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INSTITUTE OF SOCIAL SCIENCES

A COMPREHENSIVE MODEL TO COLLECTIVE ACTION: SELF-STEREOTYPING AS A ROUTE TO SENSE OF DESERVINGNESS AND SYSTEM JUSTIFICATION

Ph.D. THESIS

Ahmed DAWD

DEPARTMENT OF PSYCHOLOGY

Ankara, 2021

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Supervisor
Prof. Dr. Cem Şafak ÇUKUR

Ankara, 2021

APPROVAL PAGE

The thesis, prepared by Ahmed Mohammed Dawd and titled "A Comprehensive Model to Collective Action: Self-Stereotyping as A Route to Sense of Deservingness and System Justification" is accepted by a unanimous vote as a doctoral thesis at Ankara Yildirim Beyazit University, Institute of Social Sciences, Department of Psychology.

Title, Name and Surname	**Institution**	**Signature**
Prof. Dr. Cem Şafak ÇUKUR	Ankara Yıldırım Beyazıt University	
Prof. Dr. Hamit COŞKUN	Bolu Abant İzzet Baysal University	
Assoc. Prof. Dr. Cemile Müjde ATABEY	Ankara Medipol University	
Assist. Prof. Emine İNAN	Ankara Yıldırım Beyazıt University	
Assist. Prof. Dr. Ali Zafer SAĞIROĞLU	Ankara Yıldırım Beyazıt University	

Thesis Defense Date: January 12th , 2021

I certify that this thesis fulfills the requirements to be deemed a doctoral thesis at Ankara Yildirim Beyazit University, Institute of Social Sciences, Department of Psychology.

_____

Assoc. Prof. Dr. Seyfullah YILDIRIM
Acting Director of the Institute of Social Sciences

PLAGIARISM PAGE

I hereby declare that all information in this thesis has been obtained and presented in accordance with academic rules and ethical conduct. I also declare that, as required by these rules and conduct, I have fully cited and referenced all materials and results that are not original to this work; otherwise, I accept all legal responsibility. Date (12.01.2021)

Name, Last name: Ahmed Mohammed Dawd

Signature:

ABSTRACT

A Comprehensıve Model to Collectıve Action: Self-Stereotypıng as a Route to Sense of Deservıngness and System Justıfıcatıon

Currently, the empirical inquiry into the social-psychological determinants of collective action has enjoyed a veritable explosion of interest. A wealth of studies has documented how social identity, relative deprivation, perceived group efficacy, and group-based anger affect individuals' decisions on collective action. Also, efforts to integrate these different approaches have been observed in this area. Although there is a vast literature on the psychological factors that mobilize collective action, little is yet known about how the content of self-stereotyping shape individuals' motivations to engage in collective action. Hence, the present study was conducted to complement the existing social psychological model of collective action by introducing the concept of self-stereotype and examining its effect on collective action. Specifically, it was predicted that competence self-stereotype enhances individuals' intention to participate in collective action, whereas negative competence self-stereotype (warmth self-stereotype) obstructs it. Two studies using participants from two ethnic groups in Ethiopia were conducted to test these predictions. In Study-2 (N = 458), results obtained from Structural Equation Modeling, confirm the prediction that competence self-stereotyping augments collective action intention, while warmth self-stereotyping attenuate it. Study-3 (N = 120) tried to replicate the findings of Study-2 using experimental design. The results confirm the positive effect of competence self-stereotyping and the negative effect of complementary self-stereotyping on collective action. However, the specific negative role of warmth self-stereotyping on collective action was not confirmed. Overall, the results highlight the importance of integrating the contents of self-stereotype in models designed to understand the social-psychological predictors of collective action.

Keywords: Collective action, contents of self-stereotyping, group identification, relative deprivation, group-efficacy, group-based anger, system justification

ÖZET

Kolektif Eylem İçin Kapsamli Bir Model: Sistem Meşrulaştirma ve Değerlilik Hissinin Bir Boyutu Olarak Öz Kalip Yargi

Günümüzde, kolektif eylemin sosyal-psikolojik belirleyicilerine yönelik araştırmalar giderek artmaktadır. Birçok araştırma, grup kimlik, göreceli yoksunluk, algılanan grup etkinliği ve grup temelli öfkenin bireylerin kolektif eylem konusundaki kararlarını nasıl etkilediğini belgelemiştir. Ayrıca, bu farklı yaklaşımları entegre etme çabaları da bu alanda gözlemlenmiştir. Kolektif eylemi harekete geçiren psikolojik etkenler hakkında geniş bir literatür olmasına rağmen, öz kalıp yargı içeriğinin, bireylerin kolektif eylemde bulunma motivasyonlarını nasıl şekillendirdiği hakkında henüz çok az şey bilinmektedir. Bu nedenle bu çalışma, öz kalıp yargı kavramını ortaya koyarak ve kolektif eylem üzerindeki etkisini inceleyerek mevcut sosyal psikolojik kolektif eylem modelini tamamlamak için yapılmıştır. Spesifik olarak, yetkinlik öz kalıp yargı, bireylerin kolektif eyleme katılma niyetini artırdığı, olumsuz yetkinlik öz kalıp yargı (sevecenlik öz kalıpyargı) bunu engellediği bulgulanmıştır. Bu bulguları test etmek için Etiyopya'daki iki etnik gruptan katılımcıların oluşturduğu iki çalışma yapılmıştır. Çalışma-2'de (N = 458), Yapısal Eşitlik Modellemesinden elde edilen sonuçlar, yetkinlik öz kalıp yargı kolektif eylem niyetini artırdığı, sevecenlik öz kalıp yargı ise onu zayıflattığı bulgusunu doğrulamaktadır. Çalışma-3 (N = 120), Çalışma-2'nin bulgularını deneysel desen kullanılarak çalışılmıştır. Sonuçlar, kolektif eylem üzerindeki yetkinlik öz kalıp yargının olumlu etkisini ve tamamlayıcı öz kalıp yargının olumsuz etkisini doğrulamaktadır. Bununla birlikte, kolektif eylem üzerinde sevecenlik kalıp yargının özel olumsuz rolü doğrulanamamıştır. Genel olarak sonuçlar, kolektif eylemin sosyal-psikolojik yordayıcılarını anlamak için tasarlanmış modellere öz kalıp yargı içeriklerini entegre etmenin önemini vurgulamaktadır.

Anahtar Kelimeler: Kolektif eylem, öz kalıpyargı içerikleri, grup kimliği, göreceli yoksunluk, grup etkinliği, grup temelli öfke, sistem meşrulaştırma

DEDICATION

To My Beloved Wife and Children

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CHAPTER I

INTRODUCTION

As a human being, we aspire to have a hierarchy-free society/system. A system, in which, individuals enjoy true equality in the distribution of resources and privileges. We wish to have a system where our religion, ethnicity, nationality, race, and gender will not be the basis for possessing an advantage or incurring discrimination (Hafer & Rubel, 2015). Unfortunately, however, the reality is far from our wish. Our history illustrates that societies are hierarchically ordered based on various social categories such as ethnicity, race, and nationality, or gender (Pratto, Sidanius, & Levin, 2006). While some categories entertain various benefits by having the upper side of the run, other categories are destined to the lower positions. Such power hierarchies are mostly translated into different forms of oppression (Pratto et al., 2006; Van Zomeren, Postmes, & Spears, 2008).

History shows that under certain conditions disadvantaged social groups challenged discrimination and oppression through united struggles. People express their needs and anger through collective actions (Tajfel, 1974; Van Zomeren & Iyer, 2009). The nature of such collective action may range from normative acts such as peaceful protest and writing petitions to non-normative acts like militancy. On the contrary, it is also quite common to witness a condition where disadvantaged groups simply suffer in silence (Jost et al., 2012; Zagefka & Brown, 2005). It is a common reaction of the minorities to "go along to get along" with outgroups (Kawakami, Dunn, Karmali, & Dovidio, 2009).

What are the social and psychological factors that move people to collective action? On the other hand, why would disadvantaged groups grant legitimacy to the system in which they are subjected to various forms of abuse and oppression? Scholars from various disciplines sought to solve these puzzles. The social-psychological literature on collective action leverage four main constructs; relative deprivation, group efficacy, social identity, and group-based anger (De Weerd & Klandermans, 1999; Van Zomeren et al., 2008). Recently, experts are struggling to develop a comprehensive model of collective action by integrating these four socio-psychological predictors of collective action. For instance, Van Zomeren et al. (2008) tried to integrate constructs predicting collective action and they

propose an integrative model called the Social Identity Model of Collective Action (SIMCA).

According to this model, for an individual to decide whether to participate in collective action, he/she has to feel belongingness to a social group, perceive discriminations done to his/her group, feel anger or contempt about the situation, and perceive the collective action to be effective (Van Zomeren et al., 2008). Overall, an abundance of studies pointed out that social identity is a basis through which individuals develop common goals and experience common pains that drives them to participate in collective action (Drury & Reicher, 2005; Postmes & Branscombe, 2002; Tajfel, 1974; Van Zomeren, Spears, Fischer, & Leach., 2004).

These models, however, overlooked the role of stereotypes in collective action participation. Relying on some studies, we assume that stereotypes not only reflect the prevailing social arrangements but also have the power of reproducing the same arrangements (Jost & Banaji, 1994; Laurin, Kay, & Shepherd, 2011). We assume that the content and valence of traits attributed to an ingroup inform group members of their place in the prevailing social arrangement and endorsing it will have a profound implication on how individuals perceive and respond to their social environment.

Building on theories that stress the role of group-identity and self-stereotyping, a new comprehensive model to collective action is suggested. In this study, relying on previous theoretical arguments, we argued that the enhanced cognitive accessibility of different contents of self-stereotypes will result in differences in individuals' appraisal of the existing social system. We proposed, negative competence self-stereotyping or communal self-stereotyping, by virtue of their capacity to offset or complement default assumptions concerning the existing power hierarchy, directly increases the tendency to perceive existing arrangements as fair, legitimate, and justifiable. On the contrary, high competence self-stereotyping, by virtue of its capacity to empower or increase the sense of deservingness among disadvantaged group members, directly increases the sensitivity to discriminations, thereby, contributing to the propensity to perceive the existing status quo as unfair and illegitimate.

Overall, we endorse the idea that identification gives us a basis in which individuals evaluate the prevailing social system. However, we suggest that the way individuals evaluate

and respond to the social system is affected by the content of traits they attribute to an in-group. Hence, though we, for the most part, rely on the social identity approach of collective action, we offer a slight departure from it. Thus, the aim of this study is not to replace the prevailing approach, but to supplement it in some respect that seems important for an adequate understanding of factors driving people to participate in collective action. Hence, a new approach to collective action that accounts for not only the role of identity but also the contents of self-stereotype is proposed. Having the content of self-stereotyping in its core, this model tried to explore predictors of collective action and system justification tendencies. To test this model, two studies were conducted. Study 2 follows a descriptive research approach while study 3 test the same model using experimental design. Both studies were conducted at Jigjiga University, Somali region of Ethiopia. The data were collected from university students identified with two different ethnic groups.

This dissertation is organized into five chapters. Chapter 1 deals with the theories and researches on the topic of collective action and system justification. The first part of this chapter presents an overview of the main social-psychological predictors of collective action and the role of system justification tendency in undermining the motivation to participate in collective action. Following this, the chapter deals with the new proposed model, a brief review of self-stereotype, theoretical foundations to the proposed model, and the specific hypotheses of the studies. The second chapter presents data collection instruments and the result of preliminary studies. The third and fourth chapters explain the findings of the two main studies. The last chapter deal with the interpretation and explanation of the findings, forwarding conclusions, and recommendations for future researches.

1.1. An Overview of Theories and Researches on Collective Action

Societies express their grievances and interests they have against authorities through various mechanisms. Mostly, collective action functions as the principal vehicle through which social groups articulate their claims and give voice to their grievances and fears (Van Zomeren, & Iyer, 2009). Indeed, from the past to the present, we have witnessed an upsurge of collective actions in different parts of the world. What is common to the Oromo protest in Ethiopia demanding social and political reforms, the Catalonians protest demanding independence, and more recently, the bloody uprising across the English-speaking region of Cameroon fighting “oppressive” regime is that individuals are acting together to achieve a

common goal (Della Porta, O'Connor, & Portos, 2019; Kelecha, 2019; Robert, 2020). Such processes of bringing social change often end up in bloodshed and material destructions (Esteban, Mayoral, & Ray, 2012).

This is particularly true in developing countries where ethnic diversity is high (Mohammadzadeh, 2016). Associated with the rapid development and nature of the rigid political system, in developing countries, such actions are costing the precious life of human beings and causing various forms of socio-economic crisis. For instance, in Ethiopia, resentments against the government followed by a relentless struggle for the sake of an ingroup's political rights have resulted in massive displacement and deaths (Habte & Kweon, 2018). Citing the recent unrest and continuous protests and bloody clashes between the people and the authorities in Ethiopia suffices to indicate the gravity of the problem ("Mass Grave," 2018; "What is Behind," 2016).

Such unintended causalities made the topic of collective action attract the interest of scholars from various disciplines. Depending on the nature of their discipline, scholars developed theories and conducted numerous studies. As a result, the literature on collective action is largely heterogeneous and reflects the analysis of collective action ranging from the micro to macro-level. This results in the presence of various definitions for collective action. The social-psychological approach mostly defines collective action as any actions that aim to bring a change in the status, power, or overall conditions of an entire group (Tajfel & Turner, 2004; Wright, Taylor, & Moghaddam, 1990).

As Van Zomeren et al. (2008) indicated such actions include attitudinal support for the protest, intentions to participate in a protest, or any behavior by members of a social group aimed at improving the group's subordinate position. Hence, any actions taken by either individual or group of an individual can be considered as collective action as long as the action aims to improve the status of a group (Van Zomeren & Iyer, 2009). Thus, the term collective action encompasses a wide range of actions taken by individuals and/or the mass of people such as participation in political protest and individual actions such as signing petitions (Stürmer & Simon, 2004; Tausch, et al., 2011).

The type of collective action can also be different. It can be normative or non-normative. Normative collective action refers to actions that obey the norms of the existing system; such as peaceful protest, writing flyers, signing petitions, and any act of civil

disobedience. On the other hand, non-normative collective action refers to actions that violate the norms of the existing rules and regulations of the country such as civil disobedience, arson attacks on public or private properties, throwing stones, and blocking roads (Tausch, et al., 2011). Scholars forwarded various factors that motivate individuals to participate in different forms of collective action. The suggested factors range from an objective socio-economic difference to more social-psychological constructs such as identification and group-based anger. Before turning to the details of this study, we present descriptions of the extant literature and theories in collective action and the specific hypothesis forwarded regarding the variables that motivated participation in collective action.

1.2. Predictors of Collective Action

The initial assumption on what predicts collective action lies in the rational choice theory (Van Zomeren et al., 2008). Such frameworks suggested that the objective state of structural status differences amongst social groups is an ulterior cause for collective action. Literature in this outline argued that objective deprivation which can be measured through the difference in wealth or status explained disadvantaged groups' participation in collective action. Such an approach, however, failed to answer some important questions in collective action. For instance, why social inequality does not always lead to collective action? Why should some cases of social inequality be challenged and not others? Hence, scholars indicated that while the role of objective deprivation is undoubtedly important, its ability to predict collective action is vague and weak (Green, Glaser, & Rich, 1998). The limitations of the objective deprivation approach are largely assigned to the oblivion of the framework to the role of individuals' subjective perceptions and emotions in motivating efforts to make societal change.

Perhaps, as a result, contemporary approaches to collective action increasingly focused on the role of proximal socio-psychological factors of collective action (Van Zomeren et al., 2008). The effort to identify the predictors of collective action has occupied social psychologists for more than three decades (Van Stekelenburg & Klandermans, 2013). Even though various socio-psychological determinants of collective action are found in the literature, four main theories appear to be dominant. The result of the meta-analysis done by Van Zomeren et al. (2008) revealed that group identification, perceived injustice, perceived

group-efficacy, and group-based emotion are the unwavering predictors of collective action (see also Klandermans, 2004; Van Zomeren & Iyer, 2009). In the subsequent section, the role of each predictor of collective action together with theoretical and empirical evidence is presented.

1.2.1. Relative Deprivation

The failure of the traditional approaches that focus on objective inequality as a cause for collective action diverts the attention of scholars towards studying the role of subjective experiences. This effort initiates the birth of an influential theory; Relative deprivation theory. Relative deprivation theory enjoys a pervasive influence in the area of social science as an explanation of collective action (Dubé & Guimond, 1986). The theory developed mainly based on Festinger's theory of social comparison (Van Zomeren et al., 2008). According to the theory, deprivation is the product of discrepancy which comes due to social comparison with specific others. The theory indicated that deprivation stems from the unfavorable discrepancy between personal/ingroup attainment and aspiration or subjective standard (Gurr, 1970; Schmitt & Maes, 2002).

People make a comparison between their actual attainment with their subjective standards or aspirations. When the result of this comparison is not favorable, individuals feel unjustly deprived of their prestige, power, or material resources (De La Sablonnière, Taylor, Perozzo, & Sadykova, 2009). The important point that needs to be addressed at this juncture is, therefore, to answer what is the source of this subjective standard/aspirations. Aspiration of an individual or group is believed to be determined either by examining the attainment of relevant others, by comparing with the personal/in-group's past, or some other ideal standards (Brown & Zagefka, 2006; Mummendey, Kessler, Klink, & Mielke, 1999). This implies that people compare their situation not only with other outgroups but also with their achievements in the past. Hence, according to relative deprivation theory, the actual objective situation does not have a monotonic function to the feeling of deprivation rather it is the unfavorable assessment of in-group status which stems from either comparison against relevant outgroup or one's past that leads to a feeling of deprivation (Zagefka, Binder, Brown, & Hancock, 2013).

Types of relative deprivation. Literature in relative deprivation theory indicated two types of deprivation; egoistic deprivation and fraternal deprivation. While egoistic deprivation is a feeling of deprivation that stems from the negative interpersonal comparison, fraternal deprivation stems from an individual's comparison of his/her group with that of another relevant group (Schmitt, Maes, & Widaman, 2010). Various studies indicated that while egoistic deprivation leads to interpersonal behavior, fraternal deprivation predisposes individuals to engage in collective action (Figueiredo, Valentim, & Doosje, 2014; Walker & Mann, 1987). Similarly, Mummendey et al. (1999) using participants from Easter Germany indicated that feeling of fraternal deprivation predicts competitive strategies such as collective action than individual strategies such as individual mobility. Indeed, a meta-analysis study by Van Zomeren et al. (2008) revealed that egoistic deprivation was less likely to predict collective action compared to fraternal deprivation. Hence, it is the feeling of fraternal deprivation that uniquely generates agitations against social change (Taylor, 2002).

Cognitive and affective components of relative deprivation. Relative deprivation entails both cognitive appraisal of the discrepancy and also affective components (Dubé & Guimond, 1986). Originally, the theory proposed a profound feeling of unfairness/injustices as a propelling factor for collective action. However, as Van Zomeren et al. (2008) indicated, in the 1980s and 1990s more emphasis was given to the role of people's interpretation of inequalities than the affective component of deprivation. Nevertheless, the meta-analysis work of Smith and Ortiz (2002) and Van Zomeren et al. (2008) indicated that the feeling of deprivation predicts collective action more strongly than the perception of fraternal deprivation. In one classical study conducted among Indian South African participants, De La Rey and Raju (1996) indicated that the affective component of fraternal deprivation explained a greater portion of the variance than the cognitive component. The concept of affective fraternal deprivation leads us to the theory of group-based emotion. In their intergroup emotion theory, Mackie and Smith (2002) indicated that when people perceive inequalities between groups as unjust, a group-based emotion such as anger is activated, this, in turn, propels collective action.

1.2.2. Group-Based Anger

Mostly, emotions are assumed to be an individual-level phenomenon that arises because of events that might affect the well-being of an individual self (Mackie, Silver, &

Smith, 2004; Smith, & Mackie, 2015). In reality, however, the history of intergroup relations is rich in evidence of intense emotional forces guiding the thoughts, perceptions, and behaviors of individuals in the group. However, until recently, the concept of group-based emotion was sidelined in the study of collective action (Goodwin, Jasper, & Polletta, 2004). It is an intergroup emotion theory that introduced a new dimension in the literature of emotion. The theory indicated how individuals experience emotions because of being a member of a certain social group. Intergroup emotion theory mainly relies on the concept of social identity and appraisal theory of emotion (Mackie & Smith, 2002; Smith, 1993; Smith & Ho, 2002). Based on social identity theory, Smith and Ho (2002) postulated that when social identity is salient people think and feel in terms of their group membership than in terms of their unique identity. Thus, the higher the individuals' identification with a group the higher the frequency and intensity of experiencing intergroup emotion (Mackie et al., 2004). Hence, when an individual perceives the way their group is treated as unfair as compared to the relevant outgroup, individuals experience different emotions because of their belongingness in the group. Identification alone, however, did not provide us a clue on what type of emotion specifically an individual might experience. For instance, we do not know whether the feeling of deprivation because of an in-group's status trigger fear or anger.

Thus, intergroup emotion theory uses the appraisal theory of emotion to explain the specific kind of emotion that an individual might experience in intergroup contexts (Mackie et al., 2004). The theory indicated that when individuals feel deprived and appraised the ingroup as strong, they will experience anger-related emotions (Gordijn, Yzerbyt, Wigboldus, & Dumont, 2006). Certainly, the perception that an in-group is deprived is recognized as the most common source of anger (Mackie et al., 2004). Hence, when social identity is at the fore, people appraise ongoing events based on the relevance they have to their group and respond to events with corresponding emotions. Anger is known as an energizing emotion that triggers people to take action that aims at confronting the situation that causes the anger (Lambert, Eadeh, & Hanson, 2019; Van Stekelenburg & Klandermans, 2013). Hence, theoretically, it is expected that the activation of anger emotion in response to an in-group's unfair treatment serves as a catalyst to initiate a confrontational action tendency on behalf of an in-group (Van Zomeren et al., 2004; Yzerbyt, Dumont, Wigboldus, & Gordijn, 2003).

The introduction of group-based emotion theory stimulates the interest of several researchers to reconsider group-based anger as an important motivational force in protest participation (see Van Zomeren et al., 2004). As subsequent literature indicated anger is known to be a proximal factor to lead individuals towards confronting the outgroup (Van Zomeren et al., 2004). Similar result was also reported by Tausch, et al. (2011). In their study on the role of group-based emotion and efficacy on the nature of collective action, they indicated the experience of group-based anger as a strong predictor of normative collective action. Hence, feelings of anger which rise as a result of a feeling of deprivation and construal of an in-group as strong, motivate individuals to participate in collective action.

However, Stürmer and Simon (2009) argued that the role of group-based anger in predicting collective action is fragile. In both descriptive and experimental studies, Stürmer and Simon (2009) posited that in comparison to the role of cost and benefit analysis (efficacy) and group identification, the role of group-based anger in predicting collective action is rather fragile. They further indicated that anger influences people's willingness to participate in collective action only to the extent that the act helps the catheric reduction of aggressive tensions.

1.2.3. Group Efficacy

It did not stay long when the dominance of relative deprivation suffered critic on its ability to predict collective action. Scholars indicated that perceiving discrimination in the system can be an important thing for collective action, however, it is not a sufficient factor for an individual to decide whether to participate or not in collective action. They argued that a sense of deprivation abounds while collective action does not. Hence, scholars suggested that for collective action to ensue, individuals should have to have confidence that their joint effort brings social change. The initial approach to group efficacy was based on resource mobilization theory. The central assumption of this theory lays in the notion that collective actions are a result of rational decisions people make after weighing the costs and benefits of their participation. Accordingly, therefore, the decision to participate in collective action occurs when people expect the benefit of the act to outweighs the cost (Duncan, 2012).

The theory further posits that individual political actors' ability to mobilize resources as a key factor to move people to action (Van Zomeren, et al., 2008). It focuses on how

structural factors such as the availability of resources, social movement organization (SMO), and opportunities to collective action determine people's cost and benefit analysis to participate in collective action (Jenkins, 1983; Klandermans, 1984). Hence, according to resource mobilization theory, collective actions are rather calculated political enterprises than just an emotional response to perceived deprivations. What determines people's decisions to participate in collective action is group members' perception of their ability to gather necessary resources and mobilize individuals towards common goals (Klandermans, 1997). Thus, the theory takes Meso or macro-level institutions as a main unity of analysis. Consequently, studies on resource mobilization engrossed in the establishment and organization of political institutions.

This approach is, however, criticized for neglecting the social-psychological analysis of collective action. The resource mobilization approach nearly abandons the significance of grievances and the role of the individual's perception. Klandermans (1984) tried to address this limitation by reconciling individual-level analysis with the macro-level analysis of the resource mobilization approach of collective action (Van Zomeren, et al., 2008). He argued that how an individual appraises the cost/benefit of the action is central to motivate individuals to collective action. He uses expectancy-value theory to elaborate on how subjective perceptions determine people's participation in collective action.

Individuals evaluate two main things before deciding to participate in collective action. First is the *value* of the outcome of collective action; how much is the outcome important to the individual (in relieving the feeling of deprivation), and collective benefits. The second and the most important is the subjective *expectation* of whether the value (collective benefits) could be achieved through collective action. The expectation dimension includes a belief on whether other group members will participate, a belief that one's own participation will increase the probability of achieving the group's goal, and the expectation on the likelihood of success if many people participate (Klandermans, 1984).

On the base of expectancy-value belief, Klandermans (1984) identified three main motives that determine an individual's participation in a social movement. Each motive originates from different types of expectations of cost and benefit. The first is *collective motive* derives from the movement's collective goals. Collective motive is a product of the subjective value of the collective goal of the movement and the subjective expectation that

participation will help to produce this goal. The second motive is the *social motive* that drives from the subjective expectation of the reaction of significant others (such as family and friends) on one's participation in the social movement. The third motive is the *reward motive* drives from the subjective expectation on the non-social cost and benefits of participation such as investing one's time and money (Klandermans, 1984). However, Klandermans (1984) indicated that even if individuals perceive the value of social change as good, they will not participate in collective action unless they believe that the change can be achieved by their involvement. Hence, the perceived efficacy determines the likelihood of a person to engage in collective action.

Klandermans' (1984) approach is, however, criticized for being inclined more to the individual-level analysis of efficacy. Scholars after him propose the importance of examining group efficacy than individual-level efficacy. For example, Mummendey et al., (1999) indicated that group efficacy predicts collective action better. They defined group efficacy as a belief that group related problems such as discriminations and inequalities by the existing system can be solved through a united effort. Van Zomeren et al., (2008) operationalized group efficacy as ingroup members' sense of control and effectiveness to advance their goals by forcing the authorities to submit to the demand of their group. This definition excluded the cost/benefit analysis of resource mobilization theory (Duncan, 2012). The main point in this definition is the extent to which members of an ingroup believe that they are capable of solving their problems through collective action.

A considerable body of studies suggested the positive effect of perceived group efficacy on individuals' intention to participate in collective action. Indeed, the belief that an ingroup's collective actions can actually help to halt the collective disadvantages is considered to be one of the main factors that determine individuals' proclivity to engage in collective action (Corcoran, Pettinicchio, & Young, 2011). For instance, using participants from the University of Amsterdam, Van Zomeren, et al. (2004) revealed that perceived group efficacy positively predicts the students' proclivity to participate in collective action when an ingroup is disadvantaged. In a more direct study, Van Zomeren et al. (2010) experimentally manipulated participants' group efficacy beliefs and examined its effect on collective action. The findings of their studies indicated that increased group efficacy belief positively predicts collective action intentions among students against rising tuition fees. Indeed, more comprehensive meta-analysis studies conducted by Van Zomeren et al. (2008)

confirmed the positive effect of group efficacy on collective action across a diverse set of samples and collective action contexts. Furthermore, subsequent studies indicated that the level of group efficacy predicted the nature of collective action. For example, Tausch, et al., (2011) stated that efficacy positively correlated with normative collective action, while negatively correlated with non-normative forms of collective action.

There are, however, some classical studies that questioned the role of efficacy in predicting collective action. A study by Tyler and McGraw (1983) for instance, indicated that activists' behavior to participate in the political struggle was not contingent on their judgments about the effectiveness of past political participation. Similarly, Schofield and Pavelchak (1989) stated that priming participants by letting them watch a video about nuclear war led to an increase in intentions to participate in antinuclear protest but a reduction in the level of efficacy. The assumption of rationality is also criticized by scholars. Less often than not, people participate in collective action after being cognizant of the fact that the cost of participation is higher than the benefits they might acquire from participation. Following such findings, Schrager (1985) suggested that people may take part in collective action, not just they believe they will be successful, but because they feel "if you won't do it, nobody else will" (Oliver, 1984).

1.2.4. Social Identity

Social identity is among the most studied and frequently cited variables in the literature of social psychology of collective action. Identification with a social group is considered to be a motivating factor for individuals to act on behalf of their group. Studies conducted among different social groups and in various countries provided robust evidence on the role of social identity to predict collective action. A study by Klandermans, Sabucedo, Rodriguez, and De Weerd, (2002) among farmers in Spain and Netherlands, Stürmer, Simon, Loewy, and Jörger (2003) among obesity, and Mummendey, et al., (1999) among former East German, indicated that strong identification with an in-group predicts participation (intention to participate) in collective action on behalf of the in-group.

How does identification affect the tendency to participate in collective action? The answer to this question lies in the assumptions of social identity and self-categorization theories. In their prominent theories, Tajfel and Turner (2004) argued that part of an

individual self-concept drives from the awareness of their belongingness to a certain social group. An individual's self-concept can be construed from an appraisal of an individual's unique attributes such as personal traits and/or from being cognizant of his/her belongingness to a specific social group (De Weerd, & Klandermans, 1999). Hence, while personal interests, traits, and overall individual's unique features are components of personal identity, social identity is mainly designed by the social group to which the individual perceives him/herself as a member (Tajfel, 1982). That is why it is common to see while individuals sometimes describing themselves using personal traits such as assertive, shy, sociable, and at other times describing themselves using their groups such as Muslim, Ethiopian, and Black. Various contextual factors can make one identity salient over the other (Simon & Klandermans, 2001). The way an individual construes him/herself at some point either as a unique individual or member of the social group can differently influence the perceptual, emotional, and behavioral reaction of the individual (Ellemers, Spears, & Doosje, 2002). Since, social identity benefit members to develop shared interests and a sense of common fate, behavior resulted when social identity is salient is related to collective action (De Weerd, & Klandermans, 1999; Leonard, Moons, Mackie, & Smith, 2011; Thomas, McGarty, & Mavor, 2009). On the other hand, the salience of personal identity leads to personal behaviors (Simon & Klandermans, 2001).

The root of this can be found in the concept of the need for positive self-esteem. As Tajfel and Turner (2004) indicated people strive to have positive self-esteem at personal and group levels. A positive self-concept is achieved through an incessant process of social comparison (Tajfel & Turner, 2004). In the intergroup context, individuals evaluate their group status relative to the relevant outgroup. While favorable evaluation of one's group contributes positively to an individual's self-concept, a perceived unfavorable evaluation motivates individuals to engage in various strategies that are aimed at improving their status. According to social identity theory, collective action is one of the strategies people in disadvantaged positions engage in to change their status, which will help them achieve a positive self-concept (Duncan, 2012). The theory implies that when disadvantaged groups appraise their position negatively as compared to the dominant group, they will be motivated to act on behalf of their group to improve their situation. Thus, collective action is one of the actions minority groups take to achieve positive self-esteem.

At this juncture, there is one important thing to ask. Do minority groups take collective action whenever they appraise their group status negatively? Answering this question social identity theory proposes three main socio-structural factors the decision to take part in collective action primarily lays on. The first is related to how the low-status group perceives the permeability of the group boundary. Perceived impermeability of group boundary is the first factor that motivates low-status groups to take collective action (Ellemers, 1993). This is because the impermeable boundary between the low-status and high-status group blocks social mobility. Hence, low-status groups have been left with no option to improve their position except to confront (De Weerd, & Klandermans, 1999). However, when the boundary is perceived as permeable, individual mobility is more preferable than collective action (Tajfel & Turner, 1979). The second factor that determines whether individuals opt for collective action relates to the legitimacy of the status quo. For low-status groups to take collective action, they have to perceive the power hierarchy as illegitimate and their position as unjustified (Mummendey, et al., 1999; Van Zomeren, et al., 2008). The third factor is related to an appraisal of the status quo as unstable, reflecting the possibility of bringing social structural change (Wright et al., 1990).

Subsequent studies in the tradition of social identity theory indicated that the content of group identification is more important to predict collective action than identification per se. For instance, in their comprehensive meta-analysis, Van Zomeren, et al. (2008) indicated that politicized group identity was a strong predictor of collective action than non-politicized collective action. According to Simon and Klandermans (2001), politicized collective identity is a form of group identity that inspires group members' explicit motivations to engage in a power struggle. Such identity transforms the political interest of a group into a personal identity project (Klein, Spears, & Reicher, 2007). Strengthening this, Stürmer and Simon (2004) argued that politicized collective identity pledges a strong internal obligation to participate in collective action. Hence, for social identity to predict collective action, it has to be transformed from identity defined only by social circumstance into a more agentic one (Van Zomeren et al., 2008). All in all, the literature in this framework indicated that group identification provides shared perceptions within the ingroup that compel individuals to participate in collective action when the status quo is appraised as illegitimate, unstable, and resistant to social mobility.

1.2.5. System Justification and Collective action

In virtually all societies, there is no equality between social groups. While privileged groups disproportionately possess both tangible and intangible advantages, subordinate groups are doomed to live in disadvantaged positions (O'Brien & Major, 2009). Social psychological theories of collective action show us a phenomenon in which disadvantaged social groups challenge such kinds of procedural and distributive injustices and oppressions. They provide us clues on how identity, relative deprivation, group-efficacy, and group-based anger motivate individuals to develop a tendency to participate in actions aimed at improving an in-group social status.

However, when it comes to how subordinate groups respond to inequalities, the contemporary theories of collective action show us only the tip of an iceberg. In reality, most oppressions, exploitations, and inequalities remain unchallenged. More often than not, subordinate groups are not less than privileged groups in preserving the unfair social system. In human history, collective actions are only seldom reactions to oppression. Often, subordinate social groups experience forbearance for oppressions than protest. The social psychological theories and models of collective action do not tell us why the vast majority of exploitations remain unchallenged or why individuals in a disadvantaged position do not always strike out against unfair social arrangements. Without addressing such questions, it is difficult to have a comprehensive model of collective action. Stressing this point, Jost et al. (2012) indicated the importance of incorporating the concept of system justification to understand the concept of collective forms of protest. Hence, following their suggestion, in this study, we found it important to include the concept of system justification to understand the social-psychological factor that impedes the motivation of subordinate group members to participate in collective action.

Unlike social identity theory that explains how a need for positive self-esteem contributes to in-group favoritism and out-group derogations, system justification stresses on how subordinate group members develop out-group favoritism and endorse negative stereotypes attributed to their group. System justification theory postulates that individuals have a motivation (consciously or unconsciously) to preserve, bolster, and justify the existing social system (Jost & Banaji, 1994; Jost et al., 2012). This is true not only when the

social arrangements are in favor of their interest, but also when it has an obvious psychological and material harm on them or their group.

Various explanations have been given for why disadvantaged group members justify the social arrangements that appear to undermine personal and group interests. System justification theory postulates that there are cognitive, motivational, and social reasons that lead individuals to justify the social arrangements. Cognitive factors include the need to avoid uncertainty (Mullin & Hogg, 1999) and a search for an explanation for the existing social reality (Tajfel, 1981). Social factors such as mass media influence, political socialization, and the advantage privileged groups have over tangible and intangible outcomes are among factors that develop system justification tendency among subordinate group members. Furthermore, there are motivational factors that lead to system justification such as a need to avoid dissonance and a belief in a just world. Based on this, system justification theory argued that justifying the existing social arrangement has a palliative function to individuals (Jost & Banaji, 1994; Jost & Hunyady, 2002).

System justification motive is known to interrupt the need for social change and hinder efforts towards it (Jost et al., 2012). Theoretically, it reduces individuals' proclivity to seek changes in the existing social order. Individuals with high system justification motives are less likely to pursue counter-stereotypical changes and they are more likely to reduce personal efforts that can bring changes in the social order. For instance, Feygina, Jost, and Goldsmith, (2010) indicated how system justification motive reinforces denial in the face of tangible problems in the social system. In their study on the role of system justification on individuals' appraisal of global warming, they indicated that system justification tendencies obstruct commitments to pro-environment actions and increase denial of environmental realities (Feygina et al., 2010). Besides, Becker and Wright (2011) demonstrated that the more female participants endorse gender-related system justification the lesser their support for collective action aimed at advancing gender equality. Likewise, Jost et al. (2012) indicated that participants who were primed with a system justification stereotype display less willingness to participate in collective action. Similarly, Osborne and Sibley (2013) and Osborne, Jost, Becker, Badaan, and Sibley (2019) also showed that system justification soothes individuals' sensitivity to deprivation, group-based anger, and system challenging collective action.

Furthermore, studies also revealed that system justification motive did not just impede individuals from taking action, but also motivate them to stand against those who tried to change the social order. For example, Kaiser, Dyrenforth, and Hagiwara (2006) indicated that people with high system justification motives show a proclivity to denounce and derogate those who overtly challenge the fairness and legitimacy of the social system. However, even though system justification theory attracts the attention of scholars in social psychology, efforts to integrate the concept with the social-psychological models of collective action are rather scarce (Jost et al., 2012; Osborne et al., 2019).

1.2.6. An Integrative Approach to Collective Action

Simon et al. (1998) proposed a dual pathway to collective action. They tried to integrate two different research traditions; namely the social identity theory and efficacy approach of Klandermans' (1997). The result of their study on the older people's movement and Gay movement in Germany and the United State respectively indicated the existence of two independent pathways to collective action. The first is the identification pathway, they indicated that identification to a social group, especially identification to social movement predicted willingness to participate in collective action. The other pathway to collective action was efficacy, which is measured as the result of the calculation of the cost and benefits of participation. The findings of their study support the idea of a dual pathway to collective action. Similar finding was also reported by Stürmer and Simon (2004). They indicated that each path (instrumental and identity) operates independently, such that people participate in collective action by expecting external rewards, and simultaneously they also participate in collective action by feeling an inner obligation to enact their group identity.

Van Zomeren et al. (2004) also suggested the possibility of a dual pathway to collective action using group-based anger and group efficacy. Their study was based on the assumption of the appraisal theory of emotion. They test their model by examining how three conditions; procedural fairness, emotional social support, and instrumental social support affect collective action tendency through group efficacy and group-based anger. The result of their study suggests a dual pathway; one through group-based anger and the other through group efficacy. Their study also indicated how the efficacy and emotion path go together and reinforce each other in motivating individuals to protest participation. However, more comprehensive work was proposed by Van Zomeren et al. (2008). In their meta-analysis,

they indicated the plausibility of three pathways to collective action. They integrate three main predictors of collective action; relative deprivation, social identity, and group efficacy. As the authors named it, the Social Identity Model of Collective Action (SIMCA), provided a strong and comprehensive model of collective action. They stated that identity predicts collective action directly and indirectly through its' effect on both relative deprivation and group efficacy. They argued that feeling of injustices and efficacy stems from a sense of identifying oneself with a certain social group. Thus, it is an identification that provides a basis for group-based perception, emotion, and behavior.

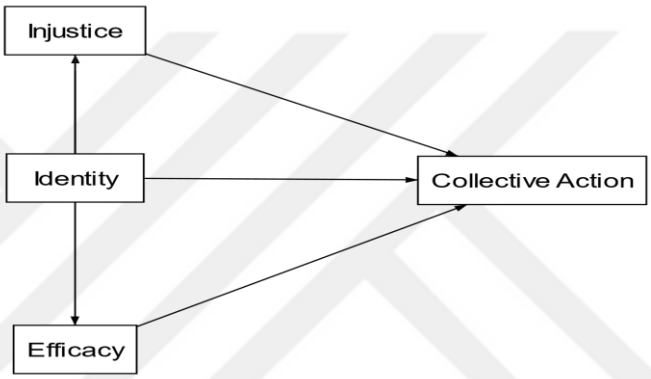


Figure 1. Social Identity Model of Collective Action (SIMCA) Proposed by Van Zomeren et al. (2008)

Furthermore, more recently, experts also tried to integrate the concept of system justification in the social-psychological model of collective action. Jost et al. (2012) laid the first empirical attempt of integrating system justification in the literature of collective action. In three consecutive studies, they revealed how system justification motive palliates the sensitivity to deprivations and undermines the proclivity to protest participation. In their studies, system justification was negatively correlated with group-based anger and willingness to protest. Similary, Osborne et al. (2019) using a representative sample from New Zealand and a large number of online participants from the United States proposed an integrated model for collective action that accounts for the role of system justification, group identification, perceived injustice, political efficacy, and group-based anger. The authors tried to develop a comprehensive model of collective action by integrating the social identity model of collective action (SIMCA) proposed by Van Zomeren et al. (2008) with system

justification motive. The findings of their studies demonstrated the negative effect of system justification on system challenging collective action. Their studies further indicated that the negative effect of system justification is mediated by group identification, feeling of relative deprivation, group-based anger, and system-based dissatisfaction. Their findings imply the importance of considering the system justification motive to understand predictors of collective action.

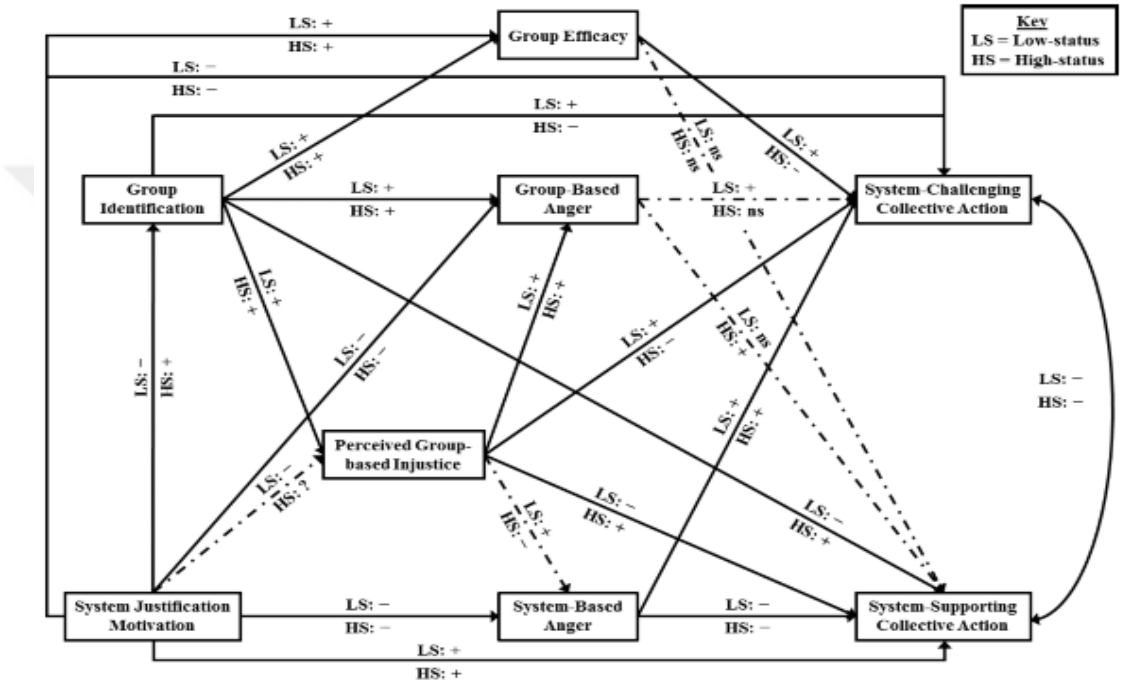


Figure 2. An Integrated Model of Collective Action Proposed by Osborne et al. (2019)

In sum, the social-psychological approaches of collective action mainly relied on theories of social identity, relative deprivation, perceived group efficacy, and group-based emotion (Van Zomeren et al., 2008). In a valiant scholarly effort to develop a comprehensive model that can help us understand the reasons why deprivations sometimes inspire collective action and at other times is simply suffered in silence, scholars such as Van Zomeren et al. (2008) and Osborne et al. (2019) have introduced an integrative social-psychological model of collective action. While the SIMCA model sought to investigate factors that move individuals to engage in collective action, the model suggested by Osborne et al. (2019) tried to answer what obstructs individuals' motivation to participate in collective action against

social injustices. Overall, SIMCA suggested the unique role of three predictors (group identification, group efficacy, and perceived injustices) on collective action. According to the model, group identification is considered as the main factor that can, directly and indirectly, predict individuals' proclivity to participate in collective action. The authors indicated that a stronger identification with an ingroup augments individuals' intention to participate in collective action through accentuating the sense of obligation among group members to act on behalf of a group, the perception of injustice, and through increasing the sense of group efficacy. On the other hand, Osborne et al. (2019) indicated that high level of system justification motive could impede individuals' motivation to participate in collective action through soothing individuals' sensitivity to deprivation and group-based anger. Plenty of empirical studies have rendered support to the prevailing social-psychological models of collective action. Nevertheless, the researcher is not entirely satisfied with the four pathways alluded in the literature. We believe that the prevailing approaches overlook the role of stereotypes, particularly, self-stereotype in determining the individuals' decision whether to participate in collective action or not. In what follows, we present a brief introduction of self-stereotype and a detailed argument regarding the relevance of considering the contents of self-stereotype in our understanding of the determinants of collective action.

1.3. Self-Stereotyping

The notion that stereotypes play a significant role in individuals' behavior is among the most researched topics in social psychology (Brigham, 1971; Dovidio, Brigham, Johnson, & Gaertner, 1996; Stroebe & Insko, 2013). From the past to the present, scholars treated stereotype as the main channel for negative intergroup interaction. The concept of stereotype is among the dominant explanations social psychologists use to explain the negative interaction between groups (Fiske, 2000; Hamilton, Sherman, & Rodgers, 2004; Roets, Bostyn, Van Assche, & Van Hiel, 2019). Stereotypes are commonly defined as beliefs that associate a certain group of people with definite traits or characteristics (Brown, 2010; Kassin, Fein, & Markus, 2010). As numerous studies depicted, the content of stereotype also consists of different qualities such as physical features, visual images, role behaviors, occupational preferences, and values (e.g., Deaux & Lewis, 1984; Hymes, 1986; Schwartz & Struch, 2013). The underlining assumption in the study of stereotypes is the conviction

that what individuals perceive as 'real' is in fact real in its social outcomes. Since stereotypic beliefs are part and parcel of everyday life, they influence both the individual judgments towards the self, ingroup, and outgroup and the way the individuals behave towards ingroup and outgroup members (Shih, Pittinsky, & Ambady, 1999; Steele & Aronson, 1995). Overall, the literature on stereotype indicated that stereotypes have an evaluative function; they are used as standard according to which unavoidable roles, features, traits, and status are assigned for different groups.

One of the ways stereotypes affect individuals' behavior is through self-stereotyping. We, humans, are social beings. Part of our identities is derived from our cognizance of being a member of certain social groups. As studies focusing on social identity indicated group identity is one of the core aspects of an individual's self-concept (Tajfel, 1982; Tajfel & Turner, 2004). The theory postulated that self-concept comprises a cognitive grouping of the self as identical to some social group in contrast to some other group (Oakes & Turner, 1990). Thus, stereotypes ascribed to an ingroup virtually affect an individual's self-concept. This is because, through self-categorization and socialization, an ingroup's traits or prototypes could be assimilated with the self and become part of the individual's self-concept (Brewer, 2001; Jost & Banaji, 1994; Lun, Sinclair, & Cogburn, 2009; Van Veelen, Otten, Cadinu, & Hansen, 2016). Stressing this, Turner, Hogg, Oakes, Reicher, & Wetherell (1987) indicated that self-categorization leads an individual to consider the perceived ingroup attributes as vital to the self and use them to label other in-group members.

Self-stereotyping refers to conditions wherein individuals integrate the traits attributed to their group with their self-concept and perceive the self as similar or interchangeable to the typical ingroup members (Biernat, Vescio, & Green, 1996; Hogg & Turner, 1987; Verkuyten & Nekuee, 1999). It involves the perception of oneself as a member of a certain social group and a tendency to behave according to the attributes attached to that group (Hogg & Turner, 1987; Lorenzi- Cioldi, 1991). Hence, the more an individual identifies him/herself with the group, the stronger the tendency to self-stereotype (Onorato & Turner, 2004; Verkuyten & Nekuee, 1999). For instance, Latrofa, Vaes, Cadinu, and Carnaghi (2010) indicated that women with high gender identification are more likely to involve in self-stereotyping. This creates a condition wherein individuals who belong to the same group tend to stereotype themselves using attributes common to their group (Simon & Hamilton, 1994). Through accentuating the similarity between self and ingroup members, self-

stereotyping serves as a vehicle for individuals to satisfy their need for assimilation and differentiation (Pickett, Bonner, & Coleman, 2002). Though self-stereotyping is relevant to create a sense of belongingness among group members, the nature of its effect on behavior is, however, contingent on the valence and contents of stereotypes attributed to an ingroup (Figueiredo et al., 2014; Simon & Hamilton, 1994). As studies indicated, whereas high-status groups are stereotyped as possessing high competence related traits, low-status groups are perceived to be low in competence related qualities (Conway, Pizzamiglio, & Mount, 1996; Cuddy, Fiske, & Glick, 2007; Fiske, Cuddy, Glick, & Xu, 2002; Jost, Kivetz, Rubini, Guermandi, & Mosso, 2005). Through self-stereotyping, minority group members may introject the negative stereotype to their self-concept and used it as a standard against which they evaluate their behavior. As a belief people have about outgroup affects their interaction with the outgroup, their belief regarding their group also affects their behavior (Figueiredo et al., 2014; Simon & Hamilton, 1994). Studies show that the behavior of an individual is affected by his/her belief about the group he/she belongs to.

Abundant studies pointed out the pernicious effects of negative self-stereotype among minority group members. A study by Schmader (2002) and Spencer, Steele, and Quinn (1999) on women's math performance revealed that when self-stereotype is activated, women perform low in math than when self-stereotype is not activated. Likewise, a study by Levy (1996) older participants revealed that when older individuals are exposed to implicit negative age-stereotype they perform worse in different memory tests than participants exposed to positive age-stereotype (see also Hess, Hinson, & Statham, 2004). Similarly, various studies showed that negative self-stereotype affects performance in athletic ability (Stone, Lynch, Sjomeling, & Darley, 1999), math test (Aronson et al., 1999), and overall academic achievement (Jaramillo, Mello, & Worrell, 2016).

Stereotypes threat theory provides a psychological explanation of how negative self-stereotyping leads to a range of negative outcomes. As Steele and Aronson (1995) pointed out negative self-stereotype affects an individual's performance because it implicates the self through association with an ingroup that is believed to possess negative traits. When individuals are conscious of the negative stereotype attributed to their group, they experience extra pressure (anxiety) due to fear of confirming the stereotype alleging their group's inferiority that ultimately obstructs their performance. Furthermore, as studies indicated stereotype threat affects an individual's performance by increasing cognitive burden as a

result of an obsession with unnecessary stereotype-related thinking and undermining performance expectation (Cadinu, Maass, Rosabianca, & Kiesner, 2005; Kellow & Jones, 2008). Due to these, activation of stereotype threat impairs the targeted group members' performance in different domains. Overall, negative self-stereotyping is considered to poison individuals' performance measured in different contexts.

After knowing the pernicious effects of negative self-stereotyping, why would individuals internalize the negative attributes ascribed to their group? As various studies indicated a long-term exposure to a dominant culture that disproportionally allocates negative competence related traits to the minorities can lead a distorted cognitive system to develop among minority group members and operates automatically (unconsciously) (Rudman, Feinberg, & Fairchild, 2002). In addition to this, a need to believe in a just world and motivation to avoid dissonance also contribute to the internalization of negative self-stereotypes among low-status group members (Jost & Banaji, 1994). Besides, people may use negative self-stereotyping depending on situations to protect self-esteem. For instance, negative stereotypes might allow older adults to excuse memory laps, professors to justify their failure for being punctual, women to explain their failure in math (Burkley & Blanton, 2008, 2009).

1.3.1. Minority Group Members and Self-Stereotyping

Basically, self-stereotyping exists irrespective of the status of the groups (see Stone et al., 1999). However, researches indicated that the tendency to self-stereotyping is high among low status and minority group members than among majority groups (Cadinu, Latrofa, & Carnaghi, 2013; Lorenzi-Cioldi, 1991; Simon & Hamilton, 1994). Minority group members are more conscious of their group membership than majority group members (Lorenzi-Cioldi, 1991; Simon & Pettigrew, 1990). Supporting this, Cadinu et al. (2013) in their study on gender and stereotype revealed that female participants showed stronger self-stereotyping than male participants. Similarly, Latrofa, Vaes, and Cadinu (2012) indicated that female participants relative to male participants showed higher similarity between the self and an ingroup.

This is because, as Cadinu et al. (2013) indicated, being a member of a low-status group or numerically minor group makes membership more salient which in turn strengthens

the chance to use the ingroup to define the self and other members of the ingroup. In contrast, for majority groups, membership is less salient and the tendency to define the self through ingroup prototypes is low. Similarly, a meta-analysis conducted by Mullen (1991) also revealed that being a member of a numeric minority group increases in-group salience, which in turn reinforces in-group typicality of the self and the other in-group members. Furthermore, Cadinu and Galdi (2012) indicated that group identity is more accessible among low-status groups than a high-status group, which in turn, increase the tendency to self-stereotyping. Studies pointed out that individuals from low-status groups are often treated in terms of their group membership than high-status group members (Goodwin, Gubin, Fiske, & Yzerbyt, 2000). This, as Cadinu and Galdi (2012) indicated, makes group identity more accessible that will ultimately enhance a perceived overlap between the self and an ingroup. In addition to these, Latrofa et al. (2012) indicated that the awareness of being a member of a devalued group makes individuals feel threatened, which in turn, motivates them to protect their self-concept by accentuating their similarity with an ingroup. That means self-stereotyping is used by low-status groups as an identity management strategy to deal with their threatened self-concept due to the unfavorable status of their group. Overall, whatever the reasons are, it seems that there is a unanimous agreement on the notion that self-stereotype is high among minority and low-status groups.

1.3.2. Self-Stereotyping and Collective Action

As is stated above, numerous recent empirical studies have demonstrated that activating self-stereotypes can influence individuals' behavior (Levy, 2003; Spencer et al., 1999). However, in the prevailing approaches to self-stereotype, the effects of self-stereotyping are considered to be exclusively confined to the victim's performance-related behaviors. Such assumptions motivated scholars to invest their efforts in identifying the negative impacts of self-stereotyping on individuals from minority group members. That is why we do have plenty of studies on stereotype threat; fear of confirming to the negative social stereotype often arises because of being conscious of the stereotype tied to an in-group (Spencer et al., 1999). As it is evidenced in the above discussion, scholars in the area of self-stereotype are engrossed with the impacts of negative self-stereotype on the minorities' performance-related behavior such as female students' math performance, athletics ability, academic performance, and memory (e.g., Jaramillo, et al., 2016; Levy, 2003; Stone et al.,

1999). Asserting this, Wheeler and Petty (2001) in their review paper indicated that the role of self-stereotype on predicting behavior has been largely described by one mechanism; stereotype threat.

This is mainly related to the way self-stereotype is construed. Mostly, self-stereotype has been considered as a condition where members of minority groups internalize the negative prototypes assigned to their group by the majorities' stereotypic belief (e.g., Latrofa et al., 2012). Nevertheless, it is important to point out that it is not always that individuals from minority groups evaluate themselves through the revelation of the dominant group. It is evidenced that minority group members, more often than not, reject the previously negative stereotype attributed to their group and develop their own positive self-evaluation. For instance, Brigham (1971) indicated how black Americans start redefining the negative group evaluation and developing a more positive group identity. More importantly, in our contemporary world, wherein educational advancement, widespread civil rights movements, and socio-economic change among minorities are prevalent, such change in the valence of self-stereotype can be particularly high. Wodtke (2012) for instance, indicated that advancement in education is positively related to perceiving discriminations and rejecting negative stereotypes. Such change is also evidenced among females (see Kane, 1995). However, how such changes in self-stereotype affect individuals' appraisal of an ingroup and the prevailing social arrangements has not been given adequate attention. Thus, without casting any doubt on the contributions of the prevailing studies on self-stereotype, it is possible to say that confining the effect of self-stereotyping only on the victims is partly a reason for the dearth of studies on the role of self-stereotype on individuals' appraisal of the existing social arrangements. For instance, even though self-stereotyping is related to group identification (which is one of the main predictors of collective action) and demonstrated undeniable roles in determining behavior, little (not to say no) attention has been given to the role of self-stereotyping on collective action.

As it is recalled, the prevailing models of collective action are mainly established around the concept of social identity. Identification is considered as a basis through which individuals perceive group efficacy, collective grief, and anger that will ultimately motivate them to collective action. Even though supportive evidence for the prevailing approaches of collective action abounds, we believe, there are issues that have been overlooked. Among them is the function of stereotypes on collective action. The failure of the existing

approaches of collective action to consider the role of the contents of self-stereotype is one of the shortcomings that need to be addressed.

Giving the close relationship between group identification and self-stereotype, considering self-stereotype in the study of collective action might seem irrelevant. Mostly, self-stereotyping is considered as one component of group identification (e.g., Leach et al., 2008). Though there is no doubt on the overlap between group identification and self-stereotype, there is, however, one important gap that cannot be addressed by relying on the general group identification. The social identity approach to collective action is mainly limited in exploring the role of the strength or type of identification. However, as indicated earlier, shreds of empirical evidence indicated that depending on how their group is stereotyped individuals construe their group either positively or negatively (Lun et al., 2009).

On the other hand, studies in social identity theory indicated that high identifiers involve in self-stereotyping more often than low identifiers especially when there is a perceived threat to an in-group (Verkuyten & Nekuee, 1999). This means, among high identifiers, we may have individuals who internalized either the negative or positive stereotypes attributed to an ingroup (see Pickett et al., 2002). Thus, at this juncture, there is one important question that has to be asked. Do those high identified individuals with negative competence related in-group stereotype perceive and respond to deprivation in a similar way to those with the positive competence in-group stereotype? Relying merely on group identification it is difficult to address this question. Answering such questions requires us to go one step deeper and unbox the group identification and examine how individuals construe their group. we argue that the appropriate construct that satisfies this is the concept of self-stereotypes. Thus, focusing on the contents of self-stereotype provides us an opportunity to segregate individuals based on how they construe their group, and this, in turn, allows us to examine how such beliefs qualitatively result in a distinct appraisal of the system and affect the tendency to participate in collective action.

This is because, self-stereotype unlike the general identification to a social group, consists two important things: (1) seeing oneself as similar to other in-group members and (2) the content of stereotype attributed to the group. Thus, we argue that the existing model of collective action can be better enhanced by integrating the concept of self-stereotype. This approach allows us to benefit from the extensive literature on stereotypes while, at the same

time, not deviating from the dominant social identity approach of collective action. Hence, the arguments of this study are drawn mainly from the extensive works on the theories of social identity and stereotype. Furthermore, unlike the contemporary studies that confine the effect of self-stereotyping only on performance deficits, integrating self-stereotype in the existing collective action model will extend the role of self-stereotyping one step further by reasonably examining its role in the individual's appraisal of the system and the individual's tendency to participate in collective action. Doing so will help to break the reluctance to examine the effect of self-stereotype outside the individual performance-related behavior and initiate further studies on the role of self-stereotyping in shaping the perception and reaction of individuals towards the existing social arrangements.

To show the role of self-stereotype in collective action, we use three key concepts (i.e., *relevant outgroup, sense of deservingness, and appraisal of efficacy*) from the three known predictors of collective action then we tried to show how these three concepts interact with self-stereotype and collective action tendency. As it is explained in the above discussions, the route to collective action according to social identity theory and relative deprivation theory lies in the outcome of social comparison (Tajfel & Turner, 2004; Van Zomeren et al., 2008; Zagefka et al., 2013). At the heart of both theories, there are the concepts of "relevant outgroup" and "sense of deservingness". Both theories indicated that feeling of deprivation or threat to self-concept comes out of unfavorable comparison against the relevant outgroup. Hence, the concept of "relevant outgroup" and "sense of deservingness" has particular relevance for the study of collective action.

Thus, it is important to question that, among the numbers of similar outgroups, what makes a certain outgroup relevant to be compared with? Does one group compare itself always with a similar outgroup? If not, what accounts for a change in the comparative relevant out-group? If we take ethnic groups as an example, there might be several ethnic groups in a single country. However, one ethnic group competes not with all the available ethnic groups and nor with a similar out-group always. In my effort to show the role of self-stereotype in shaping the sense of deservingness, reference outgroup, and appraisal of efficacy, we have tried to use some empirical findings from previous studies on self-stereotyping.

1.3.2.1. Self-Stereotyping and Sense of Deservingness/Relevant Outgroup

Due to different factors, the relevant outgroups minorities used as a reference group can be changed from time to time or from situation to situation. For instance, Abeles (1976) indicated that Black Americans' tendency to see White Americans' as a reference group increased after the 1950s and 1960s. Similarly, hand in hand with civilization, females' propensity to use males' as a relevant outgroup is increasing. What accounts for a change in the relevant out-group (reference group)? Scholars use objective socio-structural change among the minorities or disadvantaged groups as a causal explanation. Abeles (1976) for instance, used rapid socioeconomic growth, occupational upgrading, and access for better education among black Americans to explain what accounts for black Americans to take white Americans as a relevant outgroup after the 1950s and 1960s. This approach resonates with the initial assumptions used to explain collective action.

This explanation implies that the objective socio-structural status of a certain group determines who will be a relevant outgroup. However, this approach did not consider the social-psychological factor underlining this change. We argue that not the objective change per se but the change in an individual's appraisal of one's group plays a pivotal role to determine with whom to compare an ingroup. This is because such changes in the reference group could happen without an actual change in the socio-economic status of minority groups. For instance, priming African Americans using Obama as a black exemplar was enough for African Americans to develop an overlap between black and whites (Rivera & Plant, 2016). Thus, we argue that a change in socio-structural status can be an important condition but not the only or sufficient condition to explain the topic.

The underlying social-psychological variable that explains such change is self-stereotype. For instance, Blanton, Christie, and Dye (2002) revealed that women participants endorsing negative self-stereotyping (females are poor in math) are more likely to use fellow females as a reference group than males. However, those who did not primed with negative self-stereotyping tend to take males as a reference group. Hence, endorsing negative ingroup stereotype seems to shift women's social comparison from intergroup to intragroup. Likewise, the rise of a tendency among Black Americans' to use White Americans as a comparative outgroup can be explained from the point of change on how Black Americans appraise their group.

Overall, minority group members may construe their group as competent and possessing more agentic traits like power, skills, and intelligence. This can be developed based on the socio-economic status of the group (Fiske et al., 2002), educational advancement, and/or through cognitive broadening strategies (Rivera & Benitez, 2016; Rivera & Plant, 2016; Skinner & Cheadle, 2016). The perception that an ingroup possesses traits similar to the dominant group may help minority group members to redefine their group and perceive an overlap between them and Whites (Rivera & Plant, 2016). Perceived overlap between the minority group and dominant group instigates upward social comparison.

Negative self-stereotype, on the other hand, may instigate a downward social comparison among minority groups. As SIT evidently indicated, negative evaluation of an ingroup is uncomfortable, as a result, individuals may attempt to escape this discomfort by engaging in a wide range of social creativity strategies (Tajfel & Turner, 2004). One possible way for this is changing the reference group to which an in-group is compared. For instance, when minority group members perceive that they are inferior in some status relevant qualities compared to the dominant group, they may shift their reference group from the dominant group to another minority group for the sake of making the current status of an in-group appears more positive. Strengthening this Blanton et al., (2002) revealed that when participants were primed with negative ingroup stereotype, they tend to shift their comparison from the dominant group to within-group comparison (see also, Brown, 2000). Furthermore, Becker (2012) indicated that minority group members may use a downward comparison as a social identity management strategy. Thus, the reference group for the minority groups may vary as a function of the valence and contents of self-stereotyping.

For obvious reason, a change in the relevant outgroup entails a change in how individuals appraise the existing social system. That means, how individuals from a minority group who consider another minority group as a relevant outgroup appraise the existing social system is different from individuals who consider a dominant group as a relevant outgroup. The more minorities take groups that have a higher status as a reference, the more they appraise the social order as unfair, and the more they become dissatisfied by what they possess (Becker, 2012). Ultimately, this will increase the proclivity to participate in actions that would bring social change. On the contrary, endorsing negative ingroup stereotyping may instigate intragroup comparison (Blanton et al., 2002) or motivate minority group

members to take another minority group as a reference group (Becker, 2012). This, in turn, undermine group members' sensitivity to deprivation which eventually decreases individuals' efforts to bring social change (see Becker, 2012; Brown, 2000). For instance, Becker (2012) indicated that the more participants use downward comparison the more they were distracted from involving in collective action.

Furthermore, the rise of positive competence self-stereotyping among minority group members may also directly contributes to the rise of various new interests. For instance, Davies, Spencer, and Steele (2005) indicated that priming female participants with information that counteract negative self-stereotyping led to increasing women's interest or aspirations on leadership tasks. Besides, studies indicated that behavioral outcomes of positive and negative self-stereotype are motivationally distinct. As Seibt and Förster (2004) indicated positive self-stereotypic belief enhances promotion focus state of eagerness that motivates people towards accomplishment and attainments. Higgins (1998) points out that the reference point individuals use while in prevention and promotion focus regulation mechanisms are qualitatively distinct. While promotion focus stresses on matching the desired endpoint, the motive of prevention focus regulation is to move oneself as away as possible from the undesired reference point.

Hence, a belief that "women are good at verbal tasks" stipulates a positive end state to be approached by women. While on the other hand, a belief that "women are poor in math" specifies a negative outcome that has to be avoided. Similar to other previous studies in self-stereotype, the study of Seibt and Förster (2004) confined the implication of the valence of self-stereotype only on minority groups' performance-related outcomes. They did not examine the implications on minority groups' appraisal of the existing social arrangements. Following Seibt and Förster (2004) study, it is plausible to propose that positive self-stereotype in traits related to competence induces positive reference end-point among minority members, which in turn, instigate, a sense of power and a need to achieve a better position. This means, perceiving an in-group as good in intelligence, assertiveness, and, other competence related traits initiate a need for power, roles, equal share in resource distributions, and representation in state positions.

On the other hand, negative self-stereotype undermines aspiration for better positions and leads minority group members to shy away from claiming status-relevant positions (see

Bell & Burkley, 2014; Davies et al., 2005). Studies indicated that endorsing negative ingroup stereotypes potentially leads to a dysfunctional self-schema (false consciousness) among the minority group members that will obstruct personal striving and proclivity for social change (Burkley & Blanton, 2009). This is because negative self-stereotyping activates negative reference value. The perception that one's group is inferior in some relevant qualities such as '*Women are not good in leadership*' negatively affects group members' outcome expectations. This leads minority group members to shy away from status relevant positions.

Strengthening this idea, Smith's (2006) study on stereotype threat theory indicated that reminding female participants about typical female stereotypic traits such as ineffectiveness and irrationality, led female participants to avoid performance-oriented tasks. Besides, perceived negative outcome expectation led females and African American students to perform low in areas that are not assumed to be for subordinate groups (see Steele, 1997). The low achievements further accentuate the negative stereotype and push minorities to avoid situations, status, positions, fields of studies, or any areas they think they will underperform (see Burkley, Andrade, Stermer, & Bell, 2013; Smith, 2006). Hence, internalizing negative self-stereotypes discourage subordinate group members from aspiring social change, instead, it holds them to become complacent in their subordination (Bell & Burkley, 2014; Davies et al., 2005).

Overall, taking these studies as an initial step, it is plausible to propose that the content of self-stereotype affects the type of out-group the minority group members have to take as a reference group and the minority groups' aspiration for better positions. Specifically, it is plausible to say that change towards positive self-stereotyping on agentic traits creates an overlap between minorities and dominant groups. Perceived overlap between minority and dominant group, instigate upward social comparison. This will initiate aspiration for better status among minority groups which, in turn, increase the sensitivity to fraternal deprivation. As studies on relative deprivation theory implied fraternal deprivation motivates individuals to collective action. On the contrary, we propose that negative self-stereotyping motivates downward social comparison and undermines aspiration for better status, this in turn, negatively affects the sense of deservingness and collective action motives.

The other possible connection between self-stereotyping and collective action stems from individuals' appraisal of group efficacy. Studies indicated that individuals' decision to

participate in collective action is determined by their belief in the efficacy of their group to change the status quo through unified efforts (Mummendey et al., 1999). The higher the individuals' sense of group efficacy the stronger the tendency to participate in collective action (Van Zomeren et al., 2008). We propose that the valence and content of self-stereotyping affect how individuals appraise their group's efficacy. We base my arguments on studies on self-stereotype and self-esteem/self-efficacy. Studies indicated that negative self-stereotyping is associated with low self-esteem. Rivera and Paredez (2014) indicated that negative self-stereotype deplete self-esteem. Similarly, Burnette, Pollack, and Hoyt (2010) suggested that women participants' self-efficacy on leadership decreased after primed by gender-related stereotypes. Correspondingly, Killeen, López-Zafra, and Eagly (2006) stated that female participants believe that the possibility of females getting a high-status position such as leadership is low.

All these studies successfully demonstrated the role of self-stereotype on self-esteem and self-efficacy. One important thing is that these studies did not address is the role self-stereotype plays on group efficacy. But, building on these findings, at least, it is plausible to argue that as long as negative self-stereotype affects self-efficacy measured at different performance-related tasks when it comes to collective action, it may also affect group efficacy. We expect this because we believe that the content of self-stereotype informs ingroup members of the qualities their group possesses. For instance, perceived competence self-stereotype notifies individuals that their group has the attributes, skills, and capacity that are necessary to change an ingroup's status. We argue that such beliefs will augment group efficacy belief. On the contrary, negative competence self-stereotype alerts group members that their group does not have the necessary abilities to transform their group's status, this, in turn, undermines perceived group efficacy.

Hence, we argue that the appraisal of group efficacy varies as a function of the valence and content of self-stereotype. That means, while positive self-stereotype on competence traits/roles predict positive group efficacy, negative self-stereotype will predict the reverse. Overall, in the above discussion, we have demonstrated how self-stereotyping affects perceived group efficacy, sense of deservingness, and the relevant outgroup disadvantaged groups will consider as reference. All these variables are confirmed to be predictors of collective action. Thus, we suggest that integrating self-stereotype in the study of collective action allows us to have a better understanding of the determinants of collective action.

1.3.2.2. The Content of Self-Stereotyping and System Justification

The other reason for suggesting self-stereotype in the study of collective action is its relation with system justification tendency. As it is stated, stereotypes are not random or spontaneous attributes given to different social groups. Often, stereotypes are the reflection of the existing social arrangements between different social groups (Jost & Banaji, 1994). It reflects the power, status, and roles a certain group has in the society. For instance, women's role is assumed to be 'homemakers', they are stereotyped as warm, soft, and nurturing. Likewise, males are considered to be 'leader' or 'head of the house', the stereotype ascribed to them is related to agentic traits such as strong, intellectual, and decision-maker. Similarly, socio-economically low social groups such as Blacks are stereotyped as lazy, unintelligent, and incompetent, whereas Whites are stereotyped as competent and intelligent. Thus, different traits are attributed to different groups in such a way that justify the status and role they possess. Therefore, while privileged groups are stereotyped using positive traits that justify their disproportionately privileged positions, subordinate groups are stereotyped in a way that proves how their difficulties (deprivations) are well-deserved and similarly justified. Consequently, internalizing the social stereotypes attributed to disadvantaged groups may have an effect of reproducing similar social arrangements by prompting behavioral confirmation among subordinate group members.

One route for this is system justification. System justification theory indicated that endorsing negative stereotype motivate individuals to believe that everyone has got what they deserve (Jost & Banaji, 1994). As studies depicted, the different outcomes regarding the legitimacy of the system stem from the difference in the content of self-stereotypes. The fairness of the existing distribution of roles and status are often related to the belief an individual hold about his/her group. Holding negative self-stereotype on agentic traits creates a feeling among the disadvantaged group members that the inequalities in the current social system between groups are a result of an actual difference between the groups. Furthermore, negative self-stereotyping may instigate different social identity management strategies intended to protect self-esteem (Tajfel & Turner, 2004). These strategies may include changing the elements of the comparative dimension and devaluing the importance of the attributes they deem inferior.

For instance, a study by Shinnar (2008) among Mexican immigrants indicated that to cope with negative self-evaluation minorities create a new dimension for intergroup comparison in which they can positively evaluate themselves such as '*we (Mexicans) value family than the Americans*'. Similarly, Hirose, Taresawa, and Okuda (2005) posited that, since participants from subordinate conditions cannot favorably appreciate themselves in the status-related dimension, they change the comparative dimension and appraised their group more positively on status-irrelevant dimensions such as trustworthiness (see also Reichl, 1997). Besides, in order to cope with the pain of threatened self-esteem, minorities could also involve in devaluing the importance of the domain that they are negatively stereotyped. For instance, Major, Spencer, Schmader, Wolfe, and Crocker (1998) indicated that when primed with negative racial stereotypes African Americans involved in devaluing the importance of doing well in intellectual tasks. These strategies help minorities to have cognitive alternatives that maintain a positive self-image. However, it may obstruct objective efforts towards changing the ingroup's current status. Supporting this, Becker (2012) revealed that identity management strategies such as downplaying the value of a status-relevant attribute and changing the comparative dimensions reduced participants' motivation to participate in collective action.

Applying these to our case, it is plausible to suggest that negative self-stereotyping attenuates the value individuals give to status-relevant dimensions such as politics and power, instead divert their attention to other status-irrelevant dimensions as social creativity strategy to protect one's threatened self-esteem. Abundant studies implied the detrimental role of adopting status-irrelevant dimension while deserting status relevant dimension on minority member's motivation to participate in collective action. Studies for example indicated that internalizing communal or complementary stereotyping among disadvantaged groups functions as a system justification strategy. For example, Jost and Banaji (1994) in their classical work indicated that indorsing stereotypes such as accommodating, and easy-going while attributing achievement-related traits to others may serve as reinforcing the status quo. Likewise, Jost and Kay (2005) indicated that exposing females to benevolent and/or complementary gender stereotype increase female's support of the existing system.

A similar finding was also reported by Laurin et al. (2011). They conducted an experimental study on the role of self-stereotyping on system justification tendency. Their study indicated that female participants judge the system (inequalities) as legitimate when

they see themselves using communal (feminine) stereotypes than when they see themselves using agentic stereotypes. These studies implied that the more females appraise their group using communal stereotypical traits, the more they show interest in their prescribed gender stereotype congruent roles than others who perceive masculine roles. For example, males deserve leadership positions because they are assertive, strong and decision-makers (Jost & Kay, 2005; Laurin et al., 2011). Similarly, Ritter and Yoder (2004) indicated that women participants select men participants for a leadership position, this is true even after knowing that they (the females) have better leadership related traits than the male candidate. One thing that needs to be clear here is that women's avoidance of such positions is not because they perceive leadership positions negatively. A study by Killeen et al. (2006) indicated that women perceive leadership roles as positive as males. The reason for their avoidance of such roles is related to their appraisal of such positions as less possible to be attained by females (Killeen et al., 2006).

Such belief grants legitimacy to the inequalities and rationalizes the system (Laurin et al., 2011). This will ultimately undermine personal struggles to bring social change. Thus, it is reasonable to propose that the more disadvantaged group members appraise their group negatively on agentic traits (alternatively appraise their group using only warm related stereotypical traits), the more they judge the system as fair, this, in turn, undermines group members' motivation to participate in collective actions.

Overall, in the above discussion, we have demonstrated how negative self-stereotyping and/or endorsing complimentary stereotypes divert individuals' attention from status-relevant to status-irrelevant dimension and motivate system justification. The more individuals justify the system the more they become complacent in their own subordination that will eventually attenuate individuals' motivation to participate in collective actions. Hence, this is also another evidence to consider self-stereotype in the study of collective action.

In sum, the social psychology literature in collective action tried to predict individuals' tendency to participate in collective action relying mainly on four constructs: group identity, group efficacy, relative deprivation, and group-based anger. Abundant empirical studies have rendered support to these four main predictors of collective action. However, in the prevailing approaches, adequate attention has not been given to the role of stereotype. The

literature on self-stereotype, on the other hand, demonstrated how the content and valence of self-stereotyping affects individuals' appraisal of the existing system. Endorsing negative competence related stereotype or communal stereotype reinforced system justification whereas, endorsing positive competence stereotype encourage upward social comparison and the sensitivity to deprivation.

1.4. Present Study

The gist of the above discussion is that self-stereotyping serves as a cognitive filter that acts upon an individual's way of thinking and acting. Thus, unboxing group identity and examining the contents of self-stereotyping in detail is important to better understand the social-psychological predictors of collective action. We believe that stereotypes are not randomly assigned traits, they are psychologically meaningful and important to enhance our social perception of the social reality. Therefore, endorsing stereotypes may contribute to the internalization of the ascribed social arrangements that will eventually shape the way individuals appraise the ongoing social reality and respond to it. Thus, we assume that the effects of self-stereotyping are not limited to the victim's performance-related behaviors, rather its effects can be stretched to shaping how individuals view the existing social, political, and economic arrangements.

In sum, we assume that the content and valence of traits attributed to an ingroup inform group members of their place in the existing social arrangement, and endorsing it will have a profound implication on how individuals perceive and respond to their social environment. Based on these general premises, it is proposed that the content of self-stereotyping functions as a frame through which individuals construe the social and political world, and therefore it shapes the individuals' motivation to participate or not to participate in collective action. Thus, we suggested that considering the role of self-stereotype in the study of collective action will improve the prevailing models of collective action and enhance our understanding of the social-psychological determinants of collective action. Arguably, compared to the common predictors of collective action, it seems that self-stereotype provides a more fundamental path that conceptually proceeds the other predictors of collective action. Thus, we assume, positive competence self-stereotype augments the proclivity to collective action participation, whereas, negative competence self-stereotyping

(alternatively warmth self-stereotyping) attenuates individuals' motivation to collective action.

The proposed model is depicted in Figure 3. The model aims to account for the role of the contents of self-stereotyping to predict collective action intentions. In the first place, the model depicts the five direct paths from self-stereotyping, group-efficacy, perceived deprivation, system justification, and group-based anger motives to collective action intentions. In addition to these direct paths, several indirect paths are mapped. The mediator model assumes that self-stereotyping predicts group-based anger indirectly via its influence on group-efficacy and perceived deprivation. Similarly, self-stereotyping influence collective action through its influence on perceived group-efficacy, system justification, perceived deprivation, and group-based anger.

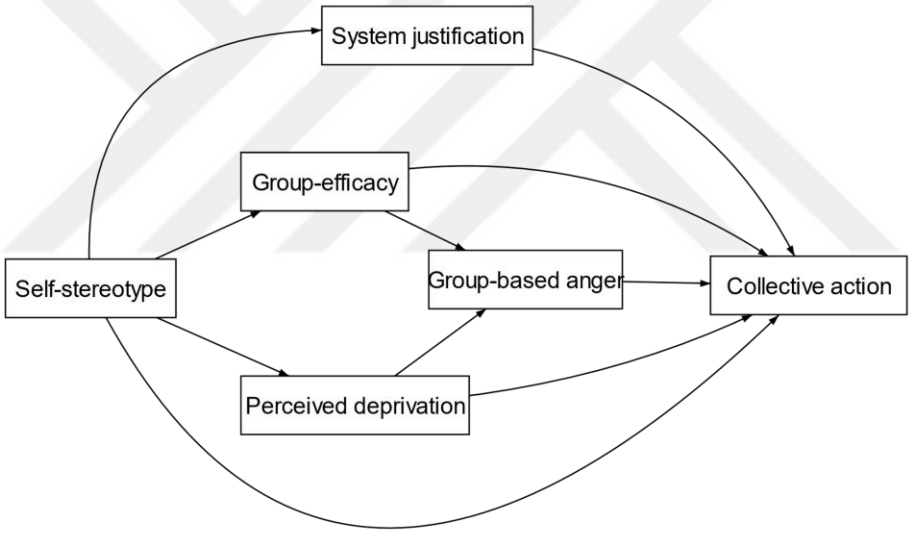


Figure 3. Hypothetical Collective Action Model Accounting for the Role of Self-Stereotype in Collective Action Intention

Based on the above model, the following hypotheses were proposed:

Hypothesis 1. The tendency to participate in collective action varies as a function of the valence and content of self-stereotyping. Positive competence self-stereotyping because of its relation to power and ability instigates a sense of power among members, encourages upward social comparison and the sensitivity to deprivation (Becker, 2012; Blanton et al., 2002). Perceived power is known to boost the proclivity to a sense of deprivation and

collective action intention (Mummendey, et al., 1999; Van Zomeren et al., 2008). More specifically we proposed that:

Hypothesis 1a. Individuals with positive self-stereotyping in competence related traits are more likely to have the intention to participate in collective action.

Hypothesis 1b. Group efficacy belief will mediate the effect of Competence self-stereotyping on collective action,

*Hypothesis 1*c. Competence self-stereotyping predicts collective action indirectly through group-based anger and

Hypothesis 1d. Competence self-stereotyping predicts collective action indirectly by augmenting the perception of relative deprivation.

Contrary to this, internalizing negative competence self-stereotyping by virtue of its capacity to undermine perceived power and skills encourages individuals to engage in downward social comparison that will obstruct the sensitivity to deprivation and perceived group efficacy (see Becker, 2012; Blanton et al., 2002; Brown, 2000). This will implicitly reinforce group members to abstain from involving in collective actions. Building on these, we propose that:

Hypothesis 2. Negative competence related self-stereotyping deplete the intention to collective action participation

Hypothesis 3. Furthermore, we predict that internalizing warmth stereotype by virtue of its capacity to complement the default assumption regarding the inequality between groups, will implicitly reinforce group members to be complicit to the existing social hierarchy (Burkley & Blanton, 2009). Thus, specifically, we propose that:

Hypothesis 3a. Individuals with warmth self-stereotyping are more likely to justify the system

Hypothesis 3b. Warmth self-stereotyping negatively predicts collective action intention

Hypothesis 3c. Perceived deprivation will mediate the negative role of warmth self-stereotyping on collective action

Hypothesis 3d. The negative role of warmth self-stereotyping on collective action will also be mediated by system justification

System justification is known to motivate individuals to perceive the existing system as stable, consistent, and fair albeit the system disadvantages their group as a whole (Jost & Hunyady, 2002). The perception of the system as fair and legitimate provides a cognitive alternative that impedes individuals' feelings of their group's deprivation (Jost et al., 2012; Osborne et al., 2019). Based on this, we hypothesis that:

Hypothesis 4. System justification tendency negatively predicts relative deprivation and a tendency to participate in collective action.

To test these hypotheses, two studies were conducted. Study 2 was conducted to test all the hypotheses but the limitation to measure negative self-stereotyping using explicit measure, restrict us from testing hypothesis 2. Hence, Study 3 was conducted to address the limitations of study 2, and using an experimental approach we tested hypotheses 1a, 2, and 3b. However, before these studies, preliminary studies were conducted in order to identify relevant social groups for the study and validate the data collection instruments. The following chapters present the detail of these studies. The first part presents the details of the preliminary study then followed by the details of the two main studies. But, before all of that, to understand the studies well, we found it important to give a brief introduction about Ethiopia-the country where the studies are conducted.

1.5. Brief Background about Ethiopia

Ethiopia is one of the largest and most populated landlocked countries not only in the continent of Africa but also in the world. The country has a population size of more than 110 million, which makes it the second-most populous country in Africa after Nigeria (The World Bank, 2019). The country shares border with Eritrea in the North, Djibouti in the North-East, Somalia in the East, Kenya in the South, and Sudan in the west respectively. Ethiopia is one of the ancient countries with several peculiarities such as indigenous scripts

and independence (free from colonialism despite Italy's brief occupation) (Adejumobi, 2007).

Ethiopia is a home of more than 80 different ethnic groups and a mosaic of more than 80 languages (Mehretu, 2020). Mostly, ethnic groups are territorially concentrated and each ethnic group has its language (Habtu, 2005). The Oromo and Amhara are the two major ethnic groups accounting for 62 percent of the total population. The country has passed through different government systems-such as the Imperial Regime (1930-1974), and the Communist Regime (1974-1991) (Adejumobi, 2007; Mehretu, 2020). Coupled with other multifaceted problems, these systems were accused of providing privilege to a particular power structure and social base that affiliates with the government of the day (Abbay, 2004). This contributed, as most scholars argued, to the creation of inequalities between different ethnic groups, which gradually sowed the seed for the formation of various ethnic-based armed struggles that sought to reverse the power structure and democratize its politics. The ethnic line struggles were successful in putting the centralized autocracy to an end and the introduction of a new form of government system (Mengisteab, 2001).

The transformation of Ethiopia from a Unitary to an ethnic-based Federal state was intended to herald a new era of democracy and equality in the country. Currently, Ethiopia is using a parliamentary form of government in which the President is the head of the state, while the Prime Minister is the head of the government. Hence, the country's formal state nomenclature is the Federal Democratic Republic of Ethiopia (FDRRE). FDRE consists of nine (9) autonomous regions and two (2) city administrations. With the objective of redressing ethnic grievances and regional imbalances, the administrative units are mainly structured based on ethnic identity (Mengisteab, 2001). These grants ethnic identity to define the political, social, and economic policy of the country including party affiliation and regional appointments (Mengisteab, 2001; Tronvoll, 2008).

Despite the implementation of Ethnic Federalism in the last nearly three decades, the country is still witnessing an increased animosity and competition between ethnic groups for power and influence. As Habtu (2005) indicated the Tigray ethnic group, which constitute only 6 percent of the total population, has been politically dominant since 1991. The political dominancy of a single ethnicity coupled with the improper implementation of Ethnic Federalism harbor resentment among other ethnic groups, thereby leading to the expression

of discontent at individual and collective levels (Tronvoll, 2008). The resentment was particularly high among the Oromo and Amhara- the two largest ethnic groups in the country. In suppressing the popular revolt, the government has used coercive measures that led to massive human rights violations along ethnic lines (Moody, 2017; Committee on the Elimination of Racial Discrimination [CERD], 2007). Finally, however, the relentless struggle has put to an end the nearly 30 years of Tigrayans' dominance in the country's politics (Fraioli, 2020).

The change brings the first ethnic Oromo Prime Minister to power. Shortly after coming to power, Prime Minister Abiy Ahmed introduced various changes that ignited national and international fanfare. The public euphoria, however, quickly faded and the country once again gets into another round of antigovernmental protests and ethnic violence. Currently, the country is in the middle of a political crisis that is not showing any signs of abating (Fraioli, 2020).

1.6. Why in Ethiopia

Collective action occurs everywhere, in developing countries, associated with rapid development and nature of the rigid political system, such actions are expected to be not only high but also deadly. This study is conducted in Ethiopia. According to various national and international reports, since November 2015, Ethiopia has experienced a wave of mass protests and interethnic conflicts. The protests, to a large extent, were against the government demanding freedom and equality. The protest that initially started in the Oromia region (Ethiopia's largest region) quickly expanded to other regions in the country including the Amhara and Somali region (Ethiopia's second and third largest region) (Moody, 2017, 2018). The government tried to suppress the protests by enacting a state of emergency and using excessive and lethal force and mass arrest (Moody, 2017). These strategies, however, backfired and instead triggers riots and violent protests that resulted in the vandalization of government properties and private businesses. Furthermore, following the instability in the country, interethnic violence flared in different corners of the country (Internal Displacement Monitoring Centre [IDMC], 2018). Consequently, well over a thousand people have died and millions are forcefully displaced (Habte & Kweon, 2018; IDMC, 2018).

For instance, a report released in June 2017 from Armed Conflict Location and Event Data Project [ACLED] indicated that since November 2015, more than 1,200 individuals were reported killed by the security forces during protests, and an additional more than 2000 individuals reported killed due to conflicts between the government and armed ethnic militias and/or violence against civilians perpetrated by government force or armed ethnic militias (Moody, 2017). Even though the country has experienced such an unprecedented wave of mass protests that led to the death of thousands and massive human rights violations, there is a dearth effort towards scrutinizing the social-psychological factors pushing people to engage in such kind of collective actions. Hence, the absence of prior study in the area while there are enough driving factors to it is the main reason for selecting the study area. We believe that in addition to addressing some gaps in the prevailing literature of collective action, conducting this study in Ethiopia, will also help us testing the prevailing model of collective action using participants from diverse cultural and socioeconomic backgrounds.

CHAPTER II

STUDY 1 (PRELIMINARY STUDIES): IDENTIFYING CONTENTS OF STEREOTYPE AND VALIDATION OF INSTRUMENTS OF DATA COLLECTION

The main goal of this dissertation is to develop a comprehensive social-psychological model of collective action. To do so, in addition to the well-known predictors of collective action we have added the content of self-stereotyping as a potential predictor. Thus, the study requires examining the role of seven variables; *Identification, Contents of Self-stereotyping, Group efficacy, Perceived deprivation, Group-based anger, system justification, and intention to participate in collective action*. Apart from the tool used to measure the content of self-stereotype, the other scales were adapted from the prevailing literature. Unlike other scales, the content of the self-stereotype scale requires determining the social groups that will be included in the study and identifying the trait adjectives attributed to those groups. To the knowledge of the researcher, there is no study done on such topics in Ethiopia. Therefore, before the main studies, identifying the relevant social groups in Ethiopia and identifying the contents of stereotypes attributed to those groups was necessary. To do so, two preliminary studies were carried out. Finally, we conducted a pilot study to test the reliability of all measures.

The first part of this chapter presents a brief discussion of the various approaches in the prevailing literature used to measure self-stereotype and ways employed in this study to identify the contents of self-stereotype. Following this, the results of the preliminary and pilot studies are discussed.

2.1. Study 1. Measuring the Contents of Self-Stereotyping

Scholars use different techniques to measure self-stereotyping. Roughly speaking, it is possible to group the explicit measures of self-stereotyping into two broad categories. The first technique involves measuring the general level of an individual's perceived attachment and similarity to an ingroup. The primary objective of such measurement techniques is identifying the level of depersonalization: the degree an individual perceives him/herself as similar to other ingroup members. For instance, Verkuyten and Nekuee (1999) measured

self-stereotyping by requesting participants to indicate how much they feel similar and typical to their in-group members using a 5-point scale. Similarly, Spears, Doosje, and Ellemers (1997) in their study among psychology students tried to measure self-stereotyping by asking the students to indicate how much they feel similar or different from the average psychology students.

Such methods are vital to identify the degree of overlap between individual and group self. However, such scales are important only when the dominant stereotype attributed to the group selected for a study is well known. Such as female and male stereotypes. Gender stereotype is relatively universal and the contents of the stereotypes attributed to each gender are known (Dodge, Gilroy, & Fenzel, 1995; Heilman, 2001). Hence, measuring the perceived level of similarity between self and an in-group could be enough to understand the effect of self-stereotyping. However, pursuing such methods, it will be misleading to study the effect of self-stereotyping among groups in which the cultural stereotype attributed to them is not known. If we take our case as an example, there is no adequate study on how social groups in Ethiopia are stereotyped, and traits attributed to the different social groups are not known. Therefore, in such cases, knowing how individuals feel similar to their groups will not give us any relevance unless we know the content and valence of traits attributed to the group. Similarly, the effect of self-stereotyping on minority group members can only be understood when we know how individual members characterize their group. After all, self-stereotyping is a condition in which individuals internalize the traits, roles, and various qualities of an in-group to the self. Hence, self-stereotype measurement without assessing the content and valence of traits attached to groups can hardly benefit us to predict behavior.

The other common method to measure self-stereotyping involves identifying the contents and valence of stereotypes individuals attribute to the self and an in-group. Such technique generally requires three things: (i) identifying traits/attributes attached to the study group, and asking participants to (ii) rate themselves using provided trait adjectives and (iii) rate their group using similar trait adjectives. Before conducting the study, researchers have to identify the contents and valence of stereotypes attributed to the group they want to study. Once identifying the traits, participants will be provided with a list of a balanced number of positive and negative traits and requested to indicate how much each trait describes themselves and their group.

For instance, Simon and Hamilton (1994) tried to measure self-stereotype using three ways. First, they provide a list of 6 attributes and requested the participants to rate themselves using a 7-point scale. Following this, they requested participants to indicate how similar they are with other in-group members using those 6 attributes. Lastly, participants estimated the homogeneity of the entire in-group concerning each of the 6 traits. Similarly, Biernat et al. (1996) measured self-stereotype by providing participants a list of 28 traits (both positive and negative) and requesting them to rate their group using a scale range from 1(not at all) to 7 (very true of me). To gauge an in-group and out-group stereotype, they requested participants to indicate the percentage of members (0-100) who possess each of the 28 traits. Likewise, relatively recent studies also used a similar method to measure self-stereotyping. For instance, Pickett et al. (2002) use a 75-word trait list, Lun et al. (2009) and Latrofa et al. (2012) use 32 personality traits to measure self-stereotyping.

Overall, even though such methods of measuring self-stereotyping have their own contributions, they are not free of limitations. For instance, Biernat et al. (1996) in their study on self-stereotyping among sorority and fraternity members indicated that participants selectively embraced positive stereotypes as highly descriptive of an in-group while rejecting the negative stereotypes. Hence, it seems unlikely for an individual to consciously embrace stereotypes that have a negative evaluation of an in-group. This, however, did not mean that the participants essentially did not internalize the negative stereotypic traits attributed to their group. Rather, the result only shows the limitation of measuring self-stereotyping using an explicit measure. For example, a study by Lun et al. (2009) indicated that in an explicit self-stereotype measure, participants associated positive in-group stereotypic traits only, while the implicit measure revealed that participants associated both positive and negative in-group stereotypic traits than out-group stereotypic traits. Such studies, therefore, implied that the best way to measure ingroup stereotype is to use implicit measures.

In this study, however, because of infrastructural limitations in the study area and the largeness of our sample size, using implicit measures was difficult. Hence, at least to minimize such limitations, it was decided to use these two different approaches in combination. Unlike the previous approaches, it was decided not to request participants to explicitly rate themselves. Rather, using Verkuyten and Nekuee's (1999) approach, participants will be requested to indicate how similar they are with other ingroup members. The authors used two items- *'I am in many ways similar to other ……. in Ethiopia and I*

see myself as a typical ……' to measure self-stereotyping. In this scale, since participants are not expected to rate themselves and their group using a given trait, we expect that bias that might happen for the sake of making a positive impression will be reduced.

On the other hand, to identify the contents of self-stereotyping, we found using a forced-choice approach to be more appropriate. Similar to the previous approaches- such as Latrofa et al. (2012), participants will be provided with a list of trait adjectives. This time, however, they will be requested to select only five traits that they think describe their group. This was aimed to restrict participants from randomly selecting all the positive trait adjectives. The alternative self-stereotype content measure will consist a list of trait adjectives comprising a balanced number of warmth and competence-related traits. Doing so allows us to identify the content of self-stereotype and the level of similarity individuals feel with their group.

Note that, this method could not allow us to detect individuals with negative self-stereotype. Participants may still select only the positive stereotypes attributed to their group. Nevertheless, the method has one relative advantage; it allows us to identify the content of self-stereotype in terms of warmth and competence dimensions. Depending on the content of the 5 trait adjectives they selected, it is possible to categorize participants as those with warmth, competence, or mixed self-stereotyping. Thus, to prepare the contents of self-stereotype two consecutive preliminary studies were conducted. While the first study (Study 1a) aimed at identifying the relevant social groups that have to be included in the study, the second (Study 1b) focused on identifying the contents of stereotypes attributed to those groups.

2.1.1. Study 1a. Identifying Relevant Social Groups

There are various social groups in Ethiopia. As indicated in the introduction part, Ethiopia is a country with more than 80 different ethnic groups. The country is also a home of different religions, such as Orthodox Christians, Muslims, Protestants, and some local (indigenous) religious beliefs. Hence, of these social groups, it was important to identify the relevant social groups in which the people in Ethiopia are categorized.

2.1.1.1. Participants

The participants of this study were recruited from Jigjiga University; one of the public higher education institutions in Ethiopia founded in March 2007. The University is located in Jigjiga town, Somali regional state, 635 kilometers away from the capital city of Ethiopia, Addis Ababa. For this study, a total of 70 (Male = 47, Female = 21, Missing = 2) Jigjiga University first degree regular program students participated in the study. The participants' age ranges from 18 – 27, with a mean age of 21.87 (*SD*= 1.84).

2.1.1.2. Procedure

Following the procedure of Fiske et al. (2002), to identify relevant social groups for the study, the participants were asked to answer the following open-ended questions:

- Off the top of your head, what various types of people do you think today's society categorizes into groups (i.e., based on ethnicity, ability, age, gender, occupation, religion, etc.)?
- What groups, based on the same kinds of criteria used in the first question, do you consider yourself to be a member of?

2.1.1.3. Results

The result of the preliminary study identified eight social groups as relevant social groups in Ethiopia. According to the result, Ethiopian society is categorized mainly based on ethnic identities. Other categorizations such as gender, religion, and occupational categories were not considered as relevant social categories. Of these ethnic groups, Amhara, Oromo, Tigre, and Somali were reported by all the participants. This result resonates with the ethnic-based federal system the country is currently using (Abbink, 2011; Young, 1996). As explained in the introduction part of the study, the 1995 constitution of Ethiopia introduces a unique political system in Africa by accommodating ethnicity as a formal political element in the country (Abbink, 2011). Accordingly, out of the 9 regional states and two chartered cities in the country, at least, 7 of them are established based on ethnic identity, and the regions are named after the name of the corresponding ethnic group. For example,

the Amhara region, Oromo region, and Somali region. Thus, it is not surprising that ethnic identity to be the salient identification in the country.

Of the identified ethnic groups, two ethnic groups were selected. Since we expect the content of stereotyping to vary as a function of the status of the group, we decided to include participants from both privileged and disadvantaged ethnic groups. Looking at the ethnic groups identified in the preliminary study, apart from Somalis, the other ethnic groups are considered to be relatively dominant ethnic groups in Ethiopia (see Joireman, & Szayna, 2000). Thus, for the sake of this study, based on the relative status of the group, two ethnic groups (Amhara and Somali) were selected.

There are two main reasons for selecting these ethnic groups for this study. The inclusion criteria are related to the relative advantages the groups have to achieve the objectives of the study. As indicated above, this study sought to inspect the effects the contents of self-stereotype might have on individuals' tendency to participate in collective action. Prior studies in the area of self-stereotype often use the existing social status difference between groups to examine the role of self-stereotyping on behavior, such as male versus female, or black versus white. Among the reasons why scholars use the social status differences between groups to study the role of self-stereotype stems from the presence of difference in the contents of self-stereotype between minority and privileged group members. Studies indicated that minority groups are perceived to be low in competence related traits or high in warmth related traits, whereas, dominant groups are stereotyped as high in competence related traits (Fiske et al., 2002). Therefore, to get a clear picture regarding the role of the contents of self-stereotyping on collective action tendencies, including participants from both dominant and subordinate groups is considered important.

Thus, the first inclusion criterion is related to the *relative social status* difference between the groups. Amhara ethnic group is the second-largest ethnic group constituting around one-fourth of the population in Ethiopia. As indicated above, the Amhara ethnic group is perceived to have a prestigious social status than the Somalis (Joireman & Szayna, 2000). This can be related to the Amhara ethnic group's dominancy in the long history of the country. Most of Ethiopia's emperors were a descendant of Amhara ethnic group. Until recently, this dominance allows the Amhara elites to have the upper hand in the higher governmental positions and the social and political discourses of the country. Contrary to

this, even though the Somalis are the third largest ethnic group in the country, the social status of the group is by far low/negative in Ethiopia (Joireman & Szayna, 2000). Therefore, including participants from these two groups is important to explore the different contents of self-stereotypes.

The second criterion was a *circumstantial commonality* between these two groups. During the period in which this research is designed, different ethnic groups in Ethiopia, including both the Amhara and the Somali ethnic groups, were showing discontent towards the overall political and economic arrangements in the country. The ruling party of the country was perceived to be dominated by members of the Tigrian minority ethnic group. People from other ethnic groups (mainly from Oromo and Amhara ethnic groups) were protesting all over the country demanding social and political reforms. This puts both the Somali and Amhara ethnic groups in a relatively similar position (actual or perceived discrimination in the social order) that eventually allows us to examine how individuals from different group status respond to the social order. Hence, the current sociopolitical context of Ethiopia provides us the opportunity to examine how individuals from different social statuses with different self-stereotyping perceived discriminations, experience emotions in relation to deprivations, perceived an in-group efficacy, and ultimately how these predict individuals' support to collective action.

Overall, we expect that the difference in the social status between these two ethnic groups will increase our chance of accessing participants with self-stereotyping that have a difference in the valence and contents of traits they attached to their group. The *circumstantial similarity* between the groups, on the other hand, allows us to have relatively similar ground to make a comparison on how people with different self-stereotype react to discrimination.

2.1.2. Study 1b. Identifying the Trait Adjectives

Once identifying the relevant social groups, the second step was identifying the stereotypical beliefs attached to those selected ethnic groups. The finding of this study allows us to detect the content of stereotypes attributed to the two selected ethnic groups. Studies revealed that different stereotypic traits are attributed to different groups depending on their social status and perceived competitiveness (Fiske et al., 2002). While some groups are

appraised as powerful, assertive, and intelligent, some groups are appraised as honest, trustworthy, and friendly (Cuddy et al., 2007; Oldmeadow & Fiske, 2010). Thus, to study the role of the contents of self-stereotyping on collective action it is necessary to identify the trait adjectives attributed to the groups selected in this study. To do so, a brief survey study was carried out.

2.1.2.1. Participants and Procedure

A total of 230 participants (Female=55, Male=163, Missing=12) participated in the study. The participants' age ranges from 19-33, with a mean age of 24.23 (*SD* = 2.45). In a short survey, participants were given a questionnaire with the list of 2 ethnic groups identified in the first stage and requested to report the different trait adjectives which describe these groups. Participants were informed that: "the aim of the research is to identify people's perceptions of different social groups in Ethiopian society''. Following this, the participants were briefed that the interest of the study is to know ''how different groups are described through various trait adjectives?''. To reduce social desirability bias, participants were informed that "the researcher is not interested in your personal beliefs about the ethnic groups but rather in how you think these groups are viewed by the society in Ethiopia". To remove language barrier in reporting the trait adjectives, the questions were prepared in both English and Amharic languages.

2.1.2.2. Result

After eliminating trait adjectives based on redundancy and counting the positive and negative trait adjective together (such as loyal vs not loyal), 102 trait adjectives of 1507 remained (See Appendix-M). The most-reported trait adjectives include ethnocentric, Imposter, brave, malicious, and patriot. The least reported trait adjectives include acquisitive, conceited, and pessimist. Of these total, 31 trait adjectives were selected based on the valence of the traits and frequency count.

Table 2.1. List of the Frequently Listed Trait Adjectives

Trait adjectives	*F*	%	Trait adjectives	*F*	%	Trait adjectives	*F*	%
Wise	27	1.8	Foolish	25	1.7	Ethnocentric	79	5.2
Assertive	29	1.9	Lazy	20	1.3	Greedy	27	1.8
Political	24	1.6	Coward	36	2.4	Aggressive	29	1.9
Intelligent	25	1.7	Generous	23	1.5	Malicious	59	3.9
Courageous	21	1.4	Honest	29	1.9	Conservative	39	2.6
Warrior	26	1.7	Loyal	23	1.5	Brutal	21	1.4
Civilized	19	1.3	Sociable	35	2.3	Dictatorial	32	2.1
Tolerant	23	1.5	Merciful	25	1.7	Imposter	40	2.7
Chauvinist	33	2.2	Patriot	30	2	Selfish	31	2.1
Kind	31	2.1	Industrious	28	3.1	Careless	26	1.7
						Brave	46	1.9

2.2. Mapping the Content of Stereotyping

Studies in social perception suggested that the wide varieties of trait adjectives people use to perceive and evaluate themselves and others can be encapsulated into two fundamental dimensions; Warmth and Competence (Cuddy et al., 2007; Fiske et al., 2002). These two dimensions capture the various stereotypic beliefs people use to describe an ingroup and out-group (Fiske et al., 2002). Thus, following such evidence, a qualitative approach was employed to categorize the 31 frequently listed trait adjectives into warmth and competence dimensions.

A structured interview with experts. 13 experts (MA and above from the Department of Psychology and Sociology) were provided with the list of 31 trait adjectives and requested to categorize them into two dimensions; competence and warmth. Initially, the researcher briefed the interviewees on the concept of "competence" and "warmth" and a

detailed discussion was carried out with each interviewee to clarify any ambiguities. Following this, the interviewees were provided with a list of 31 trait adjectives and requested to categorize each trait adjective into competence and warmth dimension. Though the interest of the researcher is to put the trait adjectives into two categories, it was important not to restrict the interviewees by giving them only two options. The interviewees may believe that some traits are related neither to "competence" nor to the "warmth" dimension. Hence, apart from the two dimensions, it is vital to provide a third option on the scale for the interviewees so that they can have enough alternatives to decide. Therefore, in front of each trait, there are three alternatives (i) competence, (ii) warmth, and (iii) undecided.

Furthermore, as Fiske et al. (2002) indicated each dimension has a high and low spectrum. Hence, our interview scale has to accommodate this issue too. Accordingly, a semantic differential scale ranging from -8 to 8 was considered appropriate. While the score of -8 represents the highest score in "warmth" the score of 8 represents the highest score in the "competence" dimension. Correspondingly, scores approaching 0 in either of the poles indicate low in either of the dimension. A score of 0 indicated that the trait belongs neither to "competence" nor to the "warmth" dimension. For example, trait adjectives rated -7 indicated high warmth while a trait adjective rated as -1 indicated low warmth. Similarly, trait adjectives rated 7 indicated high competence while those rated 1 indicated low competence. Table 2.2 presents the list of the 31 trait adjectives along with the classifications based on competence and warmth dimensions.

Table 2.2. Classification of Trait Adjectives using Competence and Warmth Dimensions

High competence	Low competence	High warm	Low warm	Undecided
Wise	Foolish	Generous	Ethnocentric	Careless
Industrious	Lazy	Tolerant	Greedy	Chauvinist
Brave	Coward	Loyal	Aggressive	Conservative
Assertive		Sociable	Malicious	Patriot
Political		Merciful	Brutal	Dictatorial
Intellectual		Kind	Imposter	
Courageous		Honest	Selfish	
Warrior				
Civilized				

Focus group discussion. the interview result lacks some clarity regarding the dimension of some trait adjectives. For example, "carelessness" for some interviewees belongs to low warmth, while some others indicated it as a low competence trait. The same is true for "patriot". Some interviewees consider it as high competence related trait, while for others patriot is a high warm related trait. To clarify such ambiguities and to identify traits that are typical representatives of each dimension, a focus group discussion was carried out with 10 experts (1 Ph.D., 2 Ass. Prof., and 7 MA holders working in Jigjiga University as a full-time lecturer). After a thorough discussion, only those trait adjectives that were agreed upon by all the experts were retained for the next study.

Following this, based on the frequency indicated by participants and the result of the qualitative study, from the total 31 trait adjectives, 14 trait adjectives (7-items related to warmth dimension and 7-items related to competence dimension) were identified and included to measure the content of self-stereotyping. The selected traits were; *brave, intelligent, political, civilized, industrious, assertive, and wise (competence traits) and tolerant, loyal, kind, sociable, generous, merciful, and honest (warm traits).*

2.2. Study 1c. Pilot Study

Before the main studies, a pilot study was conducted to determine the reliability of each scale.

2.2.1. Instruments

Group identification: Following Verkuyten and Nekuee (1999), identification with an ethnic group was measured using 4-items. The items include, *'I am pleased to be…. /I am proud to be……, I often regret that I am ……..(reversed), If someone says something bad about ……. it is just as if they say something bad about me'*. Ratings were made on a scale that ranges from 1 = strongly disagree to 5 = strongly agree.

Group efficacy: efficacy is measured using different approaches. Some experts use a value-expectancy approach to measure the instrumental motives of individuals (Klandermans, 1984). Such approaches focused on measuring the value components (goals of the collective action) and people's expectations regarding whether a sufficient number of

people could be mobilized to achieve the collective goal (see Simon et al., 1998). In this study, however, we use a direct measure of group-efficacy; individuals' belief in their collective capability to defend an ingroup's interest. Hence, following Van Zomeren, Leach, and Spears (2010) group efficacy was measured using 4-items. The items include, *'I believe …... as a group, are able to change their situation/ As ……. we are able to stop discrimination/ ……. can successfully stand up for their rights against the authority/ ……. can really influence the authority's decisions'*. For each item, participants were requested to indicate their answer using a scale that ranges from 1 = strongly disagree to 5 = strongly agree.

Relative deprivation: studies indicated that fraternal deprivation is more likely to predict collective action than egoistic deprivation (Van Zomeren et al., 2008). Following such findings, 2-items were used to measure participants perceived fraternal deprivation. The items were partially taken from Afrobarometer and modifications were made to suit the case of our study. The 2-items used to measure relative deprivation include; *'……. are discriminated in Ethiopia in getting a job, appointment in national institutions, and representation in politics/I feel ……. are treated unfairly by the government*. For each item, participants were requested to indicate their answer using a scale that ranges from 1 = strongly disagree to 5 = strongly agree.

Group-based anger: from the 4-items used by Van Zomeren et al. (2004) to measure group-based anger, 3-item were selected. One item was excluded due to the difficulty of getting the appropriate equivalent term. The 3-items to measure group-based anger includes; '*thinking about the government proposals makes me feel angry/ furious/ displeased'*. A 5-point Likert scale was used to rate the participants' responses for each item.

Collective action: based on Van Zomeren et al. (2010), collective action tendency was measured using 3-items; '*I would participate in demonstrations/ participate in raising our collective voice to change our ethnic group status/ do something together with other in-group members to change our ethnic group status*'. Ratings were made on a scale that ranges from 1 = strongly disagree to 5 = strongly agree.

System justification: to measure system justification, Kay and Jost's (2003) general system justification scale was adopted. The scale includes 8-items; '*In general, I find the Ethiopian system to be fair/ In general, the Ethiopian political system operates as it should/*

Ethiopian society needs to be radically restructured (reversed)/ Ethiopia is the best country in the world to live in/ Most policies in Ethiopia serve the greater good/ Everyone has a fair shot at wealth and happiness/ Our society is getting worse every year (reversed)/ Society is set up so that people usually get what they deserve'. The system justification scale employed a 9-point response scale (1 = strongly disagree, 9 = strongly agree).

Self-stereotyping content: as indicated above two approaches were used to measure the contents of self-stereotyping. The first was measuring the level of similarity participants perceive with their group. To measure this, two items from Verkuyten and Nekuee (1999) were used. The items were- *'I am in many ways similar to other …… in Ethiopia and I see myself as a typical ……'*. Ratings were made on a scale that ranges from 1 = strongly disagree to 5 = strongly agree. However, since our objective was to examine the effect of the contents of self-stereotype on collective action, measuring the level of similarity with an ingroup was not enough. It was important to identify the contents of the stereotype participants' attribute to their group. To do this, participants were provided with the list of 14 (7 competence and 7 warmth related) trait adjectives identified in Study-1b and requested to select only five trait adjectives.

2.2.2 Translating the Scales

Before running the pilot study, to allow participants to easily understand the questions and respond properly, the adopted scales were translated into two local languages (Amharic and Somali). The English version of the final scale was given to 4 experts (2 from Amhara, 2 from Somali) for translation. After making corrections on spelling errors and some minor differences between the translators, the translated versions were given to another 4 experts (2 from Amhara, 2 from Somali), to back translate the scale into English. Then, the questionnaire was independently administered among a small number of participants (6 students from each ethnic group) and their comments regarding any problematic or ambiguous terms or items were taken. The final translated versions were retained after getting the agreement of the translators (see Appendix C & D).

2.2.3. Participants and Procedure

The final questionnaires were distributed to a total of 140 students from Amhara and Somali ethnic groups (70 participants from each group). Participants were first-degree summer program students of Jigjiga University, Ethiopia. After getting their consent, participants were requested to read each item carefully and indicate their responses. From the total questionnaires distributed, 133 participants (64 from Somali and 69 from Amhara) responded. However, 7 participants from the Somali version and 5 participants from the Amharic version were excluded from the analysis due to a large number of missing items and unattended responses. Thus, the final analysis was conducted using a total of 121 participants (57 Somali and 64 Amhara). The participants' age ranges from 22 to 48 with an average age of 39 years. The majority of the participants were male (58.7%), 2 participants were not reported their sex.

2.5.2. Results

To check the internal consistency reliability of each scale, a Cronbach's alpha test was conducted for the Amharic and Somali version of the scales separately. Group identification scale for both versions indicated strong reliability (α=.82 the Somali and α=.89 the Amharic version). Similarly, the group efficacy scale reveals good internal consistency for each version (α=.75 for Somali and α=.90 for Amharic version). Likewise, the collective action intention scale demonstrated good reliability (α=.76 the Somali and α=.89 the Amharic version). The reliability of self-stereotyping scale in both the Somali and Amharic versions was strong (the Somali version α=.78, Amharic version α=.80). Similarly, the Somali version of relative deprivation scale shows high internal consistency (α=.80) whereas the Amharic version shows a relatively moderate level of internal consistency (α=.63). Group-based anger scale in both versions showed good reliability (α=.90 in the Somali version, α=.71 for Amharic).

Table 2.3. Means and Reliability of Each Scales (for Both Amharic and Somali Questionnaire)

	Somali Version			Amharic Version		
Measures	**M**	**SD**	**Cronbach alpha**	**M**	**SD**	**Cronbach alpha**
Group Identification	4.74	0.41	0.82	4.23	0.73	0.89
Self-stereotype	4.06	0.62	0.78	3.26	0.83	0.80
Group Efficacy	3.94	0.72	0.75	3.14	0.29	0.86
Relative Deprivation	2.75	0.93	0.80	2.38	0.75	0.63
Group-based Anger	3.28	1.19	0.90	4.38	0.60	0.71
System Justification	4.07	1.72	0.78	3.44	1.85	0.88
Collective action intention	3.69	0.53	0.76	4.10	0.75	0.89

The Amharic version of system justification scale reveals good reliability, α=.71. However, the Somali version of system justification scale showed poor reliability, α=.56. Hence, to improve the scale's reliability we checked the inter-item correlation matrix and item-total correlation for both scales. In both scales, 3-items (item number 3, 4, and 7) show poor inter-item and item-total correlation. Hence, those items that were not contributing to a simple factor structure were excluded and Cronbach alpha was checked once again for both Somali and Amharic versions separately. The result revealed an improved reliability result for both Amharic (α=.88) and Somali version (α=.78). The summary of the mean scores and reliability of each scale for both versions is presented in Table 2.3.

CHAPTER III

STUDY-2: THE SOCIO-PSYCHOLOGICAL PREDICTORS OF COLLECTIVE ACTION

Recall that, the prevailing literature indicated the importance of four main constructs to predict intention to participate in collective action: Identity, group-efficacy, relative deprivation, and group-based anger. In addition to this, in this paper, it was assumed that depending on individual differences in the content and valence of self-stereotyping, the relative weight of feeling of deprivation, group-efficacy, and group-based anger differ which, in turn, affect individuals' intention to take part in collective action. Specifically, it was predicted that competence related self-stereotyping will positively contribute to collective action participation while warm related self-stereotyping will undermine the intention to protest participation.

Furthermore, it was predicted that the positive effects of competence self-stereotype on collective action will be mediated by group efficacy, relative deprivation, and group-based anger. On the other hand, the negative effect of warmth self-stereotype on collective action will be mediated by system justification tendency and relative deprivation. To test the hypotheses, a descriptive research design was employed.

3.1. Method

3.1.1. Participants

The study was carried out at Jigjiga University, Ethiopia. The participants for this study were university summer program students recruited from Amhara and Somali ethnic groups. Initially, the target was to collect data from 500 participants (250 participants in each group). From the total 500 questionnaires distributed, 472 were responded while 28 participants did not fill the questionnaire or miss more than half of the items. Furthermore, 14 participants were not included in the analysis since they did not respond to some of the important items on the scale. Hence, the final analysis is carried out using a total of 458

(Male=255, female=203) participants. The age of the participants ranges from 19 to 35, with a mean age of 25.97 (*SD*= 2.86). See Table 3.1. for detail.

Table 3.1. An Overview of the Demographic Characteristics of the Respondents

No.	Variables	Category	Frequency	Percent
1.	Sex	Male	255	55.7
		Female	203	44.3
		Total	458	100
2.	Religion			
		Muslim	248	54.1
		Orthodox	195	42.6
		Protestant	14	3.1
		Catholic	1	.2
		Total	458	100
3.	Residential area			
		Rural	129	28.2
		Urban	326	71.6
		Total	455	99.3
4.	Ethnicity			
		Amhara	219	47.8
		Somali	239	52.2
		Total	458	100

3.1.2. Procedures

The participants were approached through four data collectors (two data collectors from each ethnic group) at the department and college level, and they were asked their willingness to participate in the study. Having secured their consent, they were given the translated version of the scale and requested to carefully read the items and situate their answer. Participants were informed to fill the questionnaire alone. Hence, most respondents completed the questionnaire individually and data collectors were trained to give explanations, wherein, the participants need some help regarding how to fill the

questionnaire or the meaning of some words. The support of the data collectors was limited only to clarifying the instructions of the scales when needed.

3.1.3. Instruments

Group identification: was measured using four items, *'I am pleased to be…. /I am proud to be….., I often regret that I am ……..(reversed), If someone says something bad about ……. it is just as if they say something bad about me'*. Ratings were made on a scale that ranges from 1 = strongly disagree to 5 = strongly agree. Cronbach's alpha was .85 (Amharic version) and .71 (Somali version).

Group efficacy: similarly, to measure perceived group efficacy, participants were requested to respond to four items rated on a 5-point Likert scale; *'I believe ..... as a group, are able to change their situation/ As ……. we are able to stop discrimination/ ……. can successfully stand up for their rights against the authority/ ……. can really influence the authority's decisions'*. Cronbach's alpha was .74 (Amharic version) and .77 (Somali version).

Relative deprivation: As it is explained, fraternal deprivation is more likely to predict collective action than egoistic deprivation (Van Zomeren et al., 2008). Following such findings, 2-items were used to measure participants' perceived fraternal deprivation. The 2-items used to measure relative deprivation includes, *"……. are discriminated in Ethiopia in getting a job, appointment in national institutions, and representation in politics/I feel ……. are treated unfairly by the government"*. For each item, participants were requested to indicate their answer using a scale that ranges from 1 = strongly disagree to 5 = strongly agree. Cronbach's alpha was .81 (Amharic version) and .80 (Somali version).

Group-based anger: 3-items were used to measure group-based anger; '*thinking about the government proposals makes me feel angry/ furious/ displeased'*. A 5-point Likert scale was used to rate the participants' responses for each item. Cronbach's alpha was .83 (Amharic version) and .86 (Somali version).

Collective action: participants' level of collective action tendency was measured using 3-items; '*I would participate in demonstrations/ participate in raising our collective voice to change our ethnic group status/ do something together with other in-group members to*

change our ethnic group status'. Ratings were made on a scale that ranges from 1 = strongly disagree to 5 = strongly agree. For both versions, the Cronbach's alphas were strong, α=.78 the Amharic and α=.85 the Somali version.

System justification: participants' system justification tendency was measured using 5 items; '*In general, I find the Ethiopian system to be fair/ In general, the Ethiopian political system operates as it should/ Most policies in Ethiopia serve the greater good/ Everyone has a fair shot at wealth and happiness/ Society is set up so that people usually get what they deserve'*. The system justification scale employed a 9-point response scale (1 = strongly disagree, 9 = strongly agree). Cronbach's alpha for the Amharic and Somali versions were .89 and .90 respectively.

Self-stereotyping: to measure the participants' level of self-stereotyping, participants were requested to respond to two items rated on a 5-point Likert scale; '*I am in many ways similar to Somalis in Ethiopia', 'I see myself as a typical Somali*'. Cronbach's alpha was .82 (for the Amharic version) and .80 (for the Somali version).

Following this, to identify the contents of stereotypes participants attributed to an ingroup, participants were provided with the list of 14 trait adjectives (7 competence and 7 warmth related) identified in Study-1b and requested to select only five trait adjectives. Finally, using 6-items, participants were requested to report their socio-demographic information, such as sex and age. For all scales, the higher scores indicate strong values. For instance, a higher score on the social identity scale implies high identification with one's ethnic group. Throughout the analysis, the average score, instead of the total score, is used.

3.2. Result

The result section is comprised of two main parts. The first part provides the result of some preliminary analyses such as mean comparisons, Chi-square analysis, and correlation test. The second part presents the main results using hierarchical regression and Structural Equation Modeling (SEM).

3.3.1. Descriptive results

Preliminary inspection of the data indicated, regardless of the status of their ethnic group, participants identified strongly with their ethnic group, M = 4.53, SD = .61. Identification with ethnic group was high among disadvantaged group members (M = 4.70, SD = .40) than participants from high status group, M = 4.35, SD = .75, $t(455) = 6.40$, $p < .05$. Female participants score (M = 4.59, SD = .54) relatively higher in group identification scale than male participants, M = 4.48, SD = .66. This mean difference, however, was not statistically significant, $t(455) = 1.78$, $p < .08$. The data indicated a high level of self-stereotyping in both groups, M = 4.21, SD = .99. Specifically, self-stereotyping was higher among disadvantaged group members (M = 4.29, SD = .88) relative to participants from high status group, M = 4.13, SD = 1.10. The observed mean difference, however, was not significant, $t(455) = 1.69$, $p = .09$. There was no significant difference in self-stereotyping between gender.

Furthermore, the result revealed that relative to female participants, male participants score higher in perceived group efficacy, feeling of relative deprivation, group-based anger, and collective action tendency. There was no significant difference between female and male participants regarding system justification motives. Likewise, feeling of relative deprivation, group-based anger, and collective action tendency was high among participants from the high-status group than participants from the disadvantaged group. However, there was no significant difference between high status and disadvantaged group members in terms of perceived group efficacy, $t(455) = .38$, $p = .74$. Besides, system justification was high among high status group members (M = 4.11, SD = 1.44) than disadvantaged group members, M = 3.63, SD = 1.77, $t(455) = 2.99$, $p < .01$. The summary of the means and standard deviations difference between the variables is presented in Table 3.2.

Table 3.2. Means and Standard Deviations for Predictors and Outcome Variables Based on Gender and Ethnicity

No.	Variables		Gender			Ethnicity		
			Female	Male	Total	Amhara	Somali	Total
1	Identification	*M*	4.59	4.48	4.53	4.35	4.70*	4.53
		SD	.54	.66	.61	.75	.40	.61
2	Self-stereotype	*M*	4.25	4.18	4.21	4.13	4.29	4.21
		SD	.95	1.04	.99	1.10	.88	.99
4	Group-efficacy	*M*	4.20	4.36	4.29	4.28	4.30	4.29
		SD	.66	.62	.64	.66	.63	.64
6	Relative deprivation	*M*	3.10	3.57	3.36	3.86*	2.92	3.36
		SD	1.10	1.29	1.23	1.23	1.04	1.23
7	Group-based anger	*M*	3.20	3.75	3.51	4.05*	3.02	3.51
		SD	1.18	1.13	1.18	1.10	1.03	1.18
8	System Justification	*M*	3.87	3.86	3.87	4.11*	3.65	3.87
		SD	1.67	1.60	1.64	1.44	1.77	1.64
9.	Collective action	*M*	3.12	3.64	3.41	3.90*	2.96	3.41
		SD	.89	.92	.94	.75	.88	.94

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

3.3.2. Contents of Self-Stereotypes Among the Privileged and Disadvantaged Group

As it is recalled, the reason for choosing two ethnic groups with different social status was due to our expectation that they might have some difference in the way they construe their ethnic group. Based on the prevailing literature, we expect that high-status social groups, relative to disadvantaged groups, attribute more competence-related traits to an in-group (Conway et al., 1996; Cuddy et al., 2007; Fiske et al., 2002; Jost, et al., 2005). Disadvantaged groups, however, are more likely to define their group using the warmth dimension. To check this, participants were categorized into three groups based on the content of the stereotype they selected. Remind that the contents of self-stereotyping were measured by requesting participants to select five trait adjectives that best describe their group. Thus, for our analysis, out of the five traits participants were allowed to select, those participants who selected four or above competence related traits, are considered as participants with competence ingroup stereotype. Likewise, those who attributed four or

above warm related traits to an ingroup is considered as warm related in-group stereotyping. The third category consists those participants who attributed mixed traits, such as two warm related and three competence-related traits to an ingroup.

To test whether the content of stereotype (1= warmth self-stereotyping, 2= mixed, and 3= competence self-stereotyping) participants attributed to an in-group vary as a function of the status of the ethnic group (1 = Amhara and 2= Somali), Chi-square (χ^2) test of independence with $\alpha = .05$ as a criterion of significance was performed. Overall, regardless of the status of the ethnic group, most of the participants attributed mixed (41.6%) and competence (35.2%) related traits to their groups. In line with prior studies (Conway et al., 1996; Cuddy et al., 2007; Jost, et al., 2005), the result indicated that participants from the privileged ethnic group are more likely to attribute competence related traits to an ingroup (43.1%) than participants from the disadvantaged group (28%). Contrary to this, disadvantaged group members were more likely to describe their group using warmth related traits (35.1%) than dominant ethnic group members (10.1%). This difference in the content of self-stereotyping was statistically significant $\chi^2(2, 457) = 40.94$, $p < .05$. The summary of the Chi-square results is presented in Table 3.3.

Table 3.3. Content of Stereotypes Attributed to an Ingroup Based on Ethnic Groups Differences

		Contents of Stereotype			
Ethnicity		**Warmth**	**Mixed**	**Competence**	**Total**
Somali	*F*	84	88	67	239
	%	35.1	36.8	28	100
Amhara	*F*	22	102	94	218
	%	10.1	46.8	43.1	100
Total	*F*	106	190	161	457
	%	23.2	41.6	35.2	100
χ^2					40.94*
df					2
N					457

* $p < .05$. ** $p < .01$.

3.3.3. Correlation Between Predictor Variables

Before testing the main hypotheses of the study, correlation analysis for each ethnic group was carried out to examine the correlation between the measurement variables. Overall, the preliminary correlation pattern revealed that identification with ethnic group was positively correlated with self-stereotyping, group-efficacy, group-based anger, and collective action intention. Among privileged group members, identification with one's ethnic group was positively correlated with self-stereotyping, $r(219) = .32$, $p < .01$, relative deprivation, $r(219) = .20$, $p < .01$, group efficacy, $r(219) = .16$, $p < .05$, group-based anger, $r(219) = .15$, $p < .05$, and collective action intention, $r(219) = .37$, $p < .01$. Similarly, among disadvantaged group members, identification was positively correlated with self-stereotyping, $r(239) = .41$, $p < .01$, group efficacy, $r(239) = .17$, $p < .05$, relative deprivation, $r(239) = .16$, $p < .01$, group-based anger, $r(239) = .18$, $p < .05$, and collective action intention, $r(239) = .17$, $p < .05$.

Consistent with previous researches (such as Van Zomeren et al., 2004, 2008), the data revealed a positive correlation between group efficacy, relative deprivation, group-based anger, and collective action intention. Among privileged group members, relative deprivation was positively correlated with feeling of group-based anger, $r(219) = .25$, $p < .01$, and collective action intention, $r(219) = .41$, $p < .01$. Perceived group efficacy, as expected, was positively correlated with group-based anger, $r(219) = .28$, $p < .01$, and collective action intention, $r(219) = .32$, $p < .01$. Likewise, among disadvantaged group members, group efficacy was positively correlated with group-based anger, $r(239) = .44$, $p < .01$, and collective action, $r(239) = .34$, $p < .01$. Similarly, the correlation between relative deprivation and group-based anger, $r(239) = .31$, $p < .01$, and collective action $r(239) = .23$, $p < .01$, was positively significant.

Overall, system justification tendency was negatively correlated with group-efficacy, relative deprivation, group-based anger, and collective action intention. Among disadvantaged group members, system justification was negatively correlated with group-efficacy, $r(239) = -.32$, $p < .01$, relative deprivation, $r(239) = -.18$, $p < .01$, group-based anger, $r(239) = -.32$, $p < .01$, and collective action tendency, $r(239) = -.27$, $p < .01$. Among privileged group members, however, even though the direction of the correlation is as

expected, system justification motive was not significantly correlated with any of the variables except with self-stereotype, $r(219) = -.20$, $p < .01$.

The data also revealed that competence related self-stereotyping was positively correlated with perceived group-efficacy, group-based anger, and collective action tendency. Among disadvantaged group members, attributing competence related traits to an ingroup was positively correlated with perceived group efficacy, $r(239) = .42$, $p < .01$, feeling of deprivation, $r(239) = .38$, $p < .01$, group-based anger, $r(239) = .24$, $p < .01$, and collective action tendency, $r(239) = .27$, $p < .01$. However, competence self-stereotyping was negatively correlated with system justification tendency, $r(239) = -.25$, $p < .01$. Likewise, among privileged group members, competence self-stereotyping was positively correlated with perceived group efficacy, $r(219) = .14$, $p < .05$, group-based anger, $r(219) = .14$, $p < .05$, and collective action tendency, $r(219) = .16$, $p < .05$. However, unlike the disadvantage group, competence related self-stereotyping was not significantly correlated with feeling of deprivation and system justification among privileged group.

Warmth related self-stereotyping, among disadvantaged group, was negatively correlated with perceived group efficacy, $r(239) = -.51$, $p < .01$, feeling of deprivation, $r(239) = -.33$, $p < .01$, group-based anger, $r(239) = -.13$, $p < .05$, and collective action tendency, $r(239) = -.15$, $p < .05$. Among disadvantaged group, warmth related self-stereotyping, was positively correlated with system justification tendency, the result was, however, only marginally significant, $r(239) = .12$, $p < .07$. Similarly, among privileged group members, warmth related self-stereotyping was negatively correlated with perceived group efficacy, $r(219) = -.13$, $p < .05$, feeling of relative deprivation, $r(219) = -.21$, $p < .01$, group-based anger, $r(219) = -.25$, $p < .01$, and collective action tendency, $r(219) = -.32$, $p < .01$. The correlation between warmth related self-stereotyping and system justification tendency was not significant.

Among the privileged group, age was not correlated with any of the variables. Among disadvantaged group members, however, age was correlated with group efficacy and content of self-stereotype. As compared to younger participants, older participants reported higher-level group efficacy, $r(214) = .19$, $p < .05$. The summary of the correlation results is presented in Table 3.4.

Table 3.4. Summary of Correlation Among study variables (for both groups)

	Correlations										
	1	2	3	4	5	6	7	8	9	10	11
Identification	1	.41**	.17**	.16*	.18**	-0.10	.17**	0.07	0.06	0.04	-0.10
Self-stereotyping	.32**	1	-0.04	0.12	0.08	-0.07	0.09	0.04	-0.02	0.01	0.01
Group efficacy	.16*	.23**	1	.35**	.44**	-.32**	.34**	.19**	.42**	0.12	-.51**
Perceived Deprivation	.20**	.23**	.28**	1	.31**	-.18**	.23**	0.06	.38**	-0.03	-.33**
Group-based Anger	.15*	.17*	.28**	.25**	1	-.32**	.33**	0.12	.24**	-0.09	-.14*
System Justification	-0.03	-.20**	0.01	-0.13	0.02	1	-.27**	0.05	-.25**	0.12	0.12
Collective action	.37**	.22**	.32**	.41**	.35**	-0.01	1	0.02	.27**	-0.10	-.15*
Age	0.03	0.11	0.12	0.01	0.08	-0.05	0.12	1	0.01	.20**	-.21**
Competence Ingroup stereotype	-0.04	0.09	.14*	0.09	.14*	-0.05	.15*	-0.06	1	-.48**	-.46**
Mixed Ingroup stereotype	0.04	-0.04	-0.07	0.04	0.02	0.03	0.05	0.09	-.81**	1	-0.56
Warmth Ingroup stereotype	-0.01	-0.10	-.14*	-.21**	-.25**	0.04	-.32**	-0.01	-.29**	-.31**	1

Note: *In-group stereotype was dummy coded as competence, mixed, and warm in-group stereotype, * $p < .05$. ** $p < .01$.*

- *Scores below the diagonal are the correlation coefficient for high status ethnic group*

3.3.4. Predicting collective action intention

Recall that it was hypothesized that the level of collective action intention varies as a function of the content of self-stereotyping. Specifically, we predict that, unlike warmth related self-stereotyping, competence related self-stereotyping will positively correlate with group efficacy, relative deprivation, and group-based anger thereby increasing the proclivity to participate in collective action. Besides, we also predicted that warmth related self-stereotyping will undermine the sensitivity to deprivation and augments system justification tendency, thereby decreasing the intention to participate in collective actions. Furthermore, following the findings of prior studies (see Simon et al., 1998; Stürmer & Simon, 2004; Van Zomeren et al., 2008), we also tried to test the mediating role of perceived group-efficacy, relative deprivation, and group-based anger on the effect of social identity on collective action.

To test the replication of Van Zomeren et al.'s (2008) SIMCA and to inspect the extent to which participants' competence related self-stereotyping adds to the variance in the proclivity to participate in collective actions, hierarchical multiple regression was conducted for both high and low-status groups separately. As it is evidenced in our hypothesis, our focus is on the role of the content of self-stereotyping on collective action tendencies. However, as it is recalled, self-stereotype was measured through an interval scale while the content of stereotype attributed to an ingroup was measured through a categorical scale (Warmth = 1, Mixed = 2, Competence = 3). Hence, to get the content of self-stereotyping, we created an interaction of the content of stereotype participants attribute to their group and the level of similarity they feel with other in-group members. To do that, we created three dummy variables using the contents of stereotype attributed to an ingroup; Warmth (0-1); Mixed (0-1), and Competence (0-1). Then, for each of the three different contents of stereotypes attributed to an ingroup, we computed the interaction result with the level of similarity individuals feel with their group.

This allows us to have three new variables; Warmth-self-stereotype, Mixed self-stereotyping, and Competence self-stereotype. Each of these three newly created variables has the content of stereotype participants attributed to their group together with how much the participants feel similar to their group. Furthermore, before performing the regression analysis, it was important to set one category as a reference. Hence, we include warmth and

competence self-stereotyping in our model, and mixed self-stereotyping was set as a reference group.

3.3.4.1. Data Analysis Procedure

First, to test the effect of identity on collective action, group identification was entered in model 1. In model 2, following the dual-pathways to collective action proposed by Van Zomeren et al. (2004), group efficacy and group-based anger was entered. Then, in model 3, to test the three-path way suggested by Van Zomeren et al.'s (2008), group identification, group efficacy, and group-based anger were included in the model. Following the findings of Jost et al. (2012) and Osborne et al. (2019), in the fourth model, system justification motive was entered in the model. Lastly, in model 5, to examine the role of our newly proposed pathway to collective action, warmth self-stereotyping, and competence self-stereotyping was entered.

3.3.4.2. Main Effects

The result reveals that (See Table 3.5.), in the first model, confirming Simon et al.'s (1998) finding, the regression result revealed that, for both groups, effects involving identification with one's ethnic group accounted for a significant amount of variance in collective action intention. Identification with disadvantaged group member positively predict collective action intention, $F(1,237) = 7.32$, $p < .05$, $R^2 = .03$. Likewise, among high status group members, identification significantly predict collective action intention, $F(1,217) = 34.47$, $p < .01$, $R^2 = .14$. In model 2, Van Zomeren et al.'s (2004) findings were replicated. The result revealed, among high-status group, group identification, group efficacy, and group-based anger each independently predict collective action intention, $F(3,215) = 25.52$, $p < .01$, $R^2 = .26$. Similarly, the data from the disadvantaged group also confirmed Van Zomeren et al.'s (2004) dual pathway model, showing group-based anger and group efficacy both independently predicting collective action intention, $F(3,235) = 15.83$, $p < .01$, $R^2 = .17$. Among disadvantaged group members, however, when all the predictors (identification, group-efficacy, and group-based anger) entered in one model, group identification, net of the other two predictors, no longer have an independent effect on collective action intention. Hence, among disadvantaged group members, the unique effect

of identification (β = .09) was no longer significant while examined together with group-efficacy and group-based anger.

In model 3, the findings of Van Zomeren et al. (2008) were replicated. The result implied that, among the high-status group, adding perceived deprivation significantly improve the model significantly, R^2 change = .06, $p < .01$. Conforming the three pathways to collective action, the result indicated that identification (β = .26), feeling of deprivation (β = .27), perceived group efficacy (β = .14), and group-based anger (β = .20), all independently predict collective action intention, $F(4,214) = 25.83$, $p < .01$, $R^2 = .33$. Similarly, the result from the disadvantaged group members also revealed a significant effect of perceived group efficacy (β = .21), and group-based anger (β = .20) on collective action intention, $F(4,234) = 12.23$, $p < .01$, $R^2 = .17$. Among disadvantaged group members, however, adding perceived deprivation in the model did not improve the model significantly, R^2 change = .01, $p = .24$. Besides, the net of the effect of group-based anger and group efficacy, group identification (β = .09) and relative deprivation (β = .08) no longer have a significant direct effect on collective action.

System justification theory suggested the palliative effect of system justification motive on collective action (Jost & Hunyady, 2002; Jost et al., 2012; Osborne et al., 2019). The fourth model replicated Jost et al.'s (2012) and Osborne et al.'s (2019) finding by showing the negative effect system justification tendency has on the motivation to participate in collective action. This effect, however, was significant only among disadvantaged group members. After controlling all other predictors, system justification tendency negatively predicts collective action, β = -.14, $F(5,233) = 10.88$, $p < .01$. Among disadvantaged group members, adding system justification motive in the model significantly improves the model, R^2 change = .02, $p < .05$. Nevertheless, among high-status group members, Jost et al.'s (2012) finding was not replicated. Adding a system justification motive in the model did not significantly improve the overall model, β = .04.

In model 5, the newly proposed pathway to collective action was tested. Overall, the incorporation of the content of self-stereotype in the model improves the existing model of collective action significantly, R^2 change = .03, $p < .05$ among the disadvantaged group, R^2 change = .03, $p < .01$ among the high-status group. After entering all the predictors together in one model, the data from disadvantaged group members reveals that relative to mixed and

warmth self-stereotype, competence related self-stereotyping positively influences the intention to participate in collective action (β = .19). Contrary to our expectation, among the high-status group, the relative effect of competence self-stereotype on collective action, net of the other predicts, was not statistically significant, (β = .06). Furthermore, it was only among high-status group members that warmth self-stereotype shows a significant negative effect on the intention to participate in collective action (β = -.17). Among disadvantaged group members, however, the relative negative effect of warmth self-stereotyping on collective action tendency was not significant, (β = .08). Overall, among the high-status group, group identification (β = .27) is the strongest predictor of collective action intention followed by a feeling of relative deprivation (β = .25). Among the disadvantaged group, however, the strongest predictor was competence related self-stereotype (β =.19), followed by perceived group-efficacy (β =.17), and group-based anger (β =.16). The summary of the hierarchical regression results is presented in Table 3.5.

Table 3.5. Hierarchical Regressions of Intention to Participate in Collective Action based on the predictor variables

	Collective action intention				
Variables	**Model 1**	**Model 2**	**Model 3**	**Model 4**	**Model 5**
Identification	.17* (.37**)	.09 (.30**)	.09 (.26**)	.08 (.26**)	.08 (.27**)
Group efficacy		.23** (.20**)	.21** (.14*)	.19 (.14*)	.17* (.13*)
Group-based anger		.21** (.25**)	.20** (.20**)	.17* (.20**)	.16* (.16**)
Relative deprivation			.08 (.27**)	.07 (.27**)	.03 (.25**)
System Justification				-.14* (.04)	-.11 (.04)
Competence self-stereotype					.19** (.06)
Warmth self-stereotype					.08 (-.17**)
Model *F*	7.32* (34.47**)	15.83** (25.52**)	12.23** (25.83**)	10.88** (20.69**)	9.02** (16.95**)
R^2	.03 (.14)	.17 (.26)	.17 (.33)	.19 (.33)	.22 (.36)
R^2 change	-	.14** (.13**)	.01 (.06**)	.02* (.00)	.03* (.03**)

Note: *Coefficients are standardized regression weights (betas), * p < .05, **, p < .001. Data in the parenthesis is the standardized regression weights from the high-status group.*

3.3.4.3. Structural Equation Modeling (SEM)

So far, we have tested our hypotheses using simple correlation and regression for high status and disadvantaged groups separately. Since our main objective of this study is to develop a comprehensive model of collective action that has an integrated framework incorporating the main predictors of collective action as well as the role of the contents of self-stereotype, we combined the data from both high and low-status group together and tried to test the full model of collective action that accounts for the effect of both group identification and the contents of self-stereotype. Analysis of Moment Structure (AMOS) was used to test our model.

First, we test the three-pathway model to collective action suggested by Van Zomeren et al. (2008) SIMCA model. The authors suggested that collective action intention is predicted by people's subjective feelings of deprivation, group-efficacy, and strength of social identification. They also indicated that social identity bridges the effect of relative deprivation and group-efficacy on collective action. Hence, according to SIMCA, social identity is conceived as both a direct and indirect predictor of collective action. Thus, following the procedure of Van Zomeren et al. (2008), we allow a direct effect of social identity on collective action and also indirect effect through group-efficacy and relative deprivation while not allowing the errors of group-efficacy and relative deprivation to correlate.

Next, competence and warmth self-stereotype and system justification were added in the model. The result was a model encompassing all the predictor variables pathways to collective action intention. Thus, the baseline model accounts for the mediation effect of relative deprivation, group-efficacy, system justification, and group-based anger on the relation between the initial predictors (group identification and contents of self-stereotype) and the outcome variable (collective action intention).

Model fit was assessed using difference indices such as Chi-square statistics and Standardized Squared Root Mean Residual (SRMR), Goodness of Fit Index (GFI), and Comparative Fit Index (CFI). For GFI and CFI values above 0.90 indicate a good fit, whereas for SRMS and root mean square error of approximation (RMSEA) smaller values indicate a better fit (Hair, Black, Badin, & Anderson, 2009).

3.3.4.3.1. Baseline Model of Collective Action Steered by Identification and Content of Self-Stereotype

The first model that tests the three-pathway to collective action (SIMCA) reveals a poor model fit, χ^2 (1) = 34.93, p <.01. Other fit indices also indicate poor model fit, CFI = .78, RMSEA = .27, GFI = .96, SRMR = .09. Furthermore, unlike the findings of Van Zomeren et al. (2008), the model suggested a dual pathway (through group efficacy, β = .17, and perceived deprivation, β = .40) to collective action. However, since the overall model is not significant, we did not interpret the result in detail.

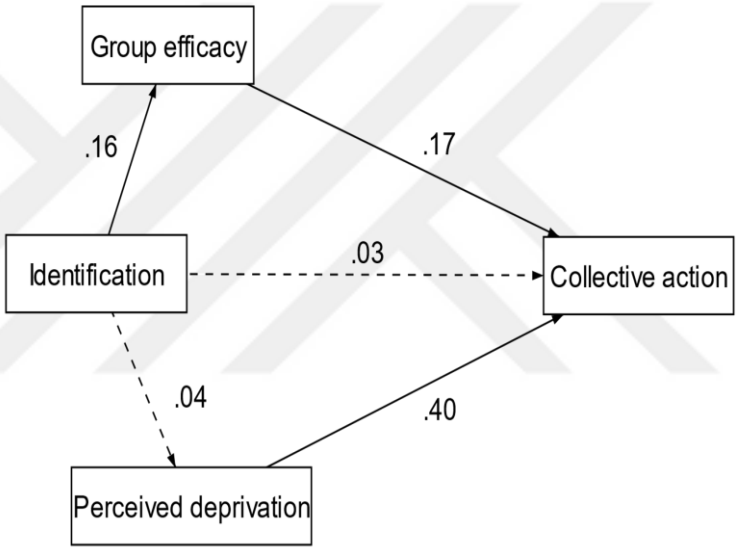


Figure 4. Identification, Group Efficacy, and Perceived Deprivation Path to Collective Action

To improve the model fit and to test our new model together some modifications were made. The modification indices suggested a need to allow errors of group-efficacy and relative deprivation to correlate. There are also studies supporting the idea of having a positive correlation between efficacy belief and relative deprivation. For instance, Mackie, Devos, and Smith (2000) indicated that the more people feel powerful the stronger they sense the injustices. Hence, we allow the errors of group-efficacy and relative deprivation to correlate.

Then, following hypothesis 1, we draw a direct path from competence self-stereotype to collective action intention. Similarly, we draw an indirect path from competence self-stereotype to collective action through group efficacy (see hypothesis 1b) and perceived deprivation (see hypothesis 1d). Likewise, to test hypothesis 3, we allow warmth self-stereotype to directly (see hypothesis 3b) and indirectly predict collective action intention through reducing perceived deprivation (hypothesis 3c) and augmenting system justification (hypothesis 3d). Besides, following hypothesis 4, we draw a direct path from system justification to relative deprivation and collective action. Finally, group-based anger was set as a proximal predictor of collective action (Van Zomeren et al., 2004). Overall, our model consists three exogenous (group identification, competence, and warmth self-stereotype) and four endogenous (group efficacy, relative deprivation, group-based anger, and system justification). We allow our exogenous variables to covary and re-run the analysis.

Yet, even after introducing the modifications, the data indicated poor model fit, $\square^2$ (12) = 70.69, $p < .01$. Furthermore, the result in other model fit indices also suggested a poor fit; CFI = .89, GFI = .96, RMSEA = .10. The modification indices suggested a need to draw a path from warmth self-stereotype to group-efficacy and from competence self-stereotype to system justification. To modify our model, we incorporate the suggestion and re-run the analysis. The result revealed an improved model fit, $\square^2$ (7) = 22.44, $p < .01$, CMIN/DF = 3.20. Other model fit indices also suggested a good fit; CFI = .97, GFI = .99, RMSEA = .07. Thus, the final baseline model departs from our hypothesized model at two points. First, in our hypothesis, we did not expect a direct path from warmth self-stereotype to group efficacy. However, the data indicated a need to draw a direct path from warmth self-stereotype to group efficacy. Second, in our hypothesized model, we did not expect a direct path from competence self-stereotype to system justification. However, the observed data requires a direct path from competence self-stereotype to system justification.

Direct and Indirect Effects of Identification, Group Efficacy, and Relative Deprivation on Collective Action

The result from our baseline model partially replicated Van Zomeren et al.'s (2008) SIMCA, model. The analysis revealed that group identification directly predicts group efficacy, $\beta = .18$, $p < .01$, and collective action intention, $\beta = .06$, $p < .05$. However, contrary to Van Zomeren et al. (2008) the direct effect of group identification on perceived

deprivation was not significant, β = .07, *p* = .12. Examining the indirect effects, the result confirmed the indirect effect of group identification on collective action, β = .05. A bootstrap method based on bias-corrected percentile indicated that the observed indirect effect was significant, [.02-.09]. A program developed by Gaskin and Lim (2018a) was used to specifically inspect through which path group identification affects collective action tendency. In line with the prevailing studies, the data revealed that group identification predicts collective action intention via group efficacy and group-based anger. The indirect path to collective action from group identification through group-efficacy and group-based anger, β = 0.04, *p* < .05 was significant. However, contrary to Van Zomeren et al. (2008) findings, the indirect effects of group identification on collective action through relative deprivation, β = .02 *p* = .14, relative deprivation and group-based anger, β = .02, *p* = .11 was not significant.

The result also revealed a significant direct effect of perceived deprivation (β = .24, *p* < .01) and group-based anger (β = .32, *p* < .05) on collective action intention. Similarly, the indirect path from relative deprivation to collective action intention through group-based anger, β = 0.11, *p* < .01 was significant. Suggesting the partial mediation effect of group-based anger on the effect of perceived deprivation on collective action intention. Besides, the data revealed a significant indirect effect of group efficacy on collective action intention through group-based anger, β = 0.07, *p* < .01. However, the direct effect of perceived group efficacy on collective action, β = .05, *p* = .26 was not significant. Suggesting that the effect of group efficacy on collective action intention is fully mediated by group-based anger.

Direct and Indirect Effects of Competence and Warmth Self-Stereotype on Collective Action

As predicted (see hypothesis 1), competence self-stereotyping, relative to mixed and warmth self-stereotype, was positively associated with feeling of deprivation, β = .19, *p* < .01, group-efficacy, β = .20, *p* < .01, and collective action tendency, β = .11, *p* < .05. When we examine the indirect effects, the data revealed that relative to mixed and warmth self-stereotype, competence self-stereotype indirectly positively affects group-based anger, β = .11 [.04-.12], and collective action, β = .09 [.06-.13]. In line with hypotheses 1c and d, the result indicated that competence self-stereotype indirectly affects collective action through relative deprivation (β = .04 [.01-.03]) and relative deprivation through group-based anger,

β = .06 [.01-.02]. However, contrary to our prediction (see hypothesis 1b), the indirect effect of competence self-stereotype on collective action tendency through group efficacy was not significant, β = .01 [.00-.01]. All other indirect effects of competence self-stereotype on collective that pass-through system justification tendency was not significant. Besides, the data also indicated the negative effect of competence self-stereotyping on system justification, β = -.17, $p < .01$.

On the other hand, confirming hypothesis 3c, the data indicated that warmth self-stereotype, relative to mixed and competence self-stereotype, negatively associated with relative deprivation, β = -.25, $p < .01$. However, contrary to hypothesis 3b, the direct effect of warmth self-stereotype on collective action was only marginally significant, β = -.08, $p = .09$. Similarly, contrary to hypothesis 3a, the relative effect of warmth self-stereotyping on system justification was not significant, β = -.03, $p = .72$. Even though not in our hypothesis, the data revealed a significant negative direct effect of warmth self-stereotype on group-efficacy, β = -.26, $p < .01$. The model also revealed a significant negative indirect effect of warmth self-stereotype on collective action, β = -.12, [-.17--.09]. A detailed examination of the indirect path confirmed our predictions. In line with hypothesis 3c, the data indicated that the relative indirect effects of warmth self-stereotype on collective action through relative deprivation, β = -.06, $p < .05$, and through relative deprivation and group-based anger, β = -.09, $p < .05$ was significant. In addition to this, however, the model implied that the role of warmth self-stereotype on collective action is also mediated by group-efficacy through group-based anger, β = -.06, $p < .01$. However, our prediction on the mediational role of system justification on the relation between warmth self-stereotype and collective action was not confirmed. All indirect effects of warmth self-stereotype on collective that pass-through system justification tendency was not significant. This result somehow deviates from our initial prediction. We initially expect the palliative effect of warmth self-stereotype by augmenting system justification tendency. The data, however, implied that the negative role of warmth self-stereotype on collective action is mediated by perceived deprivation and group-efficacy.

Jost et al.'s (2012) findings on the palliative effect of system justification on relative deprivation and collective action were not confirmed. Contrary to our expectation (see hypothesis 4), the direct effect of system justification on relative deprivation, β = -.02 [-.09-.06] and on collective action, β = .01 [-.05-07] was not significant. Besides, the indirect path

through relative deprivation and group-based anger was not also significant, β = -.01, *p* = .63.

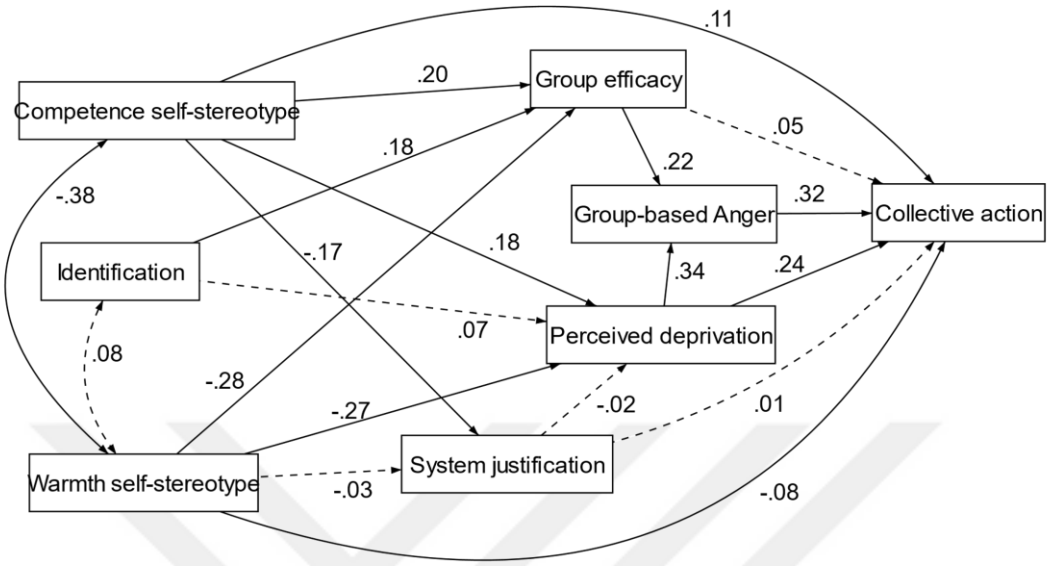


Figure 5. Modified Baseline Model of Collective Action Steered by Identity and Content of Self-Stereotype

3.3.4.3.2. Multiple Group SEM Analysis Based on Ethnic Group Status

So far, using the full data we have seen how the contents of self-stereotyping and group identification affect collective action intention. However, since the full group model may mask the possible effects of ethnic group status, it was important to examine whether ethnic group status moderates our baseline model. Thus, multiple group SEM is conducted to examine whether the observed effects of group identification and the contents of self-stereotype on collective action varies as a function of participants' ethnic group status. To do this, using the status of the participants' ethnic group, we created two groups (high and disadvantaged groups). Then we introduced these two groups to AMOS and multiple group analysis was conducted.

First, all coefficients were allowed to vary freely across groups to estimate the joint unconstrained model for both groups. Thus, all path coefficients, error variances, variances, and covariances of the variables in the relationships are estimated freely for each group.

After checking the unconstrained model for both groups, we included estimation of a constrained model where the parameters across high and low-status groups were constrained to be equal to each other. Then we assess the Chi-square difference between constrained and unconstrained models to determine whether ethnic group status has a moderation effect or not. A significant Chi-square difference between unconstrained and constrained models indicate a presence of difference between high and low-status groups.

The result indicated a significant difference between the Chi-square of unconstrained ($\chi^2 = 49.49$, df= 14) and constrained ($\chi^2 = 89.77$, *df*= 32) multiple group SEM model, $\Delta\chi^2 = 40.28$, $\Delta df = 18$, $p < 0.01$. Hence, the data implied that the unconstrained multiple group model is accepted. Thus, it can be concluded that there is at least one path estimate which is significantly different between the high and low-status group. The below figures (Figures 6 and 7) present the unconstrained models for high and low-status groups.

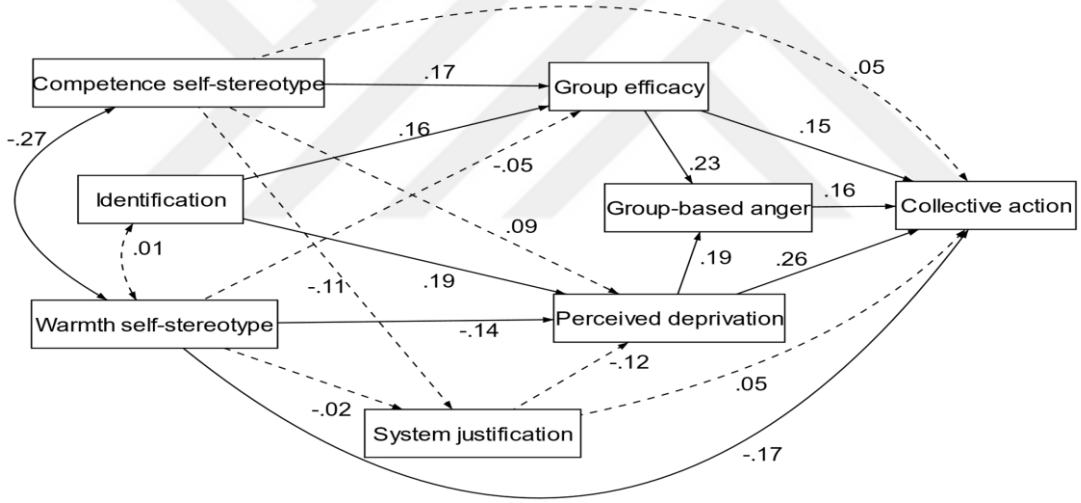


Figure 6. Standardized SEM Unconstrained Collective Action Model for High-Status Group

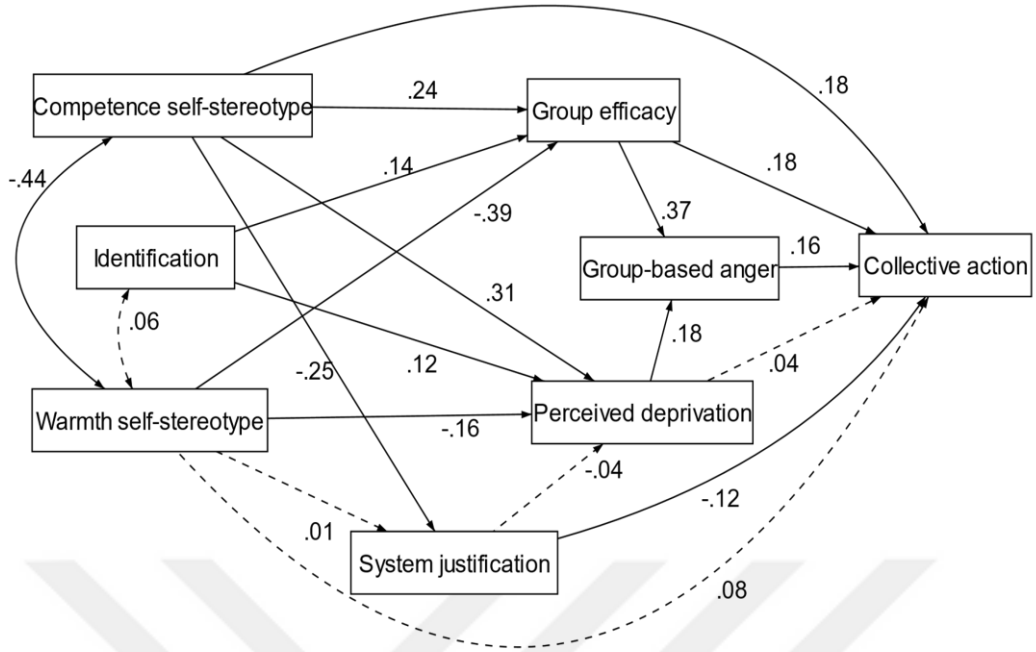


Figure 7. Standardized SEM Unconstrained Collective Action Model for Disadvantaged Group

To inspect the specific paths in which high status and disadvantaged groups differ, multigroup plugin estimands developed by Gaskin and Lim (2018b) was used. Overall, the result revealed that group identification directly predicts collective action only among high status group (β = .27 for high status group, β = .07 for disadvantaged group, *Δ*β = .20). Even after controlling the effect of group efficacy and feeling of deprivation, identification with a high-status group predicts collective action intention, β = .27, $p < .01$. However, net of the effect of group efficacy and relative deprivation, identification with a low-status group no longer have an independent effect on collective action intention, β = .07, $p = .25$. Besides, the multiple group SEM indicated that the relative direct effect of competence self-stereotype on collective action was significant only among disadvantaged group members, (β = .05 for high-status group, β = .18 for disadvantaged group, *Δ*β = -.12). Among the high-status group, however, net of the effect of group efficacy and relative deprivation, the relative direct effect of competence self-stereotype on collective action intention was not significant, β = .05, $p = .34$. Furthermore, our baseline model revealed that regardless of group status, relative to mixed and warmth self-stereotype, competence self-stereotype positively affects the feeling of deprivation and group efficacy. The multiple group SEM, however, indicated

that the relative effect of competence self-stereotype on the feeling of deprivation was significant only among disadvantaged groups (β = .09 for high-status group, β = .31 for disadvantaged group, *Δ*β = -.22). Besides, the relative negative role of competence self-stereotype on system justification tendency is stronger among disadvantaged group relative to the high-status group, (β = -.11 for high-status group, β = -.25 for disadvantaged group, *Δ*β = .14).

On the other hand, the relative negative effect of warmth self-stereotype on group-efficacy (β = -.05 for high-status group, β = -.39 for disadvantaged group, Δβ = .34) was significant among disadvantaged groups only. However, warmth self-stereotyping relative negative effect on collective action intention was significant only among high-status groups (β = -.17 for high-status group, β = .08 for disadvantaged group, Δβ = -.25). As it is depicted in Figure 5, the baseline model indicated a non-significant effect of system justification on collective action. However, confirming the findings of Jost et al. (2012) the multiple group SEM revealed that, among disadvantaged groups, system justification negatively affects collective action intention β = -.12, $p < .05$. Contrary to this, the data further revealed that both the direct and indirect negative effect of system justification on collective action was not significant among high-status group members, (β = -.03 $p = .06$, β = .05 $p = .34$ respectively). Besides, the data also revealed a significant negative role of system justification on perceived deprivation among high-status group only (β = - .12 for high-status group, β = -.04 for disadvantaged group, *Δ*β = -.08). Table 3.6 presents the detailed results regarding the specific path difference between high status and disadvantaged groups.

Table 3.6. Specific Paths Difference to Collective Action Between High Status and Disadvantaged Group (Multigroup Tests)

Path Name	High-status Beta	Low-status Beta	Difference in Betas	P-Value for Difference
WS →SJ	-.02	.01	-.03	.72
CS→ SJ	-.11	-.25**	.14	.05
GI →GE	.16*	.14*	.02	.45
GI→ RD	.19**	.12*	.08	.96
CS → GE	.17*	.24**	-.08	.32
CS → RD	.09	.31**	-.22	.03
WS → RD	-.14*	-.16*	.01	.34
SJ → RD	-.12	-.04	-.08	.24
WS → GE	-.05	-.39**	.34	.03
RD → ANG	.19**	.18**	.01	.94
GE → ANG	.23**	.37**	-.14	.12
GE → CA	.15*	.18*	-.03	.53
RD → CA	.26**	.04	.22	.06
GI → CA	.27**	.07	.20	.40
ANG → CA	.16**	.16*	.003	.73
SJ → CA	.05	-.12*	.17	.04
WS → CA	-.17**	.08	-.25	.003
CS → CA	.05	.18*	-.12	.11
Model	χ^2		***df***	
Unconstrained	49.49		14	
Constrained	89.77		32	
Difference	40.28		18	
P-value		.01		

*Note: Coefficients are standardized regression weights (betas), * $p < .05$, **, $p < .01$, GI = Group Identification, CS = Competence Self-stereotype, WS = Warmth self-stereotype, GE = Group efficacy, RD = Relative deprivation, ANG = Group-based anger, CA = Collective action intention*

3.4. Discussion

Study-2 aimed to examine how the different contents of self-stereotyping affect individuals' tendency to participate in collective action. It was hypothesized that competence self-stereotype augments collective action tendency, whereas warmth self-stereotype attenuates individuals' intention to participate in collective action. Besides, it was also hypothesized that the effect of competence self-stereotype on collective action will be mediated by perceived group-efficacy, group-based anger, and feeling of deprivation. Similarly, we predicted system justification belief and relative deprivation to mediate the relation between warmth self-stereotyping and collective action intention. Following the prevailing approaches of collective action, we also expect identification, group-efficacy, and perceived deprivation to predict collective action tendency. Generally, the data indicated that integrating the content of self-stereotyping in the prevailing model of collective action improves the model significantly. In what follows, we discuss the unique contribution of each predictor and their effects on collective action tendency when they are examined together in a single model.

3.4.1. Content of Self-Stereotyping and Group Status

The data on the content of ingroup stereotyping showed that regardless of group status, participants attributed competence related traits to ingroup than warmth related traits. The primacy of competence traits to ingroup is confirmed by different studies. For instance, Wojciszke (1994) indicated that ingroup members prefer competence-based interpretations of ingroup behavior. This is related, as Phalet and Poppe, (1997) posited, to the importance of competence related traits to improve the efficiency of the ingroup's goal attainment. However, a detailed look at the data revealed that high-status group members attributed competence related traits to their group more often than the disadvantaged group members. This could be the reflection of the incorporation of the prevailing status stereotype. Plenty of studies indicated that high-status group members are construed as competent and achievement-oriented, whereas low-status groups are perceived as warm and considerate (Conway et al., 1996; Cuddy et al., 2007; Fiske et al., 2002; Jost et al., 2005). Thus, disadvantaged group's selective attachment of warmth related traits to an ingroup, while participants from high-status group attribute more competence related traits, reflects the

endorsement of the prevailing status stereotype that ascribe different traits to different groups.

3.4.2. Contents of Self-Stereotyping and Collective Action

Overall, with few exceptions, the results lend support to our hypotheses. In our first hypotheses, it was proposed that competence self-stereotyping affects collective action intention directly and indirectly via augmenting the sensitivity to deprivation, group efficacy belief, and group-based anger. In line with the hypothesis, the data revealed that, regardless of group status, competence self-stereotyping, relative to mixed and warmth self-stereotype, positively affects collective action intention. Likewise, the results also yield support to the other hypotheses. Following previous studies, it was predicted that competence self-stereotyping gives individuals a sense of power or strength that helps them to develop a belief that they are capable of transforming the destiny of their group. Perceived power enhances the sensitivity to deprivation and group-based anger that ultimately enhances people's motivation to engage in collective action. The data confirm these hypotheses. The indirect effect of competence self-stereotyping on collective action tendency was significant. Regardless of group status, competence self-stereotyping predicts collective action tendency through enhancing relative deprivation, and group-based anger. The significant indirect path through relative deprivation and group-based anger further indicated that competence self-stereotyping increases an individual's sensitivity to injustices thereby igniting the motivation to collective action participation.

This result is similar to some related empirical findings. For instance, studies indicated that perceived power instigates a sense of entitlement for fair treatment, which in turn, increases people's sensitivity to perceive signs of unfair treatment (Sawaoka, Hughes, & Ambady, 2015). A study by Sawaoka et al., (2015) further revealed that powerful individuals quickly recognize cues of unfair treatment which in turn help them to react fast against injustices. However, a multiple group SEM revealed that, contrary to our expectation, the indirect effect of competence self-stereotyping via relative deprivation was not significant among the high-status group.

Our hypotheses regarding the role of warmth self-stereotyping on collective action were also partially confirmed. The data revealed that warmth self-stereotyping, relative to

mixed and competence self-stereotype, obstructs individuals' motivation to collective action participation directly and indirectly via attenuating mainly the sensitivity to deprivation. The finding that warmth self-stereotyping distracts individuals from collective action seems to correspond to the findings of Laurin et al. (2011). In their studies, the authors indicated that exposing female participants to feminine stereotypes increases female's tendency to perceive the system as legitimate. There may be various reasons for how warmth self-stereotype undermines individuals' tendency to collective action. The very nature of warmth related traits could be one possible reason. Warmth related traits are mainly emphasized about being loyal, tolerance, and accommodative to others. Perhaps, endorsing such traits may have a chilling effect on collective action by making individuals tolerant of the injustice in the existing system.

However, the other possible reason (perhaps the most likely reason) for the observed negative effect of warmth self-stereotyping on collective action is individuals' tendency to use warmth related traits as a compensatory approach for their perceived deficiency in competence-related attributes. Numerous studies revealed that minority group members appraise their group in status-irrelevant traits when they perceive that their group is inferior in status-relevant traits (see Ely & Thomas, 2001; Hirose et al., 2005; Reichl, 1997). By the same token, the reported warmth self-stereotyping in this study could be a result of a need to compensate for perceived ingroups inferiority in the competence dimension.

Note that, in this study, the contents of stereotypes were measured by requesting participants to select trait adjectives that best describe their group. Thus, selecting particularly warmth related traits while ignoring competence traits could be an indication for the presence of ambivalent self-stereotyping – high warm but low competence. The strong negative correlation between warmth self-stereotyping and perceived group efficacy particularly among disadvantaged group members strengthens our suspicion (see Figure 7). As abundant studies indicated endorsing high warm but low competence stereotype legitimizes the inequalities in the system (Jost & Banaji, 1994; Jost & Kay, 2005; Laurin et al., 2011). Thus, to be certain about the role of warmth self-stereotyping on collective action it is necessary to measure negative competence self-stereotyping simultaneously. In this study, however, since we did not control the effect of negative competence self-stereotyping, the observed negative role of warmth self-stereotyping on collective action intention has to be seen with caution.

Our hypothesis regarding the role of warmth self-stereotyping on system justification motive was not confirmed. The data revealed a non-significant effect of warmth self-stereotyping on system justification tendency. This result was contrary to Jost and Banaji's (1994) and Jost and Kay's (2005) findings. Our result suggests that endorsing warmth related stereotyping did not impede individuals from noticing the illegitimacy of the prevailing unfair social arrangements. As the result indicated, it is not through augmenting system justification that warmth self-stereotype attenuates collective action, rather it is through undermining group efficacy (among the low-status group) and group-based anger (among the high-status group).

3.4.3. Group Identification and Collective Action

Overall, the data revealed that identification and self-stereotyping are high among both privileged and disadvantaged group members. This could be related to the intrinsic and instrumental values ethnic identification has to the individuals. As stated above, Ethiopia currently is using ethnic-based federalism. The administrative regions in the country are subdivided mainly through ethnic identity which made ethnicity to be a defining construct that determines individuals' social, economic, and political benefits. Thus, such instrumental values ethnic identification has, perhaps, is one of the reasons that made ethnic identity a more salient social category. Furthermore, the strong ethnic identification indicated in the study could also be related to the way society construes ethnic identity. In Ethiopia, as is the case in most African countries, ethnic identity is perceived to be hardwired; intrinsically part of the self. Thus, the salience of ethnic identity could also be related directly to the perceived ethnic identities link to individuals' natural makeup (see Eifert, Miguel, & Posner, 2010).

When we look at the main findings of study-1, overall, the results provide insights into the role of identity on individuals' intention to participate in collective actions. Prior studies suggested the direct and indirect role of group identification on collective action. Van Zomeren et al. (2008) for instance, indicated that the strength of group identification directly predicts individuals' proclivity to participate in collective action. They also suggested that group identification bridges the effect of relative deprivation and group-efficacy on collective action. More specifically, they revealed that group identification indirectly affects individuals' decision to participate in collective action through augmenting people's subjective feelings of deprivation and group-efficacy.

Generally, our study confirms the argument that group identification influences collective action both directly and indirectly. The baseline model revealed that group identification indirectly affects collective action intention through augmenting perceived group efficacy and group-based anger. However, contrary to Van Zomeren et al. (2008) the indirect effect of group identification through fraternal deprivation was not confirmed. Besides, the multiple group SEM analysis revealed that the direct effect of social identity on collective action is moderated by ethnic group status. Similar to the findings of Van Zomeren et al. (2008) and Simon et al. (1998), the data from high-status group members indicated a significant direct effect of identification on collective action even after controlling the effect of group-efficacy and relative deprivation. Net of perceived group efficacy and deprivation, identification with privileged group stimulate the tendency to participate in collective actions on behalf of an ingroup. Hence, at least among privileged groups, our model confirms the unique effect of group identification on collective action tendency.

Among disadvantaged groups, however, contrary to Van Zomeren et al. (2008) and Simon et al. (1998) findings, the direct effect of identification on collective action while controlling the effect of group-efficacy and relative deprivation was not significant. Among disadvantaged group members, the influence of identification on collective action intention was fully mediated by group-efficacy and relative deprivation. This finding echoes Mummendey et al.'s (1999) findings. In their study on the role of social identity and relative deprivation, Mummendey and her colleagues (1999) indicated that the unique effect of identification on social and realistic competition was not significant when fraternal resentment and group efficacy is introduced in the model. Thus, our study suggested the possibility of different effects of identification on collective action depending on the social status of the group. However, answering the question of whether the observed difference in the influence of identification on collective action between privileged and disadvantaged groups is due to status difference or other factors requires further studies.

3.4.4. Group-Efficacy and Collective Action

Numerous studies have indicated the positive role of group efficacy belief on individuals' decision to engage in collective action against perceived collective disadvantage (Mummendey et al., 1999; Van Zomeren et al., 2008). Indeed, individuals' belief regarding their group's capability to change an ingroup's status is considered as the main factor that

determines individuals' proclivity to engage in collective action (Corcoran et al., 2011). The result in our study confirmed these findings. Our baseline model (for both privileged and disadvantaged groups) indicated that perceived group efficacy indirectly influences individuals' proclivity to engage in collective action. The data revealed that group-efficacy augments the feeling of group-based anger in response to perceived ingroup deprivation that ultimately enhances the intention to participate in collective actions. However, contrary to Van Zomeren et al. (2008), our baseline model showed that the direct effect of group efficacy on collective action was not significant. The model revealed that the effect of group efficacy on collective action is fully mediated by group-based anger. The multiple groups' SEM further revealed that group efficacy significantly predicts collective action for both high status and disadvantaged groups. Furthermore, the data also depicted that perceived group efficacy influences collective action tendencies via invoking group-based anger in response to perceived injustices.

3.4.5. System Justification and Collective Action

Previous studies indicated that system justification motives attenuate participants' willingness to partake in protests. Becker and Wright (2011) indicated that inducing gender-specific system justification reduced women's intention to participate in collective actions. Besides, in three consecutive studies conducted using diverse samples, Jost et al. (2012) demonstrated that system justification negatively associated with group-based anger and willingness to participate in collective action. Similarly, in a more integrative model, Osborne et al. (2019) revealed the negative role of system justification on system challenging collective action. The findings of their studies indicated that regardless of status, system justification undermines the sense of deprivation, group-based anger, and system dissatisfaction thereby attenuating the proclivity to participate in collective action. These results were partially confirmed. Consistent with Osborne et al.'s (2019) findings, the multiple group SEM analysis revealed that, among disadvantaged group members, system justification negatively predicts collective action. However, contrary to Jost et al.'s (2012) and Osborne et al.'s (2019) findings, the negative effect of system justification on collective action was not mediated by perceived deprivation. That means, the result confirms the direct negative effect of system justification on collective action, however, the effect was not through undermining individuals' sensitivity to deprivation.

Besides, among the high-status group, the negative role of system justification motive on collective action tendency was not also confirmed. This result was also contrary to the findings of Osborne et al. (2019). In their studies, Osborne et al. (2019) indicated that system justification obstructs system challenging collective action among both high-status and low-status groups. The result from the multiple groups' SEM, however, indicated that among the high-status group, both direct and indirect effect of system justification on collective action tendency was not significant. This may be attributed to the unique nature of the high-status group used in this study. For instance, Jost et al.'s (2012) and Osborne et al. (2019) use groups who are still in power as high-status groups in their studies. For such groups, it is quite plausible for high system justification to attenuate the tendency to participate in system challenging protests. However, in our study, we use participants from Amhara ethnic groups as participants from the high-status group. As is explained earlier, during the time these data were collected, the country's main political power was not in the hands of the Amhara ethnic group. Nevertheless, they are still considered as a high-status ethnic group in Ethiopia because of their social and cultural dominance resulted from their dominancy in the long political history of the country (Joireman & Szayna, 2000). Thus, their bitterness against the prevailing system may not be high. However, their resentment against the authority is expected to be high. As a result, in such contexts, the negative effect of system justification on collective action might not be significant.

3.4.6. Relative Deprivation and Collective Action

Generally, the direct and indirect effects of relative deprivation on collective action were confirmed. However, the multiple group SEM revealed that the role of perceived deprivation on collective action differs across high status and disadvantaged groups. Among the high-status group, a feeling of deprivation predicts collective action tendency. However, this effect was not significant among disadvantaged group members. Conceivably, this could be related to the type of injustices measured in our study. Participants' relative deprivation was measured by requesting them to report their feeling regarding structural disadvantages. As it is known, such types of structural deprivations are pervasive among disadvantaged groups and it mostly reflects stable and systemic injustices. In such conditions, as elaborated by social identity theory, individuals may use alternatives other than collective action to cope

with the pain of subordination, such as individual mobility or social creativity strategies (e.g., De Weerd, & Klandermans, 1999; Tajfel & Turner, 1979).

Among the privileged group (in this study), however, the structural disadvantages are novel situation to which they are not accustomed to. This could easily invoke a sense of deprivation among privileged groups. Besides, arguably, due to the privileged group's experience of power in the near past, their tendency to perceive the current power structure as legitimate and stable will be low. This could further augment the sense of deprivation. As studies indicated the more individuals perceived illegitimacy and instability of the system, the more their propensity to involve in activities that could bring social change (De Weerd, & Klandermans, 1999; Tajfel & Turner, 1979).

Another possible reason for the significant role of relative deprivation on collective action only among the high-status group could be related to the difference in the sources of deprivation and the nature of groups used in this study. Most studies use high-status groups who are still in power to examine how privileged groups react to perceived threats. In this study, however, the privileged group is not currently in control of the political power in the country. Nevertheless, the group is perceived as a privileged group due to the group's historical dominancy that allows them to still maintain their socio-cultural dominancy in the country. Thus, it is possible to say that the high level of deprivation among the privileged group in this study could be related to the discrepancy between the present situation of the group and the group's attainment in the past.

On the other hand, the disadvantaged group in this study, though still lower than the privileged group, enjoyed better political involvements relative to their situation in the past. Hence, the observed deprivation among the disadvantaged group could be related to either the discrepancy between the present status of the group and their aspiration or the gap between the status of an ingroup and relevant outgroup. Therefore, it is possible to say that the privileged group's deprivation stems from a feeling of loss, whereas the deprivation of the disadvantaged group stems from blocked gains. Literature indicated that losses are more psychologically poignant than obstructed gains (see Pettit, Yong, & Spataro, 2010). Feeling of loss is experienced more intensively than a comparable gain. As a consequence, the struggle to regain one's position should be stronger than the struggle not to fall behind. Thus, fraternal deprivation on the part of a privileged group relative to a disadvantaged group may

be particularly high (see also Prislin, Limbert, & Bauer, 2000; Taylor, 2002). Thus, among the privileged group, it is quite expected that the feeling of deprivation to predict collective action.

3.5. Limitations

Overall, study-2 revealed the role of the content of self-stereotype on individuals' decision to participate in collective action. The study has indicated that competence self-stereotype accentuates collective action through augmenting perceived group efficacy, group-based anger, and the sensitivity to deprivation, whereas, warmth self-stereotype undermines individuals' motivation to collective action participation. Study-2, however, has some limitations. First, the nature of the study will not allow us to show causality. Though the path analysis gives us some confidence to talk about cause-and-effect relationships between variables, since the procedure used in the study is descriptive, it is difficult to be certain of the causality. Hence, to inspect the cause-and-effect relationship between our variables, it was important to conduct another study employing experimental design.

The second limitation of study-2 is related to the weakness of the measurement used to measure the contents of self-stereotype. As it is recalled, because of the difficulty of detecting negative self-stereotype using an explicit survey approach, the content of self-stereotype was measured by requesting participants to select five trait adjectives that best describe their group. Even though this approach allows us to examine how warmth and competence self-stereotype affects collective action tendency, there were no ways, however, to inspect the role of negative self-stereotype on collective action. As numerous studies indicated stereotypes are not unidimensional (Fiske et al., 2002; Langford & MacKinnon, 2000). Individuals use both competence and warmth dimensions when they evaluate an ingroup and out-group. More often than not, individuals hold mixed stereotypes about groups (Fiske et al., 2002). For instance, an ethnic group can be stereotyped as high in competence but low in warmth related traits. Likewise, groups could also be stereotyped as friendly and sociable but incompetent and unintelligent. The failure to examine this mixed nature of stereotype was the basic limitation of study-2.

Since negative self-stereotype was not directly measured, the approach employed in study-2 could not tell us whether warmth self-stereotype per se is the reason that produced

the negative effect on collective action tendency observed in the study. This is because, as extensive literature evidence suggested, groups stereotyped as high in warmth are mostly also stereotyped as low in competence. Studies on females and low-status groups indicated that stereotypes towards females and low-status groups are ambivalent. They are perceived as high in warmth-related traits but low in competence (Fiske et al., 2002; Langford & MacKinnon, 2000). Such types of communal stereotypes are easily endorsed by both high and low-status groups. As studies indicated low-status groups are at least as likely as high-status groups to endorse such kind of benevolent/communal stereotype (Jost & Kay, 2005; Fiske et al., 2002). Therefore, reporting only a high warmth self-stereotype is, maybe, complementary approach individuals from low-status groups use to balance out their weakness in the competence-related dimension (see Kay & Jost, 2003). Hence, it is possible to suspect that the observed negative effect of warmth self-stereotype on collective action might not be due to having a high warmth related self-stereotype per se, rather it might be related to endorsing benevolent (communal) stereotype which consists of negative competence related self-stereotyping element. The strong negative correlation between perceived group efficacy and warmth self-stereotype among disadvantaged group members strengthens this hypothesis (see Figure-7). Addressing this gap requires measuring negative self-stereotype along with positive self-stereotypes. Hence, to address the limitations of study-2, further study using experimental research design was employed.

CHAPTER-IV

STUDY 3: CONTENT AND VALENCE OF SELF-STEREOTYPE AND COLLECTIVE ACTION

Study 3 is primarily aimed at addressing the main gaps in study 2. The main objective of study 3 is, therefore, particularly inspecting the effect of not only the content but also the valence of self-stereotype on individuals' intention to participate in collective actions. This was done by activating different stereotypes to different conditions and examining their implication on the participants' reaction to perceived deprivation. People's thinking is often restrained by the currently activated knowledge and exemplars (Marsh, Ward, & Landau, 1999). Studies indicated that activating or inducing stereotypes have an impact on participants' subsequent judgment and behavior. For instance, Laurin et al. (2011) indicated that inducing benevolent stereotypes reduces females/minority members' tendency towards challenging the existing status quo. Likewise, priming participants with competence traits help them to counter the negative stereotype effect and boost participants' aspiration for better positions (Dasgupta & Asgari, 2004; Davies, Spencer & Steele, 2005).

Building on these approaches, it is hypothesized that inducing competence self-stereotype, rather than warmth self-stereotype, increase participants' tendency to participate in collective action (See hypothesis 1a). On the other hand, we propose that inducing low competence self-stereotypes will attenuate the motivation to participate in collective action (See hypothesis 2). To test these hypotheses, participants were assigned to one of the three stereotype conditions; high competence, high warm, and low competence condition. These three stereotype conditions were induced using three different articles prepared to prime participants with traits that vary in contents and valence. After inducing the three stereotype conditions, we need to measure whether participants reaction to perceived deprivation varies as a function of the valence and content of self-stereotype. To do that, participants received a document that introduced a collective disadvantage.

The collective disadvantage introduction document ostensibly depicts the unfair number of seats allocated to the Somali region in Ethiopia's house of people's representatives. In Ethiopia, the House of Peoples Representatives (HoPR) is the highest

authority of the federal government through which shared rule finds practical expression. According to article 54 of the country's constitution, the HoPR has 547 members of which 20 seats are reserved for 'minority nationalities and peoples. The country has 9 administrative regions established mainly based on ethnic identity. The number of seats each region has in the HoPR is supposed to be based on the proportion of the total population in the region. In practice, however, some regions are underrepresented, while some others are disproportionally over-represented. The Somali region of Ethiopia is one of the underrepresented regions in the HoPR. According to the constitution, the region deserves to be represented by 33 seats at HoPR (based on population size), however, the region is currently represented by only 23 seats, which is 10 seats lower than what they constitutionally guaranteed. Hence, the objective of providing the document which indicates the unfair representation of an ingroup in the HoPR is to examine whether participants' reaction to similar deprivation varies as a function of the different experimental conditions they were exposed to.

4.1. Method

4.1.1. Participants

The study was conducted among Somali students at Jigjiga University. A total of 120 undergraduate extension program students (Male = 91, Female = 29) were participated in the study. Ages ranged from 18 to 35 years (M = 20.92, SD = 2.55). During the data collection, all participants were taking the "Introduction to psychology" course as a common course.

4.1.2. Manipulation of the Independent Variable

High competence condition: Participants under high competence condition received an article narrating the history of a significant hero (*Imam Ahmed Al-ga'azi*) who is perceived by most Ethiopian Somalis' as one of the legends from their ethnic group (See Appendix-E). The article was partially adapted from a document prepared by Harari people's regional state culture, heritage, and tourism office and refined by Ahmed (2015). The success story of this hero, however, was modified in such a way that induces high competence

ingroup-stereotyping among the participants. For instance, in the article, the imam was referred as a typical ethnic Somali known for his *leadership success, intelligence, talent, and political skills*. The image of the imam was boldly printed on the cover page of the article. The objective was to induce competence ingroup-stereotyping among participants through using a positive exemplar as a role model that typically represents an ingroup.

Low competence condition: similar to the high competence condition, participants in low competence conditions were also given an article narrating the history of a significant hero. This time, however, the significant political figure was not from an ingroup. The article glorifies the quality of an Ethiopian emperor (*Menelik II*) and the contribution of other ethnic groups in the formation of modern Ethiopia (See Appendix-F). The image of the emperor was boldly printed on the cover page of the article. To induce low competence trait, some modification was made on the article. The article was modified in a way that provides the quality of the leader from the out-group, while at the same time, diminishes the competence related quality of our target group. For instance, Somalis were depicted as *nomads and pastorals* (common stereotype traits attributed to Somalis).

High warmth condition: participants were given an article entitled "*who are the Somalis*". The article provides some historical accounts regarding who the Somalis are (See Appendix-G). However, the article intentionally emphasizes only the *sociability, friendliness, accommodating, and tolerance* aspect of the Somali culture while eschewing any competence related qualities. To strengthen our manipulation, images showing the tradition of eating and celebrating festivals together were boldly printed on the cover page of the article. All the three articles used to induce different contents and valence of self-stereotype was prepared in participants' native language, Somali.

4.1.3. Procedures

Under each experimental condition, an equal number of participants were participated (40 participants in each condition). The manipulation was done through the help of psychology instructors providing an 'introduction to psychology' course for the students at the time of data collection and an assistant data collector. Participants were approached by their course instructor in standard classrooms in their usual class schedule. To conceal the main objective of the study, for all the three self-stereotype conditions, the course instructor

informed the participants that there will be a quiz to test their 'short-term memory capacity'. Following this, the instructor provides the articles prepared to induce different valence and content of self-stereotype (depending on the condition) and informed the participants to read the article thoroughly. The students were informed that, after finishing reading, there will be a quiz to test how much they remember what they read from the article (short-term memory test). Once the students finished reading, they were informed that some time has to pass before the quiz. In the meantime, our assistant data collector requested permission from the instructor to collect data from students (this approach of collecting data in the classroom is a common approach in Ethiopia).

The assistant data collector introduces himself as an academician conducting a study on the publics' attitude towards the number of seats allocated for each region in the lower chamber of the Ethiopian parliamentary assembly (HoPR). Then, participants were given a document consists of the ostensibly new plan on the number of seats for each region at the parliamentary assembly. As stated above, the document depicts the underrepresentation of their ethnic group at HoPR. After the participants read the document, they were provided with a questionnaire and requested to indicate their response using the "1-5" scale provided.

4.1.4. Measures

Contents of Ingroup-stereotype: to check whether our manipulation of the valence and content of ingroup stereotype was successful, participants were provided with the list of 10 trait adjectives (5 competence and 5 warmth related traits) and requested to indicate how much each trait describe their ethnic group using a scale ranges from '1-5'. All traits were selected from the warmth and competence traits identified in Study 1b. This time, however, to reduce random answering, two negative traits (one from each dimension) were included (coward and selfish). The 5 competence related traits selected include; *civilized, industrious, assertive, coward*, and a good politician* (α =.72). The 5 warmth related traits include; *tolerant, sociable, generous, loyal, and selfish** (α = .77).

General self-stereotype scale: similar to study 2, to measure the participants' level of self-stereotyping, participants were requested to respond to two items rated on a 5-point Likert scale; '*I am in many ways similar to Somalis in Ethiopia', 'I see myself as a typical Somali*'. Cronbach's alpha was .72.

Collective action intention: the same items used in study 2 were used to measure participants' intention to participate in collective action. However, some modifications were made to suit the specific aspect of the experiment. For instance, participants were requested to indicate their intention to participate in collective action using three items; ('*I would participate in a demonstration to stop this plan/do something together with other Somalis to stop this plan/participate in raising our collective voice to stop this plan*'). Cronbach's alpha was .86.

4.2. Result

Recall that the main objective of study 3 is to inspect the effect of the content and valence of self-stereotyping on participants' intention to participate in collective actions. Nevertheless, before checking the effect of the content of self-stereotyping on the participant's intention to participate in collective action, it was important to examine whether the participants experience self-stereotyping or not. To do so, we checked the participants' scores on the general self-stereotyping scale. Overall, similar to study 2, participants reported higher level of self-stereotyping (M = 4.5, SD = .66). In all the three experimental conditions the mean score of participants in self-stereotype scale was higher than the average score of the scale, (M = 4.45, SD = .72 among high competence condition, M = 4.50, SD = .56 among high warm condition, and M = 4.55, SD = .70 among low competence condition). The result of one-way between participants ANOVA indicated that the observed mean difference between the three experimental conditions was not significant, $F(2, 115) = .23$, $p = .80$. The results are summarized in Table 4.1.

Table 4.1. Self-Stereotyping Difference Based on the Three Stereotype Conditions

	Average self-stereotype scores			
	Mean	*SD*	*df*	*F*
			(2, 115)	.23
Experimental Conditions				
High competence	4.45	.72		
High warmth	4.50	.56		
Low competence	4.55	.70		

Note: *df* = Degree of freedom

4.2.1. Manipulation Check

To check whether the manipulation was successful, two separate analyses were carried out by setting the three stereotype conditions as an independent variable and the participants' score in competence and warmth stereotype scale as a dependent variable. We expect that participants in high competence condition will score higher on the competence scale than participants from low competence and high warmth condition. Likewise, we expect a high score on the warmth scale among high warmth stereotype condition rather than low competence and high competence stereotype conditions. To check this, two separate one way between participants' ANOVA was carried out. First, to check whether our manipulation of competence stereotype is effective or not, one way between participants' ANOVA was conducted by putting competence stereotype score as a dependent variable and the three stereotype conditions as an independent variable.

The result indicated a significant main effect of the content of stereotype on participants' scores on competence ingroup-stereotyping, $F(2, 117) = 16.95$, $p < .01$. Participants in high competence stereotype condition score higher in competence scale ($M = 4.49$, $SD = .41$) than participants in low competence ($M = 3.74$, $SD = .74$) and high warmth stereotype condition ($M = 4.22$, $SD = .53$). The results of the Tukey post hoc test render support for the success of our manipulation. The result indicated a significant difference in competence score between participants in high competence stereotype ($M = 4.49$) and low competence stereotype condition, $M = 3.74$, $p < .05$. Furthermore, the score on the competence scale was also significantly different between participants in high warmth condition ($M = 4.22$) and participants in low competence condition, $M = 3.74$, $p < .05$. However, contrary to our expectation, the difference between the high competence stereotype condition and the high warmth stereotype condition was only marginally significant, $p = .10$. The results are summarized in Table 4.2.

Table 4.2. Competence Ingroup-Stereotyping Difference Based on the Three Stereotype Conditions

	Average Competence Ingroup-stereotype scores			
	Mean	*SD*	*df*	*F*
			(2, 117)	16.95**
Experiment Conditions				
High competence	4.49	.41		
High warmth	4.22	.53		
Low competence	3.74	.74		

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

Similar analysis procedure was carried out to check whether our manipulation of the warmth ingroup-stereotype was successful or not. The data shows that independent of the experimental manipulation, participants ascribed high warmth related traits to their ethnic group, $M = 4.19$, $SD = .74$. Participants in high warmth stereotype condition score high in warmth stereotype scale ($M = 4.44$, $SD = .37$) than participants in low competence ($M = 4.12$, $SD = .86$) and high competence stereotype condition ($M = 4.03$, $SD = .83$). Similar to our expectation, the result of one-way between participants ANOVA indicated that the observed difference in participants' scores on the warmth scale was significant, $F(2, 117) = 3.43$, $p < .05$. The results of the Tukey post hoc test render support for the success of our manipulation. The result indicated a significant difference in warm related ingroup-stereotyping between participants in the high warmth stereotype ($M = 4.43$, $p < .01$) and high competence stereotype condition ($M = 4.03$). However, the observed mean difference in the warmth scale between high warmth stereotype and low competence stereotype conditions was not significantly different, $p = .13$. The results are summarized in Table 4.3.

Table 4.3. Warmth Ingroup-stereotyping Difference Based on the Three Stereotype Conditions

	Average Warmth Ingroup-stereotyping scores			
	Mean	*SD*	*df*	*F*
Experiment Conditions			(2, 115)	3.43*
High competence	4.03	.83		
High warmth	4.44	.37		
Low competence	4.12	.86		

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

4.2.2. Effects of the Contents and Valence of Self-Stereotype on Collective Action Intention

To inspect the effect of exposure to different contents of stereotype on participants tendency to participate in collective action, a 2 (gender: female, male) X 2 (self-stereotype: high, low) X 3 (manipulation: high competence, low competence, and high warmth stereotype) between-participants analysis of variance (ANOVA) was conducted. The result yielded evidence for the main effect of stereotype conditions, $F(2, 106) = 13.54$, $p < .01$, $\eta^2 = .20$, and self-stereotype and stereotype condition interaction effect, $F(2, 106) = 4.71$, $p < .05$, $\eta^2 = .08$. All other main effects and interaction effects were not significant. Examining the main effect of stereotype conditions, the intention to participate in collective action was high among participants in high competence condition ($M = 4.26$, $SD = .69$) than low competence ($M = 3.09$, $SD = 1.10$) and high warmth condition ($M = 3.86$, $SD = .86$). However, contrary to our expectation, the observed mean difference between high competence and high warmth condition was not significantly different, $p = .10$.

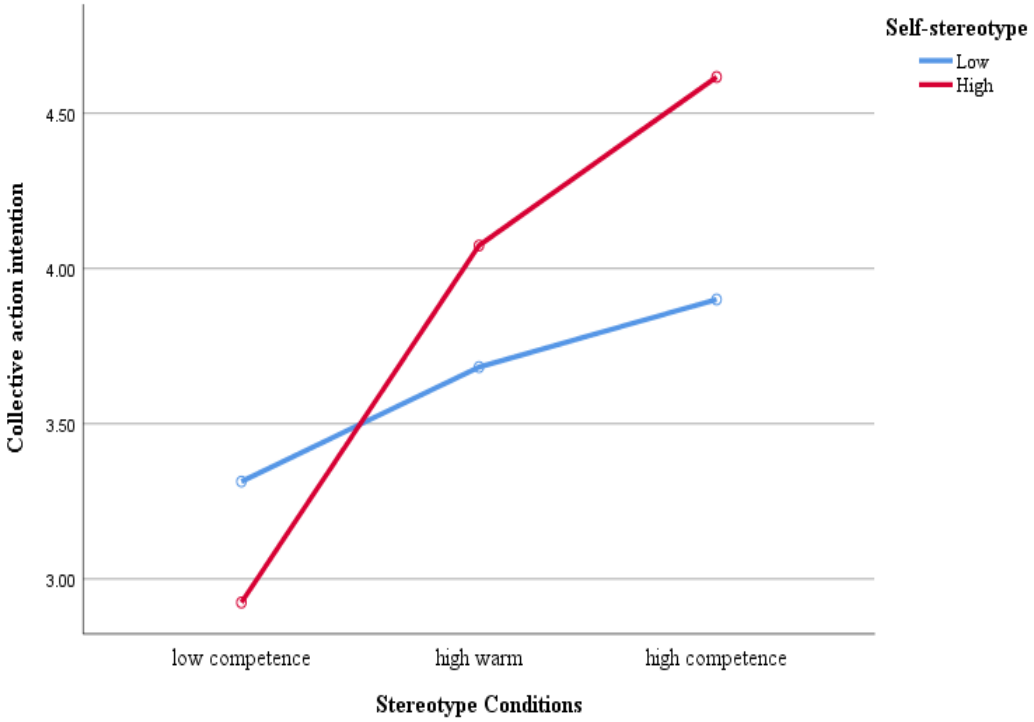
The analysis also yielded a significant interaction between the level of self-stereotyping and exposure to different stereotype conditions. As illustrated in Graph-1, high self-stereotyping participants exposed to high competence stereotype condition scored considerably higher on collective action scale ($M = 4.62$, $SD = .59$) than high self-stereotyping participants exposed to low competence condition ($M = 2.92$, $SD = 1.11$) and

high warmth stereotype condition (*M* = 4.07, *SD* = .72). However, participants with high self-stereotyping score significantly lower in collective action scale when they were exposed to low competence stereotype condition (*M* = 2.92, *SD* = 1.11) than low self-stereotyping participants exposed to similar condition (*M* = 3.31, *SD* = 1.07) and low self-stereotyping participants exposed to high warmth stereotype condition, *M* = 3.68, *SD* = .95. This result implies that the effect of self-stereotype on collective action varies as a function of the content and valence of stereotype individuals' attributes to their group. Table 4.4. presents the summary of the three-way between participants ANOVA results.

Table 4.4. Three-Way Between Participants ANOVA Summary Table

Source	*df*	*MS*	*F*	*P*	Effect size
Stereotype conditions (A)	(2, 106)	10.10	13.54	.00**	.20
Self-stereotype (B)	(1, 106)	.02	.03	.87	.00
Gender (C)	(1, 106)	.30	.40	.53	.00
A x B	(2, 106)	3.51	4.71	.01*	.08
A x C	(2, 106)	.08	.11	.90	.00
B x C	(1, 106)	1.56	2.09	.15	.02
A x B x C	(2, 106)	1.72	2.31	.11	.04

Note:- *effect size = partial* η^2*, *p < .05. ** p < .01.*



Graph 1. Interaction Effect of Self-Stereotyping and Content of Ingroup-Stereotype in the Participants' Intention to Participate in Collective Action

4.3. Discussion

Study-3 was conducted with the objective of replicating the findings of study-2 and extending it by particularly addressing the limitations. Particularly, it was hypothesized that inducing positive competence self-stereotype, instead of warmth self-stereotype, augments participants' proclivity to engage in collective action. Contrary to this, it was assumed that inducing low competence self-stereotypes will attenuate the proclivity to participate in collective action. To test these hypotheses, three groups of participants were exposed to three different stereotype conditions; high competence, high warm, and low competence condition and using factorial ANOVA we test whether their intention to participate in collective action against a collective disadvantage varies as a function of the contents and valence of self-stereotype.

Overall, Study-3 replicated the result of study-2 and provided further evidence for the role of negative competence self-stereotyping on collective action intention. As expected, high self-stereotyping participants exposed to high competence stereotypes scored

significantly higher on the collective action scale than high self-stereotype participants exposed to negative competence stereotype. As the result depicted, perceiving overlap between self and ingroup in competence traits enhance individuals' motivation to participate in actions aimed at improving the perceived discriminations. However, reminding an ingroup's deficit in competence related traits decrease high self-stereotyping individuals' tendency to participate in collective action. Contrary to our expectation, endorsing high warmth ingroup stereotyping did not negatively affect participants' collective action intention. In fact, high self-stereotyping participants in high warmth stereotype condition were not significantly lower than participants in high competence condition in the motivation to participate in collective action.

This result was in contradiction with the previous studies on system justification and stereotype content theory (see Glick & Fiske, 2001; Jost & Kay, 2005). Previous studies have argued that endorsing benevolent stereotypes increased minority groups' justification of the existing social structure (Jost & Kay, 2005). Our result, however, suggests a dissociation between the effect of warmth self-stereotype and negative competence self-stereotype. The data indicated that endorsing negative ingroup stereotype obstructs participants from participating in collective action. Endorsing high warmth self-stereotyping, however, did not attenuate participants' intention to participate in collective action.

CHAPTER V

GENERAL DISCUSSION

So far, social psychologists have explored four possible motives that move participants to collective action: identity, group-efficacy, relative deprivation, and group-based anger (Mummendey et al., 1999; Simon et al., 1998; Van Zomeren et al. 2008). Even though supportive evidence abounds, we believe, various issues have been left unexplored. Among the untouched issue is the role of stereotype, specifically self-stereotype. The issue of how individuals construe their group and others are central to many contemporary social problems. Beliefs have enormous consequences on shaping individuals' perception of the ongoing social realities and the nature of their reaction (Jost et al., 2012; Levin, Sidanius, Rabinowitz, & Federico, 1998). While certain types of beliefs serve ingroup interest (Tajfel & Turner, 1979), some beliefs serve to justify the inherently unequal structure in the existing system (Jost & Banaji, 1994; Jost et al., 2012; Levin et al., 1998). Thus, endorsing different contents of stereotypes results in different appraisal of the system.

Building on these general premises, we proposed the importance of considering the contents and valence of self-stereotyping in the study of collective action. Relaying on prominent theories and empirical studies, we hypothesized that competence related self-stereotyping increase the motivation to participate in protests via enhancing the efficacy belief, sensitivity to injustices, and group-based anger. On the contrary, we proposed that negative competence related self-stereotyping or warmth self-stereotyping attenuate collective action intention via increasing system justification tendency and attenuating perceived deprivation. In addition to our new hypotheses, we were also interested to replicate the dominant approach of collective action. Two studies were conducted to test the hypotheses. Study-2 sought to examine the role of the contents of self-stereotyping together with the prominent predictors of collective action. Study-3, on the other hand, focused on addressing the limitations of study-2 by particularly emphasizing only on the role of the contents of self-stereotype on collective action.

Prior studies suggested the possibility of an identity, deprivation, group-efficacy, and group-based anger paths to collective action (Mummendey et al., 1999; Simon et al., 1998;

Van Zomeren et al., 2004; Van Zomeren et al., 2008). Overall, the results of Study 2, lends support to such findings. The results provide insights into the role of identity, group-efficacy, relative deprivation, group-based anger motives on individuals' intention to participate in collective actions. Our study, however, extended the prevailing approaches by integrating the role of the content of self-stereotyping in the model and examine its effects using participants from both privileged and disadvantaged groups. Integrating the content of self-stereotyping in the model significantly improves the prevailing model of collective action.

Overall, the results indicated that regardless of group status, group efficacy and group-based anger predicts collective action. These results were consistent with Van Zomeren et al., (2004) findings. In their dual pathways model, the authors indicated that group efficacy and group-based anger distinctively predicted collective action. However, the direct effect of group identification and relative deprivation on collective action seems to be moderated by ethnic group status. Study-2 revealed that the direct effect of group identification and relative deprivation on collective action intention was significant only among the high-status group (for detail see the discussion part of study-2). Among disadvantaged groups, however, the role of group identification and relative deprivation on collective action is contingent on perceived group efficacy and group-based anger. Similarly, consistent with the findings of Jost et al. (2012), study-2 also revealed that system justification decreases participants' intention to engage in collective action. This effect was, however, significant among disadvantaged group members.

In both studies, our hypotheses on the effect of competence self-stereotype on collective action were confirmed. As the result revealed, regardless of group status, competence self-stereotyping augments individuals' tendency to participate in collective action. Study-2 revealed two main paths wherein competence self-stereotyping affects collective action. The first is through increasing the sensitivity to deprivation. Endorsing competence ingroup stereotype helps individuals to quickly recognize the existing unfair social arrangements that eventually accentuates the tendency to participate in actions aimed that bringing social change. A multiple group SEM result, however, revealed that this path is stronger among disadvantaged groups relative to the high-status group. There could be various explanations regarding why relative deprivation mediates competence self-stereotype and collective action specifically among minority groups.

Perhaps, one possible explanation could be perceived overlap between minority and dominant groups. For instance, Rivera and Plant (2016) indicated that perceiving President Obama as a black exemplar help African Americans to perceive overlap between Blacks and Whites. Similarly, it could be possible that competence self-stereotype enhances perceived overlap between minority and dominant groups. Perceiving one's group as equally possessing status-relevant traits augment upward social comparison. The more minority group members take dominant groups as a reference, the more they feel the existing inequalities that will ultimately instigate a motivation to collective action participation. A more detailed study, however, is required to understand the mechanism of how competence self-stereotype affects the sensitivity to deprivation.

The other significant path competence self-stereotyping affects collective action was through group-efficacy. The results from both groups yield support to our expectation that competence self-stereotyping inform group members that they have all the necessary qualities to effectively change their group's current situation. Giving the nature of the content of competence-related traits, it is not surprising to see a positive correlation between competence self-stereotyping and perceived group efficacy. Thus, the more individuals endorse competence related traits, the more they perceive deprivation, and the more they appraise their group as capable of changing the existing social arrangements.

On the other hand, results from study-3 revealed that negative competence self-stereotyping attenuates minority group members' proclivity to participate in collective action. Even though further studies are required to inspect how negative self-stereotyping affects collective action, relying on prominent theories and empirical studies, we propose three possible mechanisms. First, internalizing negative stereotypes in competence related traits may persuade individuals that they do not have the necessary qualities (skills) to transform their unfavorable status. Thus, perceived lack of competence related traits inculcates negative expectations on the ability of one's group to change their destiny. As it is evidenced in study-2 and other studies (Van Zomeren et al., 2008), poor group-efficacy belief negatively affects disadvantaged groups' motivation to participate in collective actions. Note that, in this case, individuals with negative self-stereotyping may still admit the injustices in the system and experience feelings of deprivation. However, because of poor group efficacy beliefs that arise as a result of a perceived deficiency in competence related skills, individuals may not be motivated to take part in collective action.

The other possible way negative competence self-stereotyping undermines collective action intentions could be related to the need for positive social identity. As Tajfel and Turner (2004) indicated individuals need to appraise their group positively. For minority groups, however, this may be difficult because of their relative lower position. To avoid negative comparison, minority groups use different social identity management strategies. These strategies involve changing the comparative dimension, downward social comparison, and devaluing the importance of the attribute they deemed inferior (Becker, 2012; Tajfel & Turner, 2004). Thus, exposing minority groups to negative ingroup attributes may motivate individuals to utilize one of these social identity management strategies. Applying this to our study, for instance, participants exposed to negative competence related traits may try to change the comparative dimension. This was apparent, for instance, in study-3, wherein participants in low competence condition score high in the warmth dimension. Furthermore, there is also a possibility that participants in negative competence condition downplays the importance of status-related traits or cognitively involve in downward social comparison, to protect their self-esteem threatened by the manipulation. As studies indicated these strategies undermine individuals' proclivity to participate in collective actions (Becker, 2012).

The third possible route in which negative self-stereotyping reduces people's proclivity to engage in collective action could be related to system justification. Internalization of negative stereotyping may convince individuals to believe that their plight is well-deserved, legitimate, and even natural. As Jost and Banaji (1994) posited endorsing social stereotypes serves an ideological function of system justification. Thus, the belief that one's group is inferior in competence related traits may justify inequalities in social and economic power. Overall, what is clear from the result of study-3 and the above discussion is that through various mechanisms negative self-stereotyping in competence related traits adversely affects people's motivation to engage in collective action. Yet, understanding the specific route through which negative competence self-stereotype influence individuals' collective action tendency requires further studies.

Furthermore, the result from study-2 indicated that warmth self-stereotyping has a negative effect on collective action tendency. Warmth self-stereotyping was also negatively associated with perceived deprivation and group-efficacy. However, previous studies revealed that endorsing high warmth related traits could be a sign of compensatory approach individuals with negative competence stereotype used to protect self-esteem. For instance,

as Hirose et al. (2005) pointed out minority group members attribute status-irrelevant traits (warmth-related traits) to cope with their perceived inferiority in the status-relevant dimension (see Jost & Banaji, 1994; Jost & Kay, 2005). Thus, without directly measuring negative competence self-stereotype alongside warmth self-stereotype, it will be misleading to interpret the effect of warmth self-stereotype on collective action. Therefore, since we did not follow this approach in study-2, our interpretation of the effects of warmth self-stereotype on collective action was limited. This was because we were not certain whether the observed effect was due to warmth self-stereotyping or the implicit negative self-stereotyping reflected by selectively attributing warmth stereotyping to an ingroup.

Study-3 addressed this limitation of study-2. The result from study-3 revealed that exposing participants to warmth stereotyping alone is not enough to attenuate their intention to participate in collective action. In fact, contrary to our expectation, the result indicated that positive warmth self-stereotyping enhances participants' tendency to participate in collective action. This result seems to be contrary to studies in the area of system justification (see Jost & Kay, 2005). Most studies indicating the negative role of benevolent stereotype measure how endorsing high warmth stereotype while forsaking competence traits leads to system justification. They rely on the compensatory nature of stereotypes. As abundant studies indicated an apparent surplus of warmth related traits implies a deficit in competence related traits (Judd, James-Hawkins, Yzerbyt, & Kashima, 2005; Kervyn, Yzerbyt, Judd, & Nunes, 2009). In our study, however, participants exposed to warmth ingroup stereotype were similarly scored high in competence related dimension. Likewise, participants exposed to high competence traits also score high in warmth related dimension.

The implication is that individuals may not try to balance traits when evaluating an ingroup. Unlike what Judd et al. (2005) and Kervyn et al. (2009) indicated, this study suggested that, in the case of ingroup evaluation, ingroup favoritism governs individuals' decisions while allocating trait adjectives than the compensation approach. Besides, the data also implied that the compensatory nature of warmth and competence stereotype works only when an ingroup is exposed to negative evaluation. For instance, the result from study-3 revealed that participants exposed to negative ingroup traits tried to compensate their induced inferiority in the competence dimension by attributing high warmth related traits. Thus, it seems that inducing positive ingroup stereotype in one dimension similarly activates positive ingroup evaluation in the other dimension, whereas inducing negative ingroup

stereotype in one dimension instigates a positive appraisal of an ingroup in the other dimension. What can be concluded from the above discussion is that the key factor that varies individuals' decisions regarding collective action is the valence of competence self-stereotype.

The reason for this could be related to the relative importance of competence related traits to achieve in-group goals. Competence related traits appear to be more relevant and self-profiting traits than warmth (Phalet & Poppe, 1997). The competence dimension is related to the capability and efficiency of an in-group to achieve its needs and interests. Conversely, warmth related traits are more relevant to others/out-groups (Phalet & Poppe, 1997; Wojciszke, 1994). As indicated earlier, the warmth dimension comprises traits that assure the out-group whether an in-group is a foe or friend. That is why an out-group primarily focuses on knowing the intention of a certain group. For out-groups, knowing the trustworthiness of a group is critical. However, since warmth dimension traits are not related to the capacity and efficiency of an in-group, it does not have evaluative functions to the in-group's potential. Hence, for an in-group, in-group competence is more essential than an in-group warmth (Phalet & Poppe, 1997). Thus, for matters related to challenging the dominant system or resisting deprivation, what is important is how much individuals perceive their group as possessing traits related to competence rather than how much their group is friendly or sociable.

Taking as a whole, following the trend of dominant assumptions, we start our studies relying on the concept that identity serves as a social glue that transfer collection of individuals to a single unit (collective entity) that perceive and act in a spontaneously unitary fashion (Mummendey et al., 1999; Simon et al., 1998; Van Zomeren et al., 2008). Self-stereotyping further strengthens this social connectedness by obscuring the boundary between individual unique self and group self (Pickett et al., 2002; Verkuyten & Nekuee, 1999). However, we argued, the specific behavior of individuals (when they act as a group) is shaped by the content of self-stereotyping. Meaning, even though, identification provides the basis for social bonding, the way identified individuals perceive their environment and react to it depends on the valence of competence-related traits they attributed to their group. Thus, the findings of these two studies speak to the utility of incorporating the valence and contents of self-stereotyping when it comes to explaining collective actions.

5.1. Limitations in the Current Studies and Implications for Future Studies

In this study, we take the first attempt to examine the role of stereotypes in individuals' decisions on collective actions. The results render a promising outcome regarding the contribution of the valence and content of self-stereotypes in our understanding of the social-psychological determinants of collective action. Nevertheless, there are limitations in the studies that need to be addressed by future researches. For example, our studies provide a general idea on the role of the contents of self-stereotyping on collective action. However, further studies are required to understand in detail why and how endorsing different stereotypes affect individuals' decision on collective action differently. Future studies could focus, for example, on exploring ways negative self-stereotyping in competence related traits obstruct collective action motives. Exploring how negative competence self-stereotyping instigates different identity management strategies and how these strategies affect collective action tendency is important to expand our understanding of the determinants of collective action. Similarly, it is worth exploring how competence self-stereotype affects relative deprivation and group-efficacy belief that in turn affects collective action.

Various studies pointed out that judgment on the central competence and warmth dimensions are negatively correlated (Judd et al., 2005; Kervyn et al., 2009). The authors indicated that perceiving a group as high in warmth dimension leads to perceived decreases in competence dimension, and vice versa. This study, however, indicated that such a compensation approach may not work when individuals appraise an ingroup in positive traits. As it is apparent in study-3, participants exposed to high warmth conditions did not lead participants to perceive a deficit in the competence dimension. But when they were exposed to negative ingroup stereotype, they tend to protect their self-esteem by endorsing more warmth related traits. Thus, when judging an ingroup, individuals may not use a simple balancing approach. Future studies have to explore the contexts wherein individuals use ingroup favoritism and compensation methods when judging their group. Furthermore, throughout this study, social groups that are fairly well defined and enduring such as ethnic groups were used. Hence, testing whether the proposed stereotype-based model of collective action applies to other forms of social groups, particularly, to those perceived to be malleable, is not under the scope of the study

Furthermore, the current studies were conducted using participants from two ethnic groups. Such groups are considered to be relatively permanent (inborn). In such cases, since ingroup stereotype implicates the self, the content of stereotype may have a powerful influence on individuals' behavior. However, collective action can be taken place by groups that are relatively malleable such as environment protection groups or football fun groups. Relative to permanent groups (such as ethnic groups), the stereotype attributed to malleable groups may not directly implicate the self. In such situations, how the content of self-stereotype predicts collective action is not addressed in our model. We expect that self-stereotype may not be a strong predictor of collective action when the study groups are relatively short-lived or malleable. We believe that our model works well to study social groups that are believed to be hard-wired such as ethnic and racial groups. However, more detailed studies are required to answer whether the proposed model equally applies to other forms of social groups, particularly, to those perceived to be malleable.

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APPENDICES

APPENDIX A: INFORMED CONSENT

Dear Participants,

I am a Ph.D. student of Social Psychology in Ankara Yıldırım Beyazıt University, Turkey. Currently, I am conducting research for my Ph.D. qualification. The objective of the research is to identify the role of people's perceptions of their social groups. Hence, in this study, you are kindly requested to go through some materials and leave your genuine and honest answers for each item. Your honest participation plays a critical role for the success of this study and for our understanding of some of the various ethnic groups in Ethiopia. If you agree to participate, please be aware that you are free to withdraw at any point throughout the duration of the experiment. If you have any problem or reason not to participate, please inform the researcher and the study will end. All information you provide will remain confidential and will not be associated with your name or any of your personal identities. If for any reason during this study you do not feel comfortable, you may quit your participation. Your participation in this study will require approximately 10 to 15 minutes. When this study is complete you will be provided with the results of the study if you request them, and you will be free to ask any questions. For any further inquiry, please contact me through email: ahje2003@gmail.com Your participation is solicited, yet strictly voluntary. All information will be kept confidential and your name will not be associated with any research findings. Please indicate with your signature on the space below that you understand your rights and agree to participate in the study.

- *I confirm that I have read and understood the Participant Information Sheet*
- *I have had the opportunity to ask questions and had them answered*
- *I understand that all personal information will remain confidential and that all efforts will be made to ensure I cannot be identified*
- *I agree that data gathered in this study may be stored anonymously and securely, and may be used for future research*
- *I understand that my participation is voluntary and that I am free to withdraw at any time without giving a reason.*
- *I agree to take part in this study*

Participant's signature_____

APPENDIX B: SCALES TO MEASURE SOCIAL PSYCHOLOGICAL PREDICTORS (ENGLISH VERSION)

Part I: We are all members of different social groups or categories. Some of such social groups pertain to gender, ethnicity, religion, nationality, and socioeconomic class. We would like you to consider your memberships in those particular groups or categories, and respond to the following statements on the basis of how you feel about those groups and your memberships in them. There are no right or wrong answers to any of these statements; we are interested in your honest reactions and opinions. Please read each statement carefully, and respond by using the following scale:

1	2	3	4	5
Strongly Disagree	**Disagree**	**Undecided**	**Agree**	**Strongly Agree**

No.	Items	1	2	3	4	5
1.	I am pleased to be…….					
2.	I often regret that I am …….					
3.	I am proud to be …….					
4.	If someone says something bad about ……. it is just as if they say something bad about me					
5.	I am in many ways similar to other …… in Ethiopia					
6.	I see myself as a typical ……...					
7.	I believe ……., as a group, are able to change their situation					
8.	As ……., we are able to stop discrimination					
9.	…….. can successfully stand up for their rights against the authority					
10.	…… can really influence the authority's decisions					
11.	…… are discriminated in Ethiopia in getting a job, appointment in national institutions, and representation in politics					
12.	I feel ……. are treated unfairly by the government?					
13.	Thinking about the government proposals makes me feel angry					
14.	Thinking about the government proposals makes me feel furious					
15.	Thinking about the government proposals makes me feel displeased					

Part II: please read the following questions and respond by using the following scale.

No.	Items		Responses				
1.	Have you ever participated in a protest march organized to request equality for your ethnic group during the past year?	1) Yes	2. No				
			1	2	3	4	5
3.	if I had the chance,	I will participate in demonstrations					
		I would participate in raising our collective voice to change our ethnic group status					
		I would do something together with other in-group members to change our ethnic group status					

Part III: please indicate the strength of your agreement or disagreement with each of the following statements using the scale provided.

Strongly disagree	Disagree	Moderately disagree	Mildly disagree	Undecided	Mildly agree	Moderately agree	Agree	Strongly agree
1	2	3	4	5	6	7	8	9

No.	Items	1	2	3	4	5	6	7	8	9
1	In general, I find the Ethiopian system to be fair									
2	In general, the Ethiopian political system operates as it should									
3	Most policies in Ethiopia serve the greater good									
4	Everyone has a fair shot at wealth and happiness									
5	Society is set up so that people usually get what they deserve									

Part VI: please select five trait adjectives that you think describe your ethnic group best and put an "X" mark in the open space in front of each items.

No.	Trait adjectives	Put an "X" mark only on the five trait adjectives that you think describes your Ethnic group best
1.	Civilized	
2.	Tolerant	
3.	Brave	
4.	Merciful	
5.	Industrious	
6.	Sociable	
7.	Assertive	
8.	Generous	
9.	Wise	
10.	Kind	
11.	Loyal	
12.	Good politicians	
13.	Honest	
14.	Intellectual	

Background information

1. Sex: male ☐ female ☐
2. Age _____
3. Religion: Muslim ☐ Orthodox ☐ Protestant ☐ Catholic ☐

   Other_____
4. Ethnicity: _____
5. Educational status: _____
6. Residential area: Rural ☐ Urban ☐

APPENDIX C: SCALES TO MEASURE SOCIAL PSYCHOLOGİCAL PREDICTORS (AMHARIC VERSION)

መግቢያ፡

በ አንካራ ይልድሪም በያዚት ዩኒቨርሲቲ የስነ-ልቦና ትምህርት ክፍል የPhD ተማሪ ነኝ፡፡ የመመረቂያ ጥናቴ በሀገራችን ውስጥ የሚገኙ ብሄር፤ ብሄረሰቦች እና ህዝቦቸ ላይ የሚያተኩር ነው፡ ፡ የዚህ ጥናት ተሳታፊ ለመሆን እርስዎ ተጋብዘዋል፡፡ በጥናቱ ላይ በመሳተፍዎና ለጥያቄዎቹ ተገቢዉን መረጃ በመስጠትዎ በሀገራችን ውስጥ የሚገኙ ብሄር፤ ብሄረሰቦች እና ህዝቦችን ለመረዳት ከፍተኛ እገዛ ይኖረዋል፡፡ ጥናቱ የሚካሄደዉ ለዚህ ጥናት ተብሎ የተዘጋጀዉን ጥያቄዎች በመጠየቅ ሲሆን ፡ ለጥያቄዎቹ ትክክልም ሆነ ስህተት መልስ የላቸውም፡፡ ከርስዎ የሚፈለገው ጥያቄዎቹን በሚገባ በማንበብ ትክክል ነው ብለው ያመኑበትን መልስ እንዲመርጡ ነው፡፡ ጥናቱ በተሳታፊዎች አካል ላይም ሆነ አእምሮ ላይ ፈፅሞ ጉዳት የለዉም፡፡ያልገባዎትን ጥያቄ ለመመለስ አይገደዱም፡፡ እርስዎ የሚሰጡት መረጃ በምስጥር የሚጠበቅ ሲሆን ለሶስተኛም ሰዉ ተላልፎ አይሰጥም ወይም አይጋለጥም፡፡ ማንነትዎ እንዳይታወቅ ስምዎንና መሰል ግላዊ መረጃ መስጠት አይጠበቅብዎትም፡፡ የተሰበሰበው መረጃ ለጥናቱ አላማ ብቻ የሚወል ይሆናል፡፡

ክፍል አንድ :- ከታች የተዘረዘሩትን ጥያቄዎች በሚገባ በማንበብ ትክክል ነው ብለው ያመኑበትን መልስ የ **“X”** ምልክት ያስቀምጡ፡፡

1	2	3	4	5
በፍፁም አልስማማም	**አልስማማም**	**ለመወሰን እቸገራለሁ**	**እስማማለሁ**	**በጣም እስማማለሁ**

ተ.ቁ	**ጥያቄዎች**	1	2	3	4	5
1.	አማራ በመሆኔ ደስተኛ ነኝ					
2.	አብዛሃኛውን ጊዜ አማራ በመሆኔ እጸጸታለሁ					
3.	አማራ በመሆኔ እኮራለሁ					
4.	አንድ ሰው ስለ አማራ ጥሩ ያለሆነ ነገር ቢናገር ስለ እኔ እንደተናገረ ነው የማስበው					
5.	በብዙ ነገር ኢትዮጵያ ውስጥ ካሉ አማራዎች ጋር እመሳሰላለሁ					
6.	እራሴን እንደ ሁነኛ አማራ እመለከታለሁ					
7.	አማራ እንደ ቡድን ያሉበትን ሁኔታ መቀየር ይችላሉ ብዬ አምናለሁ					
8.	እንደ አማራ መድሎና መገለልን ማስቆም እንችላለን					
9.	አማሮች መብታቸውን በተገቢው ሁኔታ ለማስከበር የመንግስት ባለስልጣናትን መጋፈጥ ይችላሉ					
10.	አማሮች የባለስልጣናት ውሳኔዎች ላይ በትክክል ተፅዕኖ ማሳደር ይችላሉ					
11.	አማራዎች ስራን በማግኘት፤ በብሄራዊ ተቋማት በመመደብ፤ በፖለቲካ ውክልና በማግኘት ጉዳይ ጋር በተያያዘ ተገለዋል ብዬ አስባለሁ					

12.	ብዙ ጊዜ አማራዎች ፍትሃዊ ያልሆነ የመንግስት አድሎ እንደሚደርስባቸው ይሰማኛል					
13.	ስለ መንግስት ዕቅዶች ሳስብ የቁጣ (ንዴት) ስሜት ይሰማኛል					
14.	ስለ መንግስት ዕቅዶች ሳስብ የመናቅ (ና ጠብቆ ይነበብ) ስሜት ይሰማኛል					
15.	ስለ መንግስት ዕቅዶች ሳስብ የመከፋት ስሜት ይሰማኛል					

ክፍል ሁለት: ከታች የተዘረዘሩትን ጥያቄዎች በሚገባ በማንበብ ትክክል ነው ብለው ያመኑበትን መልስ ያክብቡ፡፡

ተ.ቁ	ጥያቄዎች	አማራጭ መልሶቸ	1	2	3	4	5
1.	ከዚህ በፊት ስለ ብሄረሰብ ዕኩልነት ለመጠየቅ በተጠራ ሰላማዊ ሰልፍ ላይ ተሳትፈህ ታውቃለህ?	**1) አዎ** ***2) አላውቅም***					
2.	እድሉን ባገኝ	ሰላማዊ ሰልፍ በማድረግ እሳተፋለሁ					
		የብህሪን ችግር ለመቅረፍ በጋራ ድምጥን አሰማለሁ					
		ከሊሎች የብህር አጋሮች ግር በመሆን የብህሪን ችግር ለመቅረፍ በጋራ አንድ ነገር ለማድረግ እጥራለሁ					

ክፍል ሶስት: ከታች የተዘረዘሩትን ጥያቄዎች በሚገባ በማንበብ ትክክል ነው ብለው ያመኑበትን መልስ የ “X” ምልክት ያስቀምጡ፡፡

በፍፁም አልስማማም	አልስማማም	በተወሰነ ደረጃ አልስማማም	በመጠኑ አልስማማም	ለመወሰን እቸገራለሁ	በመጠኑ እስማማለሁ	በተወሰነ ደረጃ እስማማለሁ	እስማማለሁ	በጣም እስማማለሁ
1	2	3	4	5	6	7	8	9

ተ.ቁ	ጥያቄዎች	1	2	3	4	5	6	7	8	9
1.	በጥቅሉ የኢትዮጵያ መንግስት ስርዐት ፍትሀዊ ነው									
2.	በጥቅሉ የኢትዮጵያ ፖለቲካ ስርዐት መሆን ባለበት ሁኔታ እየሄደ ነው									
3.	አብዛኛዎቹ የኢትዮጵያ ፖሊሲዎች የብዙሃኑን ተጠቃሚነት ያረጋግጣሉ									
4.	ሁሉም ሰው ከሀብትም ሆነ ከደስታ ፍትሃዊ ድርሻ አለው									
5.	ማህበረሰብ የተዋቀረው ብሄሮች ማግኘት የሚገባቸውን ነገሮች እንዲያገኙ በሚያስችል ሁኔታ ነው									

ክፍል አራት፡ ከታች ከተዘረዘሩት ባህሪያቶች ከሌሎች ብሄር፤ብሄረሰቦች እና ህዝቦች አንጻር አማራን በብዛት ይገልፃል ብለህ/ሽ የምታስበውን/ቢውን አምስት (5) ባህሪያቶች በመምረጥ ከመረጥካቸው ባህሪያቶች ትይዩ የ "**X**" ምልክት አስቀምጥ::

ተ.ቁ	**ጥያቄዎች**	**የመረጡት አምስት (5) ባህሪያቶች ላይ ብቻ የ "X" ምልክት አስቀምጡ**
1.	ስልጡን	
2.	ቻይ	
3.	ጀግና	
4.	አዛኝ	
5.	ታታሪ	
6.	ተግባቢ	
7.	ቆራጥ	
8.	ቸር (ለጋስ)	
9.	ብልህ	
10.	መልካም	
11.	ታማኝ	
12.	ብቁ መሪ (ሀገር አስተዳዳሪ)	
13.	ሀቀኛ	
14.	ምሁር	

<u>ጠቅላላ መረጃ፡</u>

1. **ፆታ፡** ወንድ ☐ ሴት ☐
2. **እድሜ**_____
3. **ሃይማኖት፡** ሙስሊም ☐ አርቶዶክስ ☐ ፕሮቴስታንት ☐ ካቶሊክ ☐ሌላ (ይጠቀስ)____
4. **ብሄር፡** _____
5. **የትምህርት ደረጃ፡** _____
6. **የመኖሪያ አካባቢ፡** ገጠር ☐ ከተማ ☐

APPENDIX D: SCALES TO MEASURE SOCIAL PSYCHOLOGICAL PREDICTORS (SOMALI VERSION)

Tilmaamo: Waxaan ognahay in aan dhamaanteen kamid nahay ama aanka tirsanahy kooxo bulshooyin ah. Kuwaasi waxay noqonkaraan sida lab, dhadig, heybta, diinta, dhalashada, jinsiyada, iyo heerka dhaqandhaqaale. Hadaba, waxaan jecelahay in aad ka mid tahay kooxahan ann kor ku soo sheegnay badankood ama middood, ayadoo taas la raacayo waxoaan rabnaa in aad su'aalaha lagu weydiindoono aad jawaabahooda ku saleyso xubin ahaanshahaaga kooxahaasi. Su'aalahan ma laha jawaabo sax iyo khalad midnaba, ee waa kolba sidaad adu udhigto (ama aad oga jawaabtid): waxaan u jeelanahay una bogeynaa jawaabahaaga iyo aragtidaada daacadnimadu kujirta mana raadinayno jawaab sax iyo khalad midna.

Hadaba, fadlan isku day in aad uga jawaabto su'aal kasta si taxadar leh adoo isticmaalaya heerarka midkastaa agtaada ay ka joogto. Ku salee jawabahaaga heerarkan jawaabo ee hoos ku taxan.

1	2	3	4	5
Aad baan oga soo horjeedaa	**Waan ka soo horjeedaa**	**Go'aan kama qaadankaro**	**Waan ku waafaqsanahay**	**Gabiba waan ku waafaqsanahay**

Tiro	Su'aalaha	1	2	3	4	5
1.	Waaan kufaraxsanahay inaan Soomaali ahay					
2.	Inta badan waan ka shaleytoodaa inaan Soomaali ahay					
3.	Waxaan ku fanaa inaan somali ahay					
4.	Hadduu qof wax xun kasheego Soomaalida waxaan uqaataa inuu aniga wax xun igu yidhi ama aniga icaayey					
5.	Waxaan inta badan lamid ahay dadka kale ee Soomaalida itoobiya					
6.	Waxaan isu arkaa inaan ahay Soomaali sax ah					
7.	Waan aaminsanahay in soomlidu siwadajira ay xaaladooda ubadalikaraan					
8.	Soomaali –ahaan waxaan awoodnaa inaan joojinno cunsurinimada (Dad-faquuqa)					
9.	Soomlidu way u istaagikaraan xaqqooda ay dawladda kuleeyihiin					
10.	Soomaalidu saamayn way kuyeelankaraan go aanada madaxda dowladda					

11.	In tee in la'eg yaa Soomaalida qoomiyadahaan loo takoora Itoobiya xagga shaqada heerqaran iyo ka qaybgalka siyaasadda wadankaba						
12.	In tabadan, waxaan dareemaa in ay dawladu Soomaalida si aan xaq ahayn ula dhaqanto						
13.	Ka fikiritaanka qorshayaasha dawladda u yaala wey iga cadhaysiiyaan						
14.	Ka fikiritaanka qorshayaasha dawladda u yaala wuxuu idareensiiya in aan ahay mid la yareysanyo						
15.	Ka fikiritaanka qorshayaasha dawladda u yaala wey i xanaajiyaan						
16.	Si arinkaas loo joojiyo, waxaan kaga qaybgalidoonaaa mudaharaad						
17.	Si arinkaas loo joojiyo, Waxaan kaga qaybgalidoonaa koruqaadida codkanaga oo wadajira						
18.	Si arinkaas loo joojiyo, waxaan la kaashandoonaa kooxo kale oon isku si wax uwada qabano						

Part III: Qaybta sadexaad: Fadlan u akhri su'aalahan hoose si degan kadibna kadooro jawaabahooda cabirada 1-9 adoo ku calaamadeyna xarafka **"X".**

Aad baan oga soo horjeedaa	**Waan ka soo horjeedaa**	**Qaybahaan waan ka soo horjeedaa**	**Wax yar baan ka soo horjeeda**	**Go'aan kama qaadan karo**	**Wax yar baan tageerayaa**	**Qaybahaan waan taageerayaa**	**Waan ku waafaqsanahay**	**Gabiba waan ku waafaqsanahay**
1	2	3	4	5	6	7	8	9

Tiro	**Su'aalaha**	**1**	**2**	**3**	**4**	**5**	**6**	**7**	**8**	**9**
1	Si guud habnidaameedka dawladeed ee Itoobiya waa cadaali									
2	Sida guud siyaasadda Itoobiya waxay ushaqaynaysaa siidii laga filayay (loobaahnaa)									
3	In ta badan, siyaasadda dowladda Itoobiya waxay kashaqaysaa hore usocodka dalka									
4	Qof walba wuxuu helaa cadaalad, hanti iyo farxad									
5	Bulshadu waxay u aasaasantahay in ay dadku helaan waxa ay uqalmaan									

Part IV: Qayb ta afraad: Fadlan dooro shan kamida dabeecadaha hoos ku xusan oo soomaalida khuseeya ka dib kuqor calaamada **"X"** meesha banaan.

Tiro	**Dabeecadaha**	Fadlan dooro shan kamida dabeecadaha hoos ku xusan oo Soomaalida khuseeya ka dibna kuqor calaamadda "X" meesha banaan
1.	iIbax (Xadaari)	
2.	Dulqaad badan	
3.	Geesi	
4.	Naxariis badan	
5.	Fariid	
6.	Bulshaawi	
7.	Go'aan leh	
8.	Deeqsi	
9.	Caaqil	
10.	qalbi furan	
11.	Aamin ah	
12.	Hogaamiye	
13.	Daacad	
14.	Aqoonyahan	

Xogta Aas Aasigaa

1. Jinsi: Lab ☐ Dhadig ☐
2. Da': _____
3. Diinta: Islaam ☐ Ortodhagis ☐ Borotastaanri ☐

   Kaatoolig ☐ okuwa kale (fadlan cadee)_____
4. Qowmiyad: _____
5. Heerka Aqoontaada: _____
6. Goobta Daganaansho: Miyi ☐ Magaalo ☐

APPENDIX E: COMPETENCE INGROUP-STEREOTYPE MANIPULATION

(STUDY-3: SOMALI VERSION)



Axmad Gurey

Hogaamiye Muslim Soomaali ah oo ka talinayay Itoobiya kudhawaad 15 sano.

Axmad Gurey wuxuu awooday hoos-keenida 3 meelood 4 meel oo Itoobiya kamid xukunkiisa iyo taladiisa taariikhda udhaxaeysay 1529-1543. Walow ay Saldhanadiius ka koobnayd dad Jinsiyo kala duwada sida Canfar, Soomaali, iyo awoowyadii hore Hararida maantaba, aqoonyahanada badankoodu wuxuu isku raacay in Gurey jinsiyadiisu uu Soomaali yahay kuna dhashay magaalo xeebeed dhacda Waqooyi-Galbeed ee Soomaaliya taas oo kamid noqotay Saldhanadii Cadal (Adal Sultanate), Saldhanadaasi oo Muslimiini ka talinjirtay waxay kasii mid ahayd Boqortooyadi Solomon ee Itoobiya kajirtay.

Caasimadda boqortooyada Axmad Guray waxay kutaalay agagaarka magaalada Harar. Imaamku wuxuu guursaday Bati Del Wambara oo ahayd gabadh u dhalay Maxfuz, kaas oo ahaa badhasaabkii Cadal ee wakhtigaas. Magaca saxda ah ee Axmad Gurey wuxuu ahaa

Axmad Ibrahim al Ghazi. Gurey naanaystiisa ahayd, taas oo Soomaali ahaan noqonaysa ‘Ninkii Guranaa'.

Imaam Axmad wuxuu talada Saldhanada yimid ayadoo ay Saldhanada dhaxdeeda ka jiraan laba kooxood: Midi waa mide, waxay isu dhiibtay diyana (lacag yar oo madax-furasho ah) siinjirtay Boqortooyada Kiristiyaanka, meesha kooxda kalena ay dagaallan kula jirtay boqortooyada Kiristiyaanka oo ay madaxbanaanidooda u dagaalamayeen.

Asagoo looga yaqaanay ‘Duulaanwade (Conqueror)’, Imaamka caydiisu (ceebayntiisu) waxay ahayd uun ka guulaysigiisii uu o boqortooyadii Kisirtiyaanka uu ka adkaaday iyo sareyntiisa oo geeska Afrika oo dhan uu caan ka ahaa ilaa muddo 15 sano aha. Hasenoqotee, Imaamku qof lagu sharfuu ahaa ku dhaqankiisa diinta uu ku dhaqmo, iyo maamul wanaagiisa uu ku maamulayay dadkiisa. Imaamku wuxuu dib ubilaabay shaqadiisa siyaasadda isagoo dib u dheelitiraya dhibaatooyinka ka jiray gudaha maamulka saldhanada. Wuxuu weerar aan kala dag lahayna ku bilaabay Kiristiyaankii Abbisiniya ee dhulkiisa & dadkiisaba joogga ku haystay.

Imaamku wuxuu si habsami leh ugu horseeday Muslimiintu in ay qabsadaan koonfurta, badhtamaha iyo waqooyiga Itoobiya horaanta badhkii qarnigii 16aad. Halkarnimada hogaaminta Imaamka waxaa shaaca ka qaaday guulihiisii ugu horeeyay iyo garaacitaankiisii boqortooyaddii isla waynaa ee Kiristiyaanka.

Maamulka Kiristiyaanka ee Itoobiya waxay iska-caabin kala kulmeen hogaamintii musliintii kuwaas oo ay isku hayeen isticmalka iyo katalinta wadooyinka ganacsiga ee dhulka kuu xidhayay Badda Cas.

Gurey wuxuu taariikhda ku yahay hogaamiye aad u daran kaas oo cashiro dagaal oo xusuus reebay u dhigay boqortooyaddii Itoobiya ee cimriga dheerayd iyo sidookale taageeraheedii Boqortooyadii Burtaqiiska.

Ciidamada Imaamku waxay awoodeen in ay qabsadaan mudada u dhaxeysa 1529 -1533 kudhawaad dhammaan dhulkii ay daganaayeen Kiritisyaankii Itoobiya, Shawa dhanka koonfurta ilaa laga gaadho waqooyiga Tigray. Hase-ahaatee, waxaa horumarkii imamka ee qabsashada dhulkii Kisitiyaanka curyaamiyay cawimaaddii Burtaqiiska ee uu Itoobiya usoo diray sanadkii 1541. Gurey wuxuu ka aas-aasay deegaanka kala-danbayn kadib ku duulaankiisii Boqortooyadii Kisitiyaanka 1529. Wuxuu gubaabsanjiray ciidankiisa maadaama uu u lahaa aqoon-durugsan si heersare ahana uu u tabobarnaa, wuxuu sido kale

Imaamku lahaa fahan aad u sareeya oo dhanka xeeladaha milatariga aha. Wuxuu lahaa maan (caqli) sare, il-dheeri, xariif, geesi, iyo sidookale bisayl siyaasadeed wallow ay da'diisu aad uyareyd marka loo ego ragay is-hayeen.

Badi ciidanka Gurey waxay ahaayeen Soomaali, Canfar, iyo Adari. Maarso 1529, inkastoo tirahaan laga badnaa, xoogagii Imaam Axmad waxay guul layaab leh ka gaadheen dagaalkii Shumbura Kouri, meeshaas oo u badan in ay tahay Bishuftu & Dukamida ee maanta. Waxaase kabasii daran intaas oo dhan, in imaamu da'diisu ahayd 23 sano kaliya markii uu ka adkaaday ciidamadii cuslaa ee Boqorkii Libne Dengil isla goobtii SHumbura Kouri. Dagaalkii Antsokiya ee dhacay 23dii Fabraayo 1531, mar kale xoogagga imaamku waxay xididada u siibeen ciidamadii xad-dhaaf ka ahaa ee Boqorka, waxaa kalooy kaga gacansareeyeen dagaalkii Ayfars ee dhacay Maarso 31, 1531, iyo sidookale qabashadii Bararian 1531. Siwadajir ah, qabashadii gobolada Shewa 1531, Amxaara iyo Latsa dhanka waqooyiga sanadkii 1533, Imaam Axmad ciidamadiisu waxay ku guulaysteen gacan kudhigidda deegaanada Guraageega May 1532, Harta LZay, Bale Julaayo-Agoosto 1532, deegaanada Hadiya iyo Sidaama ee kuyaala koonfurta Shewa.

Dagaalkii Wasil ee deegaanka Axmaarada ka dhacay 27dii Octobar 1531, ciidamada Imam Axmad waxaa fara-caaradood ku seegay qabashada boqorkii baxsiga ahaa ee Libne Dengil. Boqor Libne Dengil wuxuu noqday danbiile baxsad ah oo buuriba ay buur kale u dhiibto dhuumasho darteed. Boqorku wuxuu ku madluumay isla boqortooyadiisii oo uuba ka aaminbaxay dadkiisii iyo ehelkiisii cabsi uu ka qabo ciidamada Imaamku in gacanta nolol ugu soo dhigaan ilaa uu ka gaadho qariyo cidlo ah oo la dhihjiray Debra Damo, halkaas oo uu ku dhintay buur dusheed bishii September 1540. Waxaa kale oo jira aragti qabta in Libne Dengil ay ciidamada imaamku gacantooda ku dileen. Wiilkiisii, Galawdewos, yaa la wareegay maamulkii dhimashadiisii kadib sanadkii 1540, wuxuuse ka dhaxlay tiro yar oo ciidamo hanjabsan ah. Imaamka iyo ciidamadiisu waxay hoos usii dhax-socdeen dhulkii Kistiyaankii Boqotooyadii Abisiniya bishii Abriil sanadkii 1533diina xoogagii Imaamku waxay qabsadeen Tigray iyakuu usii dhaafay Shire Iyo Hamasen kuna siijeeda Mazaga waxayna qabsadeen gobolada Wagara, Begemeder, Semien iyo Dambaya. Ciidamadiisu waxay kusii ruqaansadeen aagga hoosee ee waqooyi-gableedka fog sida deegaanka Taka.

Boqorkii Kisitiyaankii Itoobiya wuxuu isku dayay in uu la dagaalamo Imaam Axmad asagoo cawimaad ka helaya milatarigii Burtaqiiska. Febraayo 1541gii 400 oo ciidan ah si

fiicanna u qalabaysan oo uu hogaaminayay Dom Christovao de Gama yaa kusoo dagay Mussawac. Wuxuuna ciidankiisii kudaray ciidankii Empress Sebla Wangrl iyo ciidamadii Tigreega bishii Abriil ee 1542, halkaas oo ay huwanta Burtaqiisku iyo kuwii Kisirtiyaanku ku qasbeen ciidamadii Imaamku in ay u baneeyaan aagga harada Tana. Balse, waxay ciidamadii Imaam Gurey iyagoo taageero ka helaya ciidamada Turkiga dagaal uur-doox ah kusoo qaadeen xeryihii ciidamada Burtaqiiska iyakoo gacanta mariyay xooggii ciidan ee halkaas joogay dhaawac darranna u gaystay abaan-duulihii ciidanka Da Gama iyagoo dhaawac xun dabadii gacanta kusoo dhigay Da Gama. Turkidu waxay ka codsatay Imaamku in uu abaanduulaha gacantooda soo galiyo wuuse diiday oo halkaas yuu qoorta kaga jaray. Arintan waxay ka cadhaysiisay Turkidii ayakoo kala noqday kaalmadii ciidan ee ay Imaamka siinayeen. Imaamkaas gacanta kulul, ee Itoobiya iyo geeska Afrikaba ka talinayay muddo 15 sano ah waxaa isana ku dilay meel u dhaw Woyna Dega, ee gobolka Dembya dablay Burtaqiis ah. Imaam Axmad Gurey waxaa lagu xasuusta aragti-dheeridiisi hogaanimo, geesinimadiisii uu ku mideeyay Itoobiya iyo geeska Afrika abid taariikh aan looga horayn loogana danbeyn.

APPENDIX F: LOW COMPETENCE INGROUP-STEREOTYPE MANIPULATION (STUDY-3: SOMALI VERSION)



Miniliq & Itoobiya

Itoobiya waxay kamid tahay wadamada dunida ugu da'wayn, inkastoo dhulkeeda maanta uusan wada ahayn mid saa usii da'wayn. Itoobiya waxay tirsatay malaayiin sano oo jiritaan ah. Xiliyadii hore (qaaraamigii) waxay uun ku koobnayd Aksum, magaalo boqoreed ku taalay waqooyiga dhulka maanta ee Itoobiya, taas oo ujirtay 100 mayl (160 km) xeebta Badda Cas. Dhulka maanta waxaa lagu soo daray qarniyada 19aad ilaa 20aad sida ay sheegtay tun-waynta Yurub ee soo dhaxgaleen taariikhda Itoobiya. Itoobiya waxay saaxada aduunka markii ugu horaysay usoo baxday 1896dii markii ay kaga adkaatay gumaystihii Talyaaniga dagaalkii Adhwa.

Qowmiyadihii dagaalkii Adhwa kasoo qaybqaatay:

Madasha dagaalkii Adhwa, dagaalyahanada Itoobiya waxay isagaa kala yimaadeen daafaha wadanka halkaas oo midkastaba dagaalka dhinac kasoogalay, tani waxay u saaciday in midba midka kale taageero xiligaas dagaalku socday. Ciidamadii dagaalka kasoo qeybgalay waxaa kamid ahaa: ciidankii Gojjam ee Axmaarada ee Ngute Tekle Haymanot;

ciidankii Harar ee Ras Mikael-kii kuwaas oo isagu jiray Axmaaro, Oromo, iyo ciidamo Gurago ah; ciidankii Ras Mikael ee u badnaa Muslimiinti Wallo ee farasleyda ahaa; Farasleydii iyo Lug-leydii Fitawrari Tekle; Ciidamadii Agaw iyo Axmaaro ee Wagshum Gwangul ee kayimid Wag iyo Lasta; iyo ugu danbay Ciidamadii Gondhar ee Yejju iyo Borana Bitul kuwaas oo isagu jiray farasley Muslimiin iyo kiristiaan ah. Xoogaga badhtamaha ka dagaalamayay waxay isugu jireen badankoodu Axmaarada Shewa, Farasleyda Oromo ee Meka Tulma, Guraago, iyo sidookale, ciidamadii Yejju ee Taytu Bitul. Ciidamadii Fitawrari ee caadi'ahaan xooggaga culus hogaanka u ahaa, waxay ka amar-qaadanayeen Gebeyehu Gorra. Saa darteen, ciidamada Itoobiya ee joogay Adhwa waxay ahaayeen kulub-kaan jinsi walba iyo firqooyin badani kujiraan iyakoo u midoobay oo kaliya danaha qaranka, waxayse u badnaayeen haldooradoodu Axmaaro iyo Oromo kuwaas oo ka muuqday aagaga muhiimka ah ee dagaalka iyo hogaanka ciidankaba. Miniliq markuu noqday boqorka Shewa, wuxuu talada hogaanka ciidanka u dhiibay Ras Gobana Dacche, Ras Makonnen iyo ugu danbayn Habte Giyorgis Dinagde, kuwaas oo dhammaantood ahaayeen Oromo.

Hase-noqotee, Soomaalida iyo Canfartu aqoontooda waxbarasho iyo cududooda siyaasadeed oo hooseeysay dartii ma aynan wax saamayn ah kulahayn dagaalkaa taariikhiga ahaa ee mustaqbalka Itoobiya meel ku qoray (qeexay).

Inkastoo dagaalka Adhwa iyo boqor Miniliq II ay kaga jiraan taariikhda Itoobiya meelo muhiim ah marka loo eego casriga danbe, boqor Tewodroskii Gondar waxaa loo aqoonsanyahay midkii koobaad ee isku dayay in uu yagleelo Itoobiya casri ah isagoo qorsheeyay in uu kumideeyo siyaasadii kala jaanka ahayd ee kajirtay Itoobiya nidaamkiisii 'Serat' kaas oo ka dhigna 'kala danbeyn dawladeed'. isagoo ka duulaya aragtidii fogeyd ee Tewedros, boqor Miniliq wuxuu mideeyay awooddii boqortooyada, difaacayna madaxbanaanida Itoobiya wuxuuna bilaabay hab lagu abuurayo laguna taageerayo Itooobiya cusub oo midaysan. Alemayehu (2014) wuxuu dhigay in meel hubsashadda Itoobiya madax banaan, uu Miniliq ku dhaartay wuxuuna u wanqalay Itoobiya loolankii iyo boqortooyooyinkii isgarabyaaca aha aka madhan. Aragti taas lamid ah waxaa qaba Bahru (2002:60) oo isna yidhi 'waxay ahayd himilada Miniliq soohidda iyo hirgalinta taariikh cusub oo Itoobiya taas oo ku dhalatay markii ugu horaysay maskaxa Tewedros'.

Itoobiyada maanta, ma aha ficii hore ee Abisiniya, ee waxay ka dhaxdhalatay hardanka iyo loolanka u dhaxeeyay boqor Miniliq II iyo awoodaha ku tartamaya gacan-

kuhaynta deegaanada ay u talinayeen qarnigii 19aad. Habkaas dhul-balaadhsiga ee Miniliq, taliyayaashii deegaanada ee isu soo dhiibay ama hoos yimid boqortooyadii Miniliq waxaa loo ogolaaday in ay sii maamulaan goobahoodii iyakoo lacago yar iska bxinaya. Maamulayaashii koonfurta ee sida nabada ah uhoos yimid boqortooyadana sida Jimma, Wollega, Bale, Benshangul, iyo Assosa dhammaan waxaa loo ogolaaday in ka taliyaan deegaanadooda lacag qoondo ahn iska bixiyaan (Bahru 2002:87).



APPENDIX G: HIGH WARMTH INGROUP-STEREOTYPE MANIPULATION (STUDY-3: SOMALI VERSION)



Soomaalida

Soomaalidu waa dad kasoo jeeda geeska Afrika isla markaana degan dhul balaadhan oo ku yaala geeska. Soomaalidu waxay ka mid yihiin dadka dhalashadoodu tahay reer Xaam (Hamitic). Af ahaan, waxayna hayb la wadaagaan Afafka bahda Kushitigga. Dhankaas waxay Soomaalida iskaga dhaw-yihiin qowmiyadaha Canfarta, Oromada, Saaxo iyo Beeja, waxaanay dhamaantood katirsanyihiin bahda Kushitiga Koonfureed. Soomaalidu waxay ahaayeen dad xoolo dhaqato ah kuwaasoo sida ay taariikhyahanadu sheegaan, qarniyo badan xoolahooda dhul daaqsin iyo biyo leh u raadinayay.

Ilaa qarnigii 12aad ama 13aad dadka Soomaalidu waxay daganaayeen geeska Afrika. Ibnu Saciid (1214 – 1286) wuxuu sheegay in qarnigii 13aad magaalada Marka, oo ku taala koonfurta dhul xeebeedka Soomaalida, ay ahayd caasimad isku keenta dad Soomaaliyeed oo fara badan. Waxa ay ilo-taarikheed oo kale sheegaan in Soomaalidu ay deganaan jireen dhul ku dhaw Boqortooyadii Kiristanka ee Itoobiya wakhtigii boqor Yishaaq (1414-1429) waxaana markii ugu horaysay magaca “Somali” lagu maqlay heesihii uu boqorku ugu dabaal dagayay guulihii uu ka soo hooyay Saldanadihii Muslimka ahaa ee uu la dagaalamayay.

Sifaynta (Tilmaamidda) Soomaalida

Ka-sokow kala duwanaashaha qaab nololeedkooda iyo qabiiladooda, Soomaalidu waa dad lagu yaqaan bulshaawinimo, qaabilaad iyo dulqaad. Waxay aqbalaan kala duwanaanshaha waxaanay la noolaadaan dadyow kale. Kuma qasbaan dadyawga kale in ay qaataan diintooda, dhaqankoda, iyo hidahooda midna. Marka aad la joogtid, waxaad dareemaysaa in aad kamid tahay iyaga. Qof walba waxa ay kasoo qaadaan saaxiibkood oo kale isla markaana waxa ay u furfuranyihiin qof kasta oo ay lakulmaan. Waxay ka helaan (jecelyihiin) in wax la wadaago lana caawiyo dadka baahan. Soomaalidu waa dad wax wadaaga jecelna in ay kula wadaagaan farxad iyo murugaba. Maalmaha ciidaha waxay ku raaxaystaan in ay wax wada cunaan isla markaana isla dabaal dagaan qoysas iyo qaraabadooda balaadhan. Waa dad deeqsiyiin ah isla markaana og in ay wax-siintu ay keento dareenka ugu wanaagsan aduunka.



APPENDIX H: SCALES TO MEASURE SOCIAL PSYCHOLOGICAL PREDICTORS (STUDY 3: SOMALI VERSION)

Part I: Qayb ta afraad: Fadlan u akhri su'aalahan hoose si degan kadibna kadooro jawaabahooda cabirada 1-5 adoo ku calaamadeyna xarafka "X".

1	2	3	4	5
Aad baan oga soo horjeedaa	**Waan ka soo horjeedaa**	**Go'aan kama qaadankaro**	**Waan ku waafaqsanahay**	**Gabiba waan ku waafaqsanahay**

Tiro	**Su'aalaha**	**1**	**2**	**3**	**4**	**5**
1.	Si arinkaas loo joojiyo, waxaan kaga qaybgalidoonaaa mudaharaad					
2.	Si arinkaas loo joojiyo, Waxaan kaga qaybgalidoonaa koruqaadida codkanaga oo wadajira					
3.	Si arinkaas loo joojiyo, waxaan la kaashandoonaa kooxo kale oon isku si wax uwada qabano					
4.	Waxaan inta badan lamid ahay dadka kale ee Soomaalida itoobiya					
5.	Waxaan isu arkaa inaan ahay Soomaali sax ah					

Part II:

Qayb ta afraad: Waxaa hoos ku qoran 10 tilmaamood, haddaba waxaad qiimaysaa inta ay tilmaan kastaa dhab ku tahay ama ku saxsantahay dabeecadda Soomaalida adoo kadooranaya cabirada 1-5.

1	2	3	4	5
Aad baan oga soo horjeedaa	**Waan ka soo horjeedaa**	**Go'aan kama qaadankaro**	**Waan ku waafaqsanahay**	**Gabiba waan ku waafaqsanahay**

Tiro	**Dabeecadaha**	**1**	**2**	**3**	**4**	**5**
1.	iIbax (Xadaari)					
2.	Dulqaad badan					
3.	Fulay					
4.	Bulshaawi					
5.	Go'aan leh					
6.	Deeqsi					
7.	Aqoonyahan					
8.	Aamin ah					
9.	Danayste					
10.	Hogaamiye					

Xogta Aas Aasigaa

1. Jinsi: Lab ☐ Dhadig ☐
2. Da’: _____
3. Goobta Daganaansho: Miyi ☐ Magaalo ☐

APPENDIX I: IDENTIFYING SOCIAL GROUPS

(PRELIMINARY STUDY 1a)

INSTRUCTIONS: We are all members of different social groups or social categories. Some of such groups pertain to race, gender, religion, ethnicity, and socioeconomic class. The aim of this study is to identify social groups in which today's Ethiopian communities are categorized into groups. There are no right or wrong answers to these questions. Hence, you are kindly requested to answer the below-listed question based on what you genuinely know.

1. Off the top of your head, what various types of people do you think today's society categorizes into groups (i.e., based on ethnicity, ability, age, gender, occupation, religion, etc.)?

_____

_____

_____

_____

2. What groups, based on the same kinds of criteria used in the first question, do you consider yourself to be a member of?

_____

APPENDIX J: IDENTIFYING TRAIT ADJECTIVES

(PRELIMINARY STUDY 1b)

Instructions: We are all members of different social groups or social categories. Some of such social groups or categories pertain to gender, race, religion, ethnicity, and socioeconomic class. People use various traits (such clever, lazy, sociable, hard workers, weak, and etc.) to describe different social groups. Correspondingly, the aim of this research is to identify people's perceptions of different social groups in Ethiopian society and we are interested to know ''how different groups are described through various trait adjectives?''.

Hence, you are requested to identify different trait adjectives, which describe the groups listed below. There are no right or wrong answers for these questions, and also the interest of the study is not to know your personal beliefs rather we are interested to know how you think those groups are viewed by others.

No.	Ethnic identity	Traits adjectives
1.	Amhara	
2.	Somali	

Background information

1. Sex male_____ female_____
2. Age_____
3. Ethnicity_____

APPENDIX K: MAPPING THE CONTENTS OF STEREOTYPING

(STRUCTURED INTERVIEW 1)

Instruction: Experts suggest the centrality of two trait dimensions people use when they spontaneously interpret behavior or form impressions of others. These two dimensions are 'warmth and competence'. Scholars posited that these two dimensions account almost entirely for how people characterize others. According to recent theory and research in social cognition, the warmth dimension captures traits that are related to perceived intent, including friendliness, helpfulness, sincerity, trustworthiness, and morality, whereas the competence dimension reflects traits that are related to perceived ability, including intelligence, skill, creativity, and efficacy. In this questionnaire, the different trait adjectives are listed and you are requested to read each of these traits and classify them using the alternatives provided in the table.

Traits	Dimensions	Response			Remark
		Yes	No	Undecided	
Loyal	Competence				
	Warm				
Sociable	Competence				
	Warm				
Brave	Competence				
	Warm				
Greedy	Competence				
	Warm				
Aggressive	Competence				
	Warm				
Malicious	Competence				
	Warm				
Dictatorial	Competence				
	Warm				
Patriot	Competence				
	Warm				
Chauvinist	Competence				
	Warm				
Brutal	Competence				
	Warm				
Imposter	Competence				
	Warm				
Political	Competence				
	Warm				
Intellectual	Competence				

	Warm				
Assertive	Competence				
	Warm				
Ethnocentric	Competence				
	Warm				
Warrior	Competence				
	Warm				
Foolish	Competence				
	Warm				
Wise	Competence				
	Warm				
Courageous	Competence				
	Warm				
Lazy	Competence				
	Warm				
Coward	Competence				
	Warm				
Civilized	Competence				
	Warm				
Tolerant	Competence				
	Warm				
Merciful	Competence				
	Warm				
Industrious	Competence				
	Warm				
Generous	Competence				
	Warm				
Selfish	Competence				
	Warm				
Kind	Competence				
	Warm				
Conservative	Competence				
	Warm				
Honest	Competence				
	Warm				
Careless	Competence				
	Warm				

APPENDIX L: MAPPING THE CONTENTS OF STEREOTYPING

(STRUCTURED INTERVIEW 2)

Instruction: Experts suggest the centrality of two trait dimensions people use when they spontaneously interpret behavior or form impressions of others. These two dimensions are 'warmth and competence'. Scholars posited that these two dimensions account almost entirely for how people characterize others. According to recent theory and research in social cognition, the warmth dimension captures traits that are related to perceived intent, including friendliness, helpfulness, sincerity, trustworthiness, and morality, whereas the competence dimension reflects traits that are related to perceived ability, including intelligence, skill, creativity, and efficacy. Each dimension has high and low ends. High warm includes traits such as trustworthy, honest, friendly, whereas low warm (cold) includes traits like unfriendly, unkind. Likewise, high competence captures traits such as intelligent, skillful, confident, whereas low competence includes traits like lazy, incompetent. In this questionnaire, you are provided with lists of trait adjectives and you are requested to read each of these traits and, using the above classification, indicate your answer using the scale provided.

Loyal

-8 -7 -6 -5 -4 -3 -2 -1 0 1 2 3 4 5 6 7 8
Warm Competence

Sociable

-8 -7 -6 -5 -4 -3 -2 -1 0 1 2 3 4 5 6 7 8
Warm Competence

Brave

-8 -7 -6 -5 -4 -3 -2 -1 0 1 2 3 4 5 6 7 8
Warm Competence

Greedy

-8 -7 -6 -5 -4 -3 -2 -1 0 1 2 3 4 5 6 7 8
Warm Competence

Aggressive

-8 -7 -6 -5 -4 -3 -2 -1 0 1 2 3 4 5 6 7 8
Warm Competence

Malicious

-8 -7 -6 -5 -4 -3 -2 -1 0 1 2 3 4 5 6 7 8
Warm Competence

Dictatorial

-8 -7 -6 -5 -4 -3 -2 -1 0 1 2 3 4 5 6 7 8
Warm Competence

Patriot

-8 -7 -6 -5 -4 -3 -2 -1 0 1 2 3 4 5 6 7 8
Warm Competence

Chauvinist

-8 -7 -6 -5 -4 -3 -2 -1 0 1 2 3 4 5 6 7 8
Warm Competence

Brutal

-8 -7 -6 -5 -4 -3 -2 -1 0 1 2 3 4 5 6 7 8
Warm Competence

Imposter

-8 -7 -6 -5 -4 -3 -2 -1 0 1 2 3 4 5 6 7 8
Warm Competence

Political

-8 -7 -6 -5 -4 -3 -2 -1 0 1 2 3 4 5 6 7 8
Warm Competence

Intellectual

-8 -7 -6 -5 -4 -3 -2 -1 0 1 2 3 4 5 6 7 8
Warm Competence

Assertive

-8 -7 -6 -5 -4 -3 -2 -1 0 1 2 3 4 5 6 7 8
Warm Competence

Ethnocentric

-8 -7 -6 -5 -4 -3 -2 -1 0 1 2 3 4 5 6 7 8
Warm Competence

Warrior

-8 -7 -6 -5 -4 -3 -2 -1 0 1 2 3 4 5 6 7 8
Warm Competence

Foolish

-8 -7 -6 -5 -4 -3 -2 -1 0 1 2 3 4 5 6 7 8
Warm Competence

Wise

-8 -7 -6 -5 -4 -3 -2 -1 0 1 2 3 4 5 6 7 8
Warm Competence

Courageous

-8 -7 -6 -5 -4 -3 -2 -1 0 1 2 3 4 5 6 7 8
Warm Competence

Lazy

-8 -7 -6 -5 -4 -3 -2 -1 0 1 2 3 4 5 6 7 8
Warm Competence

Coward

-8 -7 -6 -5 -4 -3 -2 -1 0 1 2 3 4 5 6 7 8
Warm Competence

Civilized

-8 -7 -6 -5 -4 -3 -2 -1 0 1 2 3 4 5 6 7 8
Warm Competence

Tolerant

-8 -7 -6 -5 -4 -3 -2 -1 0 1 2 3 4 5 6 7 8
Warm Competence

Merciful

-8 -7 -6 -5 -4 -3 -2 -1 0 1 2 3 4 5 6 7 8
Warm Competence

Industrious

-8 -7 -6 -5 -4 -3 -2 -1 0 1 2 3 4 5 6 7 8
Warm Competence

Generous

-8 -7 -6 -5 -4 -3 -2 -1 0 1 2 3 4 5 6 7 8
Warm Competence

Selfish

-8 -7 -6 -5 -4 -3 -2 -1 0 1 2 3 4 5 6 7 8
Warm Competence

Kind

-8 -7 -6 -5 -4 -3 -2 -1 0 1 2 3 4 5 6 7 8
Warm Competence

Conservative

-8 -7 -6 -5 -4 -3 -2 -1 0 1 2 3 4 5 6 7 8
Warm Competence

Honest

-8 -7 -6 -5 -4 -3 -2 -1 0 1 2 3 4 5 6 7 8
Warm Competence

Careless

-8 -7 -6 -5 -4 -3 -2 -1 0 1 2 3 4 5 6 7 8
Warm Competence

APPENDIX M: LIST OF TRAIT ADJECTIVES

Trait adjectives	*F*	%	Trait adjectives	*F*	%	Trait adjectives	*F*	%
Ethnocentric	79	5.2	Friendly	17	1.1	Robber	7	0.5
Malicious	59	3.9	Easy-Going	16	1.1	Traditional	7	0.5
Brave	46	3.1	Vindictive	16	1.1	Violent	7	0.5
Imposter	40	2.7	Ignorant	15	1.0	Wicked	7	0.5
Conservative	39	2.6	Narrow Minded	15	1.0	Crazy	6	0.4
Coward	36	2.4	Nomad	14	0.9	Optimistic	6	0.4
Sociable	35	2.3	Rigid	14	0.9	Resentful	6	0.4
Chauvinist	33	2.2	Talkative	14	0.9	Dirty	5	0.3
Dictatorial	32	2.1	Cheerful	13	0.9	Logical	5	0.3
Kind	31	2.1	Rebellion	13	0.9	Patient	5	0.3
Selfish	31	2.1	Religious	13	0.9	Broad-Minded	4	0.3
Patriot	30	2.0	Traitor	13	0.9	Indecisive	4	0.3
Aggressive	29	1.9	Bad-Tempered	12	0.8	Poor	4	0.3
Assertive	29	1.9	Boastful	12	0.8	Secretive	4	0.3
Honest	29	1.9	Deceitful	12	0.8	Shameless	4	0.3
Industrious	28	1.9	Money Minded	12	0.8	Sincere	4	0.3
Greedy	27	1.8	Defiant	11	0.7	Skeptical	4	0.3
Wise	27	1.8	Lovable	11	0.7	Volatile	4	0.3
Careless	26	1.7	Open	11	0.7	Active	3	0.2
Warrior	26	1.7	Peaceful	11	0.7	Conceited	3	0.2

Foolish	25	1.7	Troublemaker	10	0.7	Disciplined	3	0.2
Intelligent	25	1.7	Competent	9	0.6	Far Sighted	3	0.2
Merciful	25	1.7	Jealous	9	0.6	Naïve	3	0.2
Political	24	1.6	Primitive	9	0.6	Unfaithful	3	0.2
Generous	23	1.5	Proud	9	0.6	Acquisitive	2	0.1
Loyal	23	1.5	Strong	9	0.6	Demanding	2	0.1
Tolerant	23	1.5	Arrogant	8	0.5	Hasty	2	0.1
Brutal	21	1.4	Corrupt	8	0.5	Huffy	2	0.1
Courageous	21	1.4	Exploiter	8	0.5	Liar	2	0.1
Lazy	20	1.3	Fraudster	8	0.5	Thief	2	0.1
Civilized	19	1.3	Sheeple	8	0.5	Pessimist	1	0.1
Emotional	18	1.2	Tenacious	8	0.5	Fast	1	0.1
Innocent	18	1.2	Extremist	7	0.5	Slanderer	1	0.1
Crafty	1	0.1	Invaders	7	0.5			