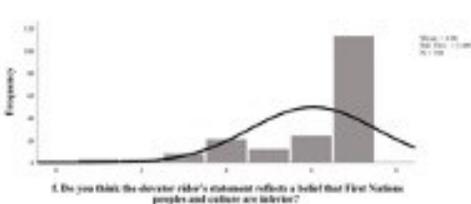
Scenario 1: On a sunny warm day, you are sitting on the bus across from a First Nations man wearing sneakers. You watch as a new bus rider gets on and sits beside the man. The bus rider sees the man's sneakers, and asks him, "don't you hate any real shoes you can wear in public?"



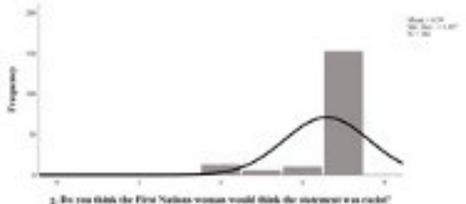
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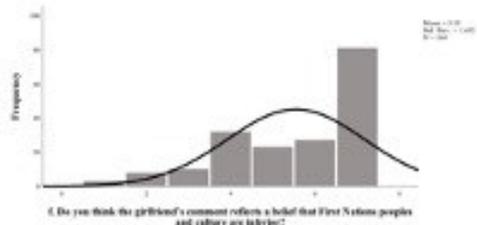
Scenario 2: You are on an elevator with another person. You both see a First Nations woman running to get it, and the person reaches over and quickly presses the button to close the doors. When the door closes she says, "I've heard some pretty bad stories about these people and do not want to be stuck in an elevator with one of them."



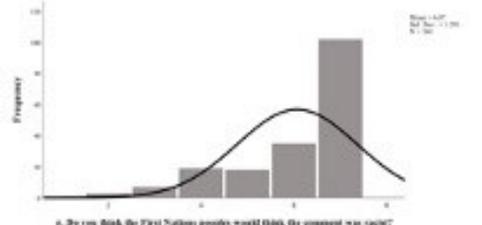
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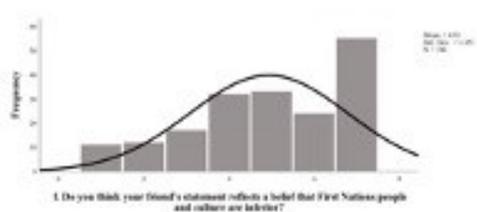
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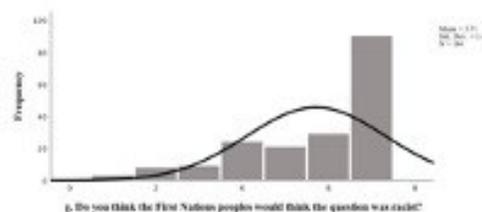
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Scenario 4: You are attending a party a friend is hosting. A group gets in a heated discussion about the residential schools. One of your friends makes a comment saying, "now the residential schools had issues but at least these first nations children got an education, and education is good for your well-being."

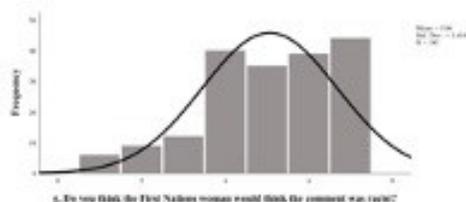
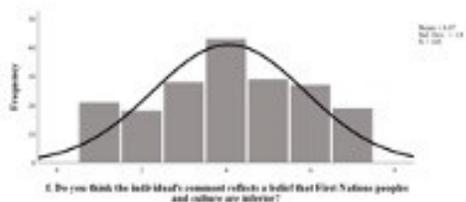


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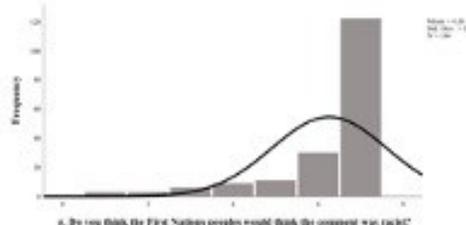
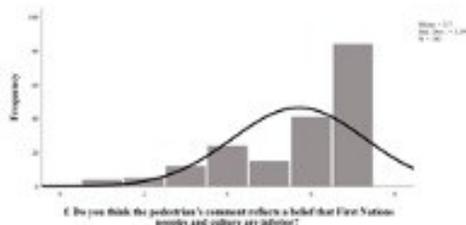
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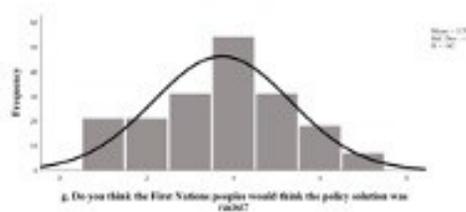
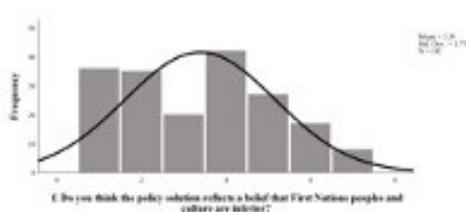
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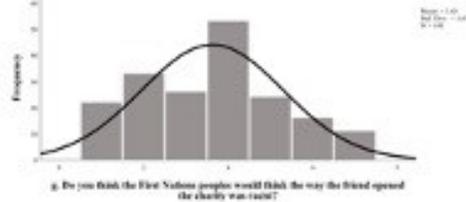
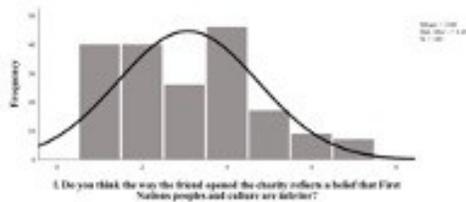
Scenario 12: Driving to work one morning you are listening to CBC news on the radio. The radio host is talking about the need to send more social workers into reserves as the solution to the mental health challenges faced by youth. The suggestion is that if only the youth received counselling, they could succeed in life.

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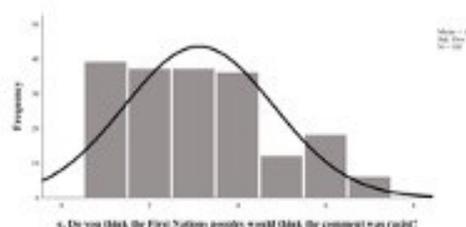
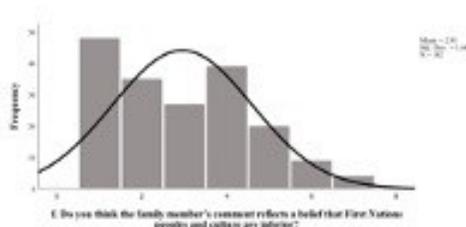
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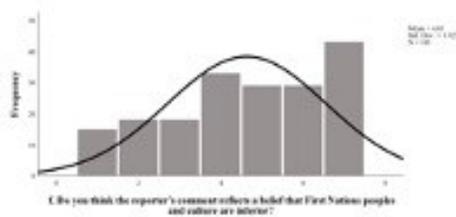


Scenario 16: You are at a family dinner and are discussing the problems that First Nations peoples have and how it is difficult to figure out where to start to help them. One family member asserts that "the government needs to come up with a solution and just act on it."

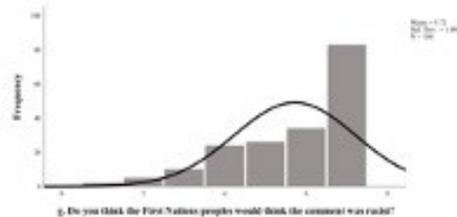
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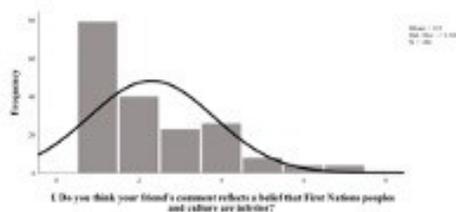
Scenario 17: On the news there is a debate going on about the increased number of First Nations women and girls who are being murdered or who have gone missing. One of the reporters states his head and says "although racism does exist and may be the cause of this problem, First Nations people can be abusive and violent to one another. They could also be contributing to this issue."



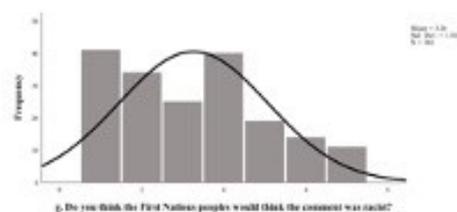
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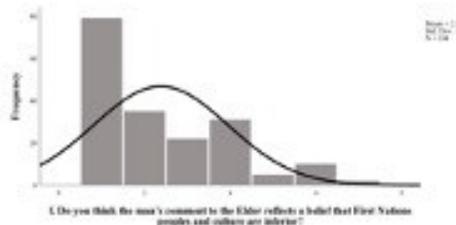
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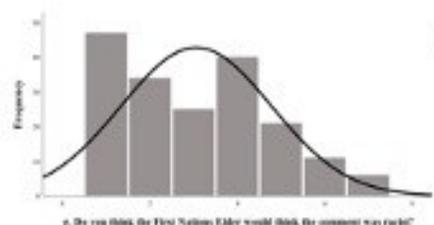
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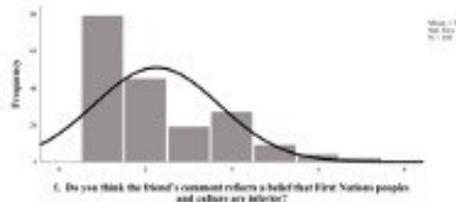
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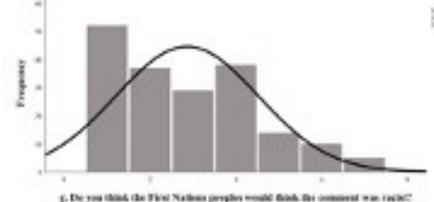
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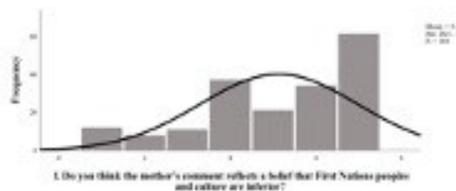
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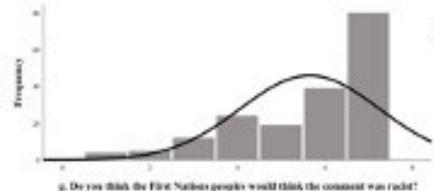
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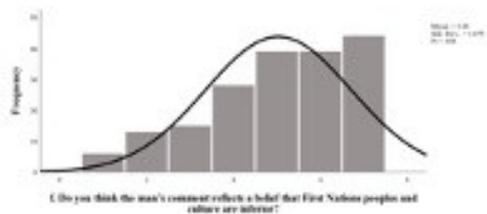
Scenario 24: While sitting in the dentist waiting room you're flipping through a newspaper and notice an article about elementary school kids commemorating national Indigenous Day by wearing orange shirts in remembrance of the Indian Residential schools. The article reported interviews with parents, with one mother stating: "we shouldn't drag little kids into these issues and make them feel ashamed for the past. Especially when we see how many Indigenous kids still don't finish school even today."



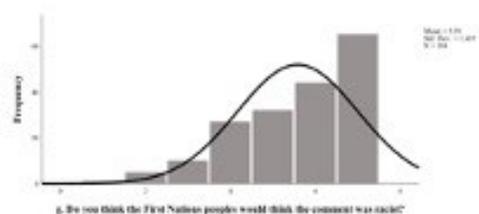
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Scenario 2b: You're in line at Tim Hortons listening to a couple behind you discussing the government's push to engage in reconciliation with Indigenous peoples. The man lets out a long sigh and mutters: "what is the point. These reserves have so many problems that they need to start fixing themselves before anything anyone else can do will make a difference."



Scenario 2b: You're in line at Tim Hortons listening to a couple behind you discussing the government's push to engage in reconciliation with Indigenous peoples. The man lets out a long sigh and mutters: "what is the point. These reserves have so many problems that they need to start fixing themselves before anything anyone else can do will make a difference."

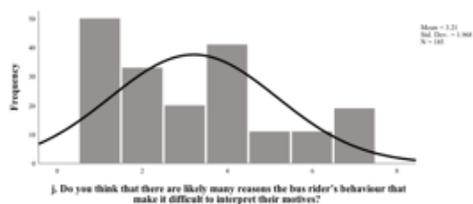


## Appendix D4

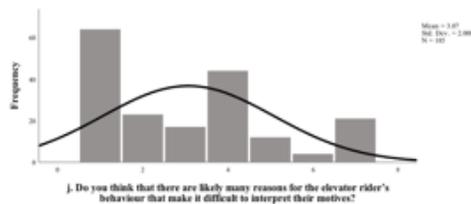
### Histogram Distributions Across all 15 Scenarios for Rating Dimension “J”

Rating Dimension “J”:

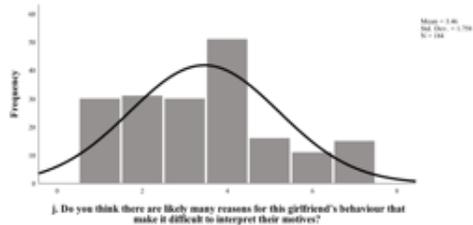
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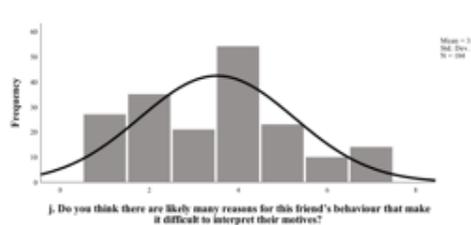
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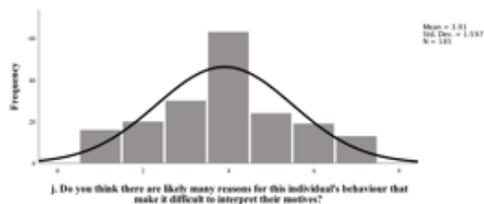
Scenario 5: You are standing in line at the grocery store and overhear a couple in front of you discussing how few First Nations individuals attend university. You hear the woman state that “if they worked harder in high school then maybe they would be able to go.”



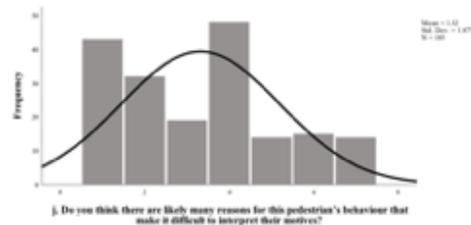
Scenario 6: You are attending a party a friend is hosting. A group gets in a heated discussion about the residential schools. One of your friends makes a comment saying, “true the residential schools had issues but at least those first nations children got an education, and education is good for your well-being.”



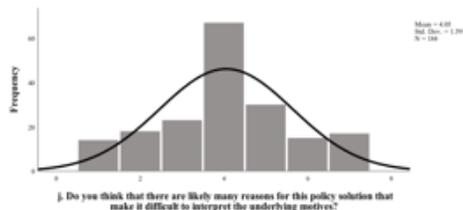
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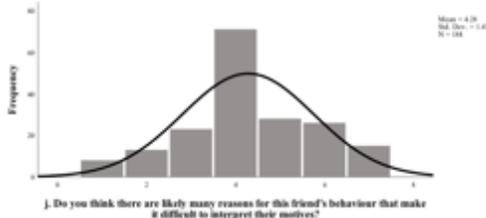
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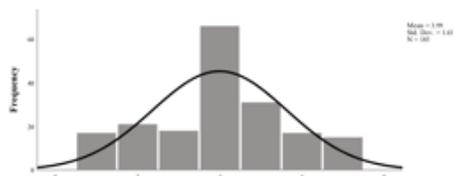
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Scenario 13: Your friend wants to start up a charity to provide support and funding to help First Nations communities to reduce the number of women who go missing or are murdered. Your friend took the time to talk to First Nations women about this issue, and then proceeded to create the charity on her own. Although she was advised to work together with an advisory group of Indigenous women, she decided that it would take too long to get everyone on the same page. She could begin now to collect funding to help secure programs that would give young Indigenous women a chance for a better future.

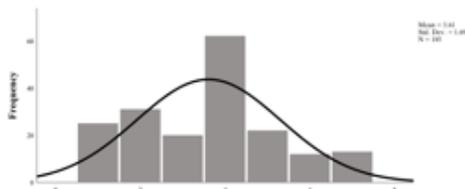


Scenario 16: You are at a family dinner and are discussing the problems that First Nation peoples have and how it is difficult to figure out where to start to help them. One family member asserts that "the government needs to come up with a solution and just act on it."



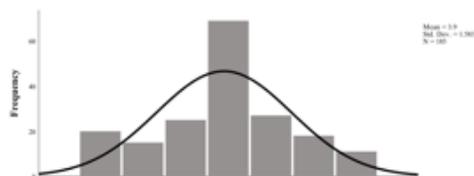
j. Do you think there are likely many reasons for this family member's behaviour that make it difficult to interpret their motives?

Scenario 17: On the news there is a debate going on about the increased number of First Nations women and girls who are being murdered or who have gone missing. One of the reporters shakes his head and says "although racism does exist and may be the cause of this problem, First Nations peoples can be abusive and violent to one another. They could also be contributing to this issue."



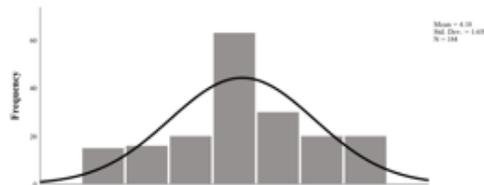
j. Do you think there are likely many reasons for this reporter's behaviour that make it difficult to interpret their motives?

Scenario 19: You and a friend decide to go to a powwow. As you're watching the opening ceremony, your friend says "First Nations people are the most amazing drummers. This is what makes their culture and people special. In fact, they are better at drumming than any other race."



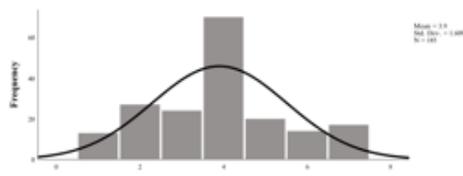
j. Do you think there are likely many reasons for this friend's behaviour that make it difficult to interpret their motives?

Scenario 20: You are attending a lecture on environmental issues. The speaker is an Elder from a First Nations community on the BC coast. The man beside you says excitedly, "I just had to get here early so I could get to meet the speaker. I'm so honoured to meet someone who is in touch with mother earth and old traditions. I told the Elder I would love to learn medicine tricks, and that she must be so proud of her heritage."



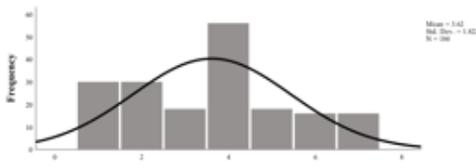
j. Do you think there are likely many reasons for this man's behaviour that make it difficult to interpret their motives?

Scenario 23: You and a group of friends are watching a planet earth documentary on Netflix. The show is about hunting wild animals. One friend of yours is very against hunting, and halfway through the show makes the comment that "the only hunting that is acceptable and morally right is hunting that is done by the First Nations peoples, because it maintains their cultural traditions."



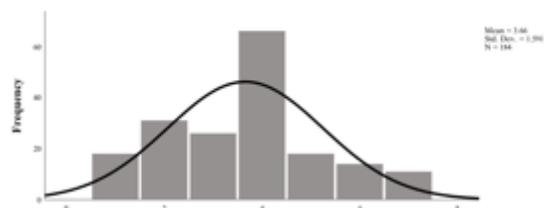
j. Do you think there are likely many reasons for this friend's behaviour that make it difficult to interpret their motives?

Scenario 24: While sitting in the dentist waiting room you're flipping through a newspaper and notice an article about elementary school kids commemorating national Indigenous Day by wearing orange shirts in remembrance of the Indian Residential schools. The article reported interviews with parents, with one mother stating: "we shouldn't drag little kids into these issues and make them feel ashamed for the past. Especially when we see how many Indigenous kids still don't finish school even today."



j. Do you think there are likely many reasons for this mother's behaviour that make it difficult to interpret their motives?

Scenario 25: You're in line at Tim Hortons listening to a couple behind you discussing the government's push to engage in reconciliation with Indigenous peoples. The man lets out a long sigh and mutters: "what is the point. These reserves have so many problem that they need to start fixing themselves before anything anyone else can do will make a difference."

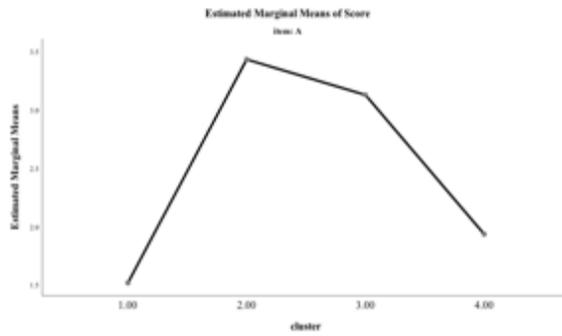


j. Do you think there are likely many reasons for this man's behaviour that make it difficult to interpret their motives?

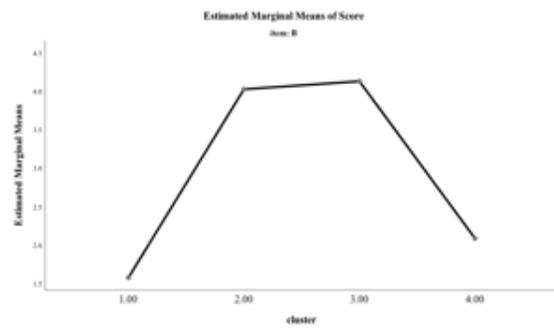
## Appendix D5

### Mean Patterns for 2-way (Participant x Scenario Cluster) ANOVAs

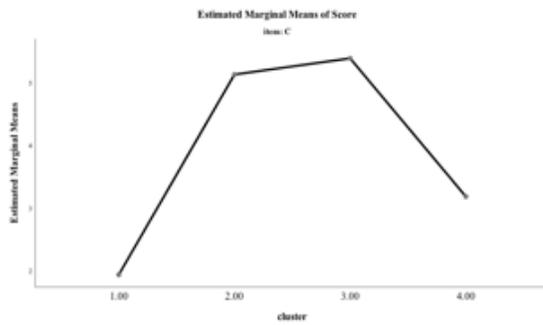
Rating Dimension A:



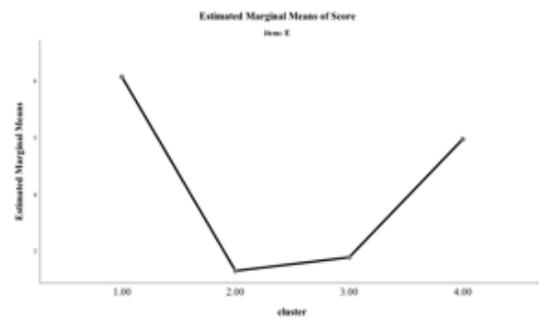
Rating Dimension B:



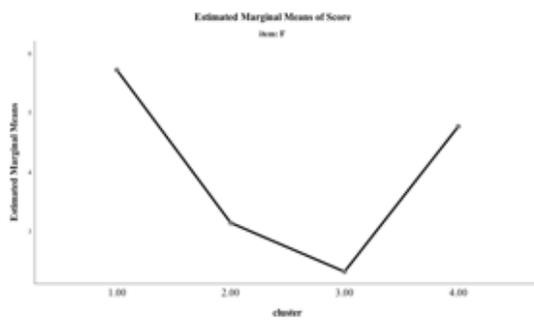
Rating Dimension C:



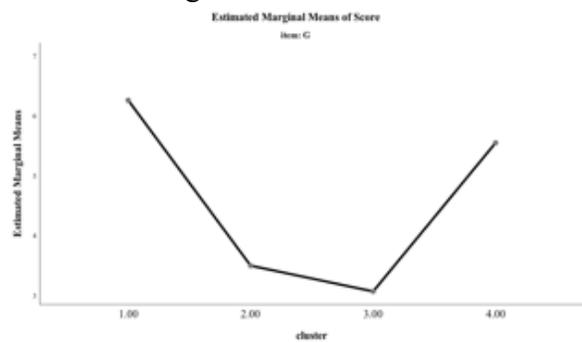
Rating Dimension E:



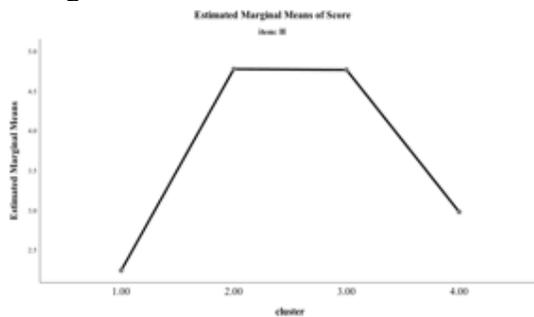
Rating Dimension F:



Rating Dimension G:



Rating Dimension H:



Rating Dimension J:

