

Supplementary Materials

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International Journal of Psychology.

Content

Table S1 provides an overview of the supplemental materials, including information about tables, figures, and pages.

Table S1

Index of Supplementary Materials

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Appendix S1. Course Content in the Control Group

The course content in the control group was completely unrelated to any of the topics discussed during the evaluated privilege-awareness training in the experimental group. Parallel to the privilege-awareness training in Session 4, the control-group students learned how to read journal articles in social psychology and received an input on how to give and take feedback to their peers after course presentations. In preparation for this Session, the control-group students read a meta text about the structure and content of journal articles (i.e., Jordan & Zanna, 1999). During the session, the students completed a quiz regarding the content of the text. It was summarized and discussed, which parts of an article include what central information. Tips how to easily read and comprehend journal articles were derived. Afterwards, guiding principles of providing and taking feedback were introduced as a preparation of the students for their future course presentations.

In Session 5 (parallel to Module 2 in the training group and before the follow-up measurement in Session 6), the control-group students were introduced to studies about dominant versus submissive body posture (Carney, Cuddy, & Yap, 2010; Tiedens & Fragale, 2003) to teach future educators how submissive body posture might affect themselves and their students in class. The purpose was to empower the future teachers by giving them more self-confidence with regard to their non-verbal communication behaviour. This included a practical exercise experimenting with different body postures and reflecting on how they affect their own feelings of dominance and insecurity.

Appendix S2. Short Summary of Module 2 of the full diversity training

Module 2 of the full diversity training focused on increasing outgroup perspective taking. The first part was a simulation game aiming to enhance empathy with sexual minorities. Participants were asked to imagine that they are already teachers and attend a staff party. Whereas half of the participants were asked to try to learn as much as possible about the personal life of their interlocutors, the other half were instructed to avoid providing any clues regarding their sexual identity and orientation and thus hide all private information regarding their partners, relationship, kids and so on. Afterwards, participants reflected the get-to-know activity and resulting emotions, leading into a discussion how heteronormativity affects sexual minorities, their behaviour, and how they are perceived by others if they feel they have to hide their sexual orientation or identity. Further, reasons for non-disclosure of sexual orientation and identity were discussed.

To ease transfer to other intergroup contexts, for the shorter second part of Module 2 we adapted questions (e.g., “If you criticize the government, do you worry about being told to go back to where you came from?”) from McIntosh’s White privilege checklist (McIntosh, 2015) to raise awareness for Blacks’ and other ethnic minorities’ daily experiences with discrimination. Participants were asked to think about whether they share this experience or not. Finally, participants were encouraged to think about how the discrimination experiences of minorities relate to their own day-to-day privileges.

Appendix S3. Training Manual “Privilege-Awareness Training”

Table S2

Overview of the Privilege-Awareness Training, Including Duration of Each Part

Part	Title	Duration
1-A	Simulation: “Fight for your right ...”	10 min
1-B	(Emotional) Reflection and Evaluation	15 min
2	Matrix of Privilege	30 min
3	Dealing with Privilege	30 min

Part 1-A:**Simulation: “Fight for your right ...”**

Time:	10 min
Goal:	Participants experience privilege or disadvantage
Method:	Experienced-based simulation
Materials:	Paper basket, 1 sheet of paper per participant, pinboard #1, metaplan cards: Title “Fight for your right ...” and “Game”

Procedure:

- 1) Participants sit at their tables in class. Title of the game is pinned at the pinboard #1.
- 2) Participants receive the following explanation:

“As a warm up, we will play a short game with the title ‘Fight for your right ... to party’. ‘To party’– because you could win some free time. The winners of the game do not have to hand in the homework of week x.”

“For the game, please, stay all seated at your places and take a sheet of paper. Please, write down your full name and then crush the sheet of paper into a ball.”
- 3) A paper basket is placed in the front of the classroom such that it is guaranteed that at least some of the students will easily score a hit (i.e., place directly in front of the first row of tables). Participants receive the following order:

“The goal of the game is it, to throw the paper ball into the basket. Everyone has only one chance to score. Those who score do not have to do the homework for week x.”
- 4) The following reactions of students are anticipated: some students might complain immediately about the unfair chances, others will not even try to throw the ball at all. If students complain that the game is unfair, please start immediately with the discussion of point 2) of Part 1-B. If there are no complains, start with 1) of Part 1-B.

Part 1-B:
(Emotional) Reflection and Evaluation

Time:	15 min
Goal:	Participants reflect feeling associated with disadvantage and privilege
Method:	Group discussion with visualisation on a flipchart
Materials:	Flipchart (see Figure 1), marker pens (black, red, green)

Procedure:

- 1) If nobody is complaining:

“Ok, those who scored a hit, please, raise your hand.”

Then recapitulate that notably those scored a hit that were sitting in the front rows, but no one/few from the back rows was/were able to score:

“Apparently, people sitting in the front (and middle) were able to score, but no one/few from the back.”

- 2) If participants complain that the game was unfair, please, note answers such as “unfair game” as a headline on the flipchart (see Figure 1).

“Who thinks the game was unfair? Please raise your hand.”

Then recapitulate that particularly participants sitting in the back rows think the game was unfair. If also participants in the front raise their hands, summarize it as well:

“Also some people in the front think the game was unfair – but not everyone.”

“Why do you think that game was unfair?”

Note answers such as “injustice” on the flipchart as well.

- 3) Ask participants in the front if it would be ok if participants from the back would get a second chance at throwing:

“Who in the first two rows agrees to let those in the back rows throw a second time?”

Summarize the result – whether everyone or only a few agree. Possibly, some participants will complain again that this is also unfair towards those in the front rows sitting further away from the basket. Then, negotiate a solution that is considered fair to those that complained, but always obtain the approval from those in the better positions.

!Important note:

The power for the final decision regarding the negotiations should always lie with those in the better (privileged) position. Therefore, the privileged participants should always be empowered during the negotiations by asking for their permission/agreement regarding the suggested solutions. It should become clear to all participants that those sitting in the front rows (the better positions) have the power to make the decisions – without voicing this explicitly.

- 4) “Before we continue, I want to clarify, that nobody has to do the homework for week x. The game was indeed unfair, not everyone had the same chances to succeed.”
Extend the headline on the flipchart with “unequal opportunities” (if not happened yet).

Write down “front” and “back” on the flipchart as well.

“How were the chances distributed among you?” And then note “better chances” and “poor chances” below “front” and “back”, respectively.

- 5) “Do you know how it is called if you have poorer opportunities because of injustice?”
Note answer on the flipchart: “discrimination”

“Was this disadvantage the fault of those sitting in the back rows?”

- If people say it was the fault of those in the back, please ask why. If participants say, those in the back could have taken a seat in the front as well, you can counter: “I could have put the basket also in the back, then you instead would have had no chance to score. So it was not the fault of the people in the back that I put them to a disadvantage by placing the basket in the front.”
- “Thus, discrimination is an ‘undeserved disadvantage’ (note on the flipchart)”.

- 6) “Accordingly, the others were at an ‘unearned advantage’ (note on the flipchart) because they didn’t do anything to deserve this advantage.

- 7) “Do you know how it is called if you enjoy benefits others do not possess?” If no one knows, just say “It is called privilege” and write it down on the flipchart.

“Social injustice causes disadvantage of some members of society and the disadvantage for some comes along with the advantage and privilege of others.”

- 8) “Well, now I am interested in the feelings coming along with experiencing disadvantage or privilege. Please, take your time to think about how you feel when you experience disadvantage and privilege. Please, remember how you experienced the game. How did you feel? Write down some of the emotions you felt during the game.”

- 9) Then you collect emotions within the plenum: first, associated with disadvantage, then associated with privilege. If the participants concentrate too much on the emotions within the game then you can become more broadly and ask what people might feel when they experience discrimination in certain situations, for example based on their skin colour, gender or social class. Help, if important emotions are not addressed (see Figure 1).

- 10) “We talked about feeling helpless when experiencing discrimination. This is because power is distributed unevenly among those being at a disadvantage and those being privileged. Members from privileged groups are more powerful and therefore in the position to decide whether they would allow the less powerful and disadvantaged the same opportunities – such as the students in the front also did decide whether those in the poorer positions were allowed to take a second shot and throw again. Disadvantaging others often is about maintaining one own’s privileges. Discrimination is an effective means to maintain power by partially or completely denying others the access to these privileges.”

11) Summarize the content collectively developed within the plenum:

“The emotions that we experienced during the game also apply to reality, of course, if someone experiences discrimination based on being a member of certain social groups. If there is social injustice and members of certain groups are disadvantaged then there are always others benefiting from this disadvantage, enjoying unearned advantages. We determined that it feels bad when you are disadvantaged, but that you could also feel bad when you are the one that is privileged and realize you have advantages others do not possess. However, it also feels good to be advantaged which could be the reason doing nothing to reduce social injustice.”

If participants note something like “Yeah, but if I am the only one speaking up, I can’t really change anything/You can’t compare the game with the complex reality/There is little I can do” possible answers could be:

“Later, we will talk about what you could do individually to contribute working towards change.”; “For now, please, remember your question, we will come back to this later. If your question is still unanswered then, please, remind me of your question and ask again.”

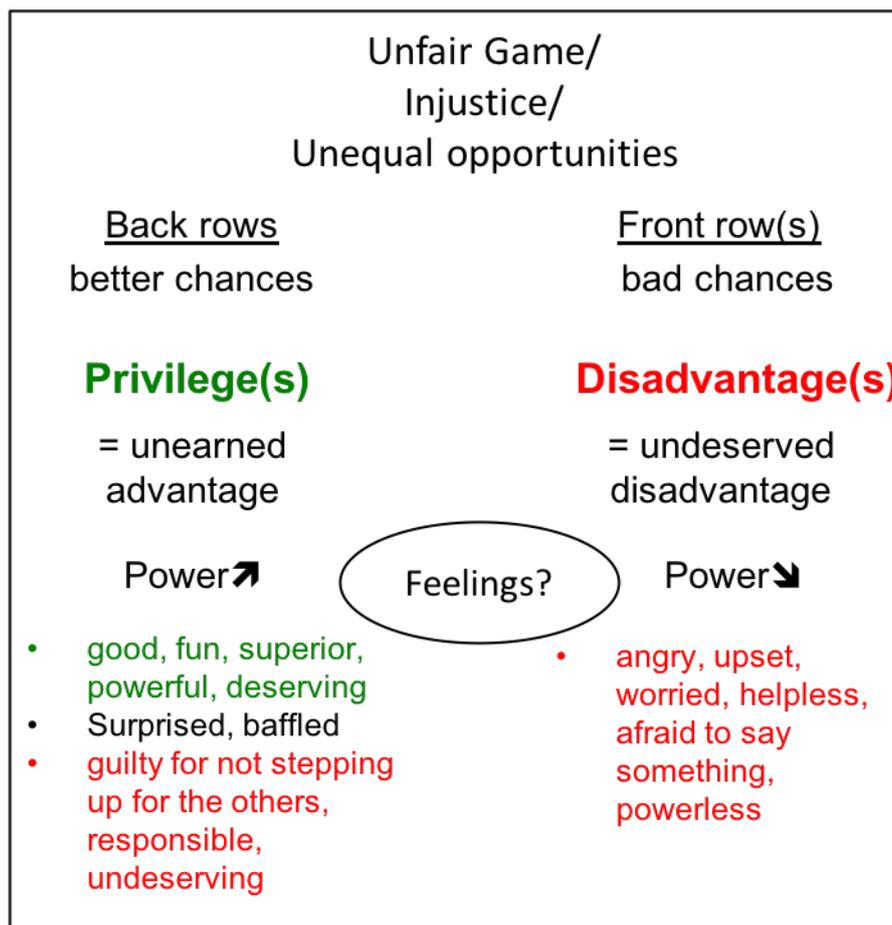


Figure 1. Flipchart visualisation Part 1-B

Part 2:
Matrix of Privilege

Time:	30 min
Goal:	Participants reflect their own's privilege and understand that "we all have both privilege and disadvantage" (McIntosh, 2012, p. 203)
Method:	Matrix of Privilege and Oppression (adapted from Adams, Bell, & Griffin, 2007)
Materials:	Pinboard #1 (preparation see Figure 2, developed version see Figure 3), marker pens, and (prepared) metaplan cards

Procedure:

- 1) Pinboard #1 is prepared (see Figure 2).
- 2) "Ok, now we jump from our game into reality and take a look at our society."
Metaplan card "Game" is reversed to uncover "reality/society"
- 3) "What privileged or disadvantaged groups do you know?"

Note named groups on metaplan cards and pin them to the board at the respective place (see Figure 3). When disadvantaged groups are named, please, immediately ask if they know how the form of discrimination (*ism) towards this group is called and if they can explain what this means. If students do not know, help and explain. Note the discrimination form on a metaplan card as well and pin it at the respective place.

!Important note:

If Heterosexism/Heteronegativity is called homophobia and/or cis(sex)ism is called Transphobia, please, explain to the participants that "phobia" is not an appropriate term to refer to these forms of discrimination as it compares discrimination to mental disorders which gives the impression people discriminating sexual minorities are not at a fault and require our empathy and understanding. Heterosexism/cissexism in comparison with homophobia/transphobia should also stress the systematic integration of heteronormative/cisnormative standards as a form of violence and illustrate the specifics of rejecting sexual minorities compared with sexism.

- 4) Then, add the diversity dimensions together with the participants to the pinboard.
"I sorted the groups we collected based on certain diversity dimensions. For men and women this is the dimension of gender. Of which other diversity dimensions did you name groups?"
- 5) "We have already talked about how it feels to be a member of a privileged group. Now I want you to reflect about to which privileged groups you belong and which privileges you enjoy as a member of these groups, members of other groups do not enjoy. Thus, I want you to take 5 minutes to think individually about the privileges you might have based on your membership within certain privileged groups. Try to take some note, we will collect the output together within the plenum afterwards."
- 6) After 5 minutes: "I guess this was not an easy task. When you are disadvantaged, it is a negative experience. However, when you are advantaged it is not as easy to become

aware of this privilege – such as the people in our game sitting in the front rows only focussing on the distance between themselves and the basket not seeing the people behind them. But if you belong to a disadvantaged group it is much more apparent that others enjoy advantages – such as the people in our game sitting in the back rows were able to see that between themselves and the basket are other people that have it much easier to score. Therefore, we now all bring together privileges that we recognized for the privileged groups that we collected on our board.

- 7) Start with collecting privileges regarding the diversity dimensions gender, skin colour/nationality, and sexual orientation. Then ask whether they would like to share examples of privileges for some of the other groups at the board, but if time gets too short, stop collecting everything on the metaplan cards to stay within the time frame of Part 2. Then continue with the summary of Part 2.

- 8) Summary:

“Usually, when we talk about social injustice and equality we focus on the discrimination of the disadvantaged groups. Today, we looked at the flipside of discrimination and thought of our own privileges. We established that it is much harder to recognize one’s own advantages and that we all belong to groups that have disadvantages but also advantages.”

Reverse the cloud at the pinboard uncovering the citation by McIntosh (2012):

“Thus, ‘we all have both privilege and disadvantage’ which means that privileges and disadvantages are not fixed states but depending on the social context in which we are at a certain time, situation or place you can enjoy privilege or suffer from disadvantage. This also means that systems of privileges and disadvantages are not fixed and set in stone. Therefore, we will talk about how we can handle our privilege.

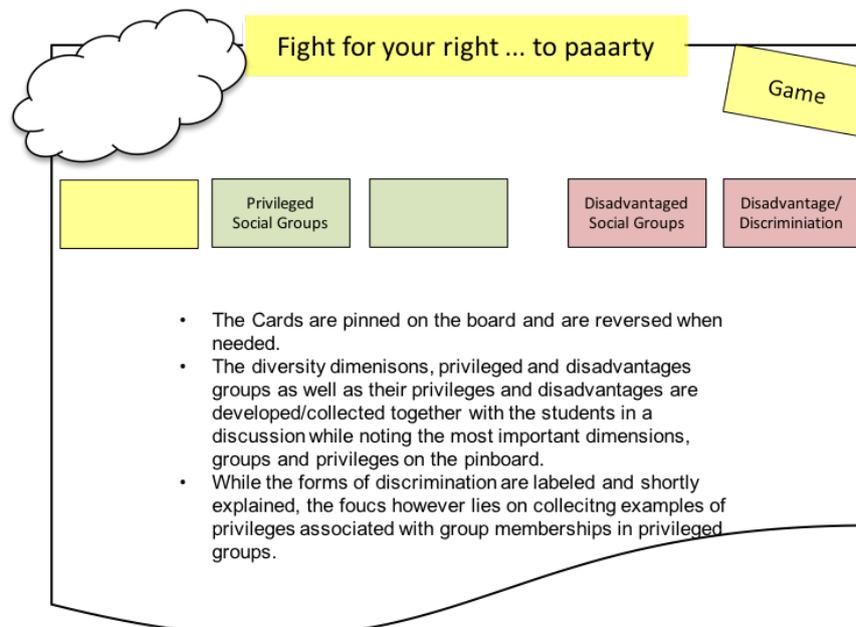


Figure 2. Visualisation Part 2: Preparation of Pinboard 1

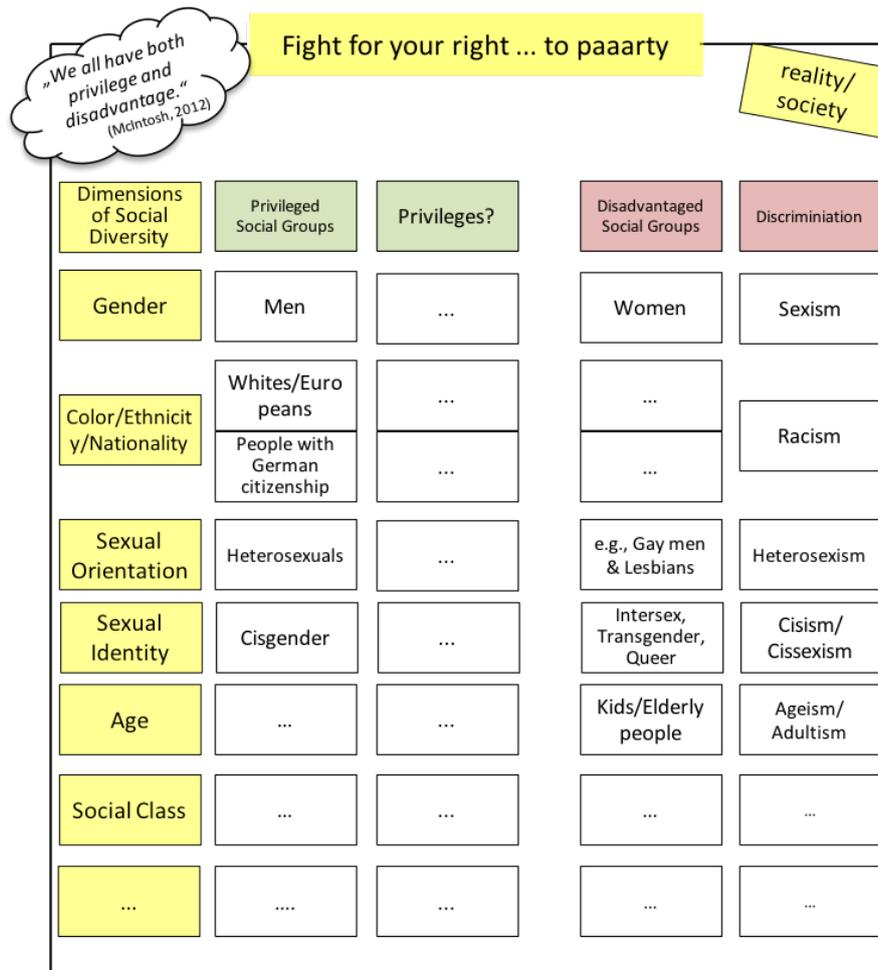


Figure 3. Visualisation Part 2: Developed version of Pinboard 1

Part 3:

Dealing with Privilege

Time: 30 min

Goal: Participants comprehend how dealing with one own's privilege can contribute to maintaining or changing the status quo and know measures that promote equality

Method: interactive presentation with visualisation

Materials: prepared Pinboard #2 (preparation see Figure 4, developed version see Figure 5), marker pens, and (prepared) metaplan cards, prepare specific national and local equality promoting measures and projects to help students if they can't come up with examples on their own.

Procedure:

- 1) Pinboard #2 is prepared (see Figure 4).
- 2) "How do we deal with having privilege based on belonging to a certain social group? Psychologists examined how people react when they become aware of having

privileges. Eric Knowles and his research team recently showed that reactions towards privilege and social inequality can fall into three categories.”

- 3) Reverse the respective cards, pin them at the respective position and explain:

“Some people deny that they possess privilege, others choose the other extreme and distance themselves from their privileged ingroup which could be problematic as one’s gender or ethnicity are central social identities that play an important part in shaping who we are. Both of these reactions have shown to be negative as they lead people to stay inactive and not working towards changing the status quo which maintains social inequality.”

Reverse card with social inequality.

“However, there are also people who work towards change and find another more positive way of dealing with their privilege. They give their privileges up and advocate for disadvantaged groups, helping to dismantle privilege and promote equal opportunities (– just like the people in the front rows that spoke up on behalf of the people in the back rows).”

Reverse both green cards: “Dismantle” and “Equal opportunities”

- 4) “How can we deal with our privilege to reduce social inequality and promote equal opportunities? I will show you three steps that we can take which are based on the three different reactions towards privilege.”

Please, continue reversing the card during the presentation.

“These three steps are: (1) to perceive, (2) to feel – and (who has an idea? – right) (3) to act.”

- 5) “The first step is about perceiving your privilege, about recognizing them and becoming aware that you enjoy privileges other do not possess – that’s what we already did today.”
- 6) “The second step is about developing empathy with disadvantaged groups and feel responsible for others not being disadvantaged. If you remember, some of you mentioned that they felt bad that they had an advantage that others didn’t. So we can also feel with those being disadvantaged.”
- 7) “The important part here is that these negative feelings should not stop at feeling guilty and remaining inactive or feeling ashamed for being a member of a privileged group. This could lead us to distancing ourselves from important group identities but not promoting change and dismantling privileges. Only if we use these feelings of guilt and empathy to also feeling responsible, we can take the next step and becoming active towards dismantling systems of privilege. Part of this is to deliberately give up your privilege and actively support disadvantaged groups in their quest for equal opportunities....”

Back reference the game – depending from the course of events:

- **either:** “... such as you in the front supported those in the back and allowed them to throw again (or from the same position as those in the front).”
- **or:** “If you think of our game in the beginning of the session, what could those in the front rows have done to support those in the back?” ... “Right, you could have said something and allow those in the back to compensate for their disadvantage by allowing them to also throw from a position in the front.”

8) “Let’s become more specific now. I want you to work together in pairs and collect in 5 minutes

- 1. what you as a member of a privileged group could do to support members of a disadvantaged group, and
- 2. Specific projects or measures you already know that exist to promote equality and support certain groups.

We will then collect together the equality promoting measures at the pinboard.”

If you recognize that students struggle with the task elaborate one example together with the students and then leave them to their 5 minutes working in pairs.

You can also provide the students with metaplan cards and marker pens so they could write down their examples by themselves.

9) Collect the measures at the pinboard.

10) Finally extend the examples the students found by themselves with other examples at a global, national but also local level. Provide specific information about certain programs, projects, laws or measures....

- Examples could be
 - regarding gender
 - Campaigns such as Equal Pay Day, Girls- & Boys-Days
 - Specific laws, quotas etc.
 - Specific affirmative action measures
 - HeForShe-Campaign (<http://www.heforshe.org/en>)
 - Regarding racism
 - Projects such as “schools against racism – schools with courage”
 - Specific laws, quotas etc.
 - Specific affirmative action measures
 - Recent examples in the media

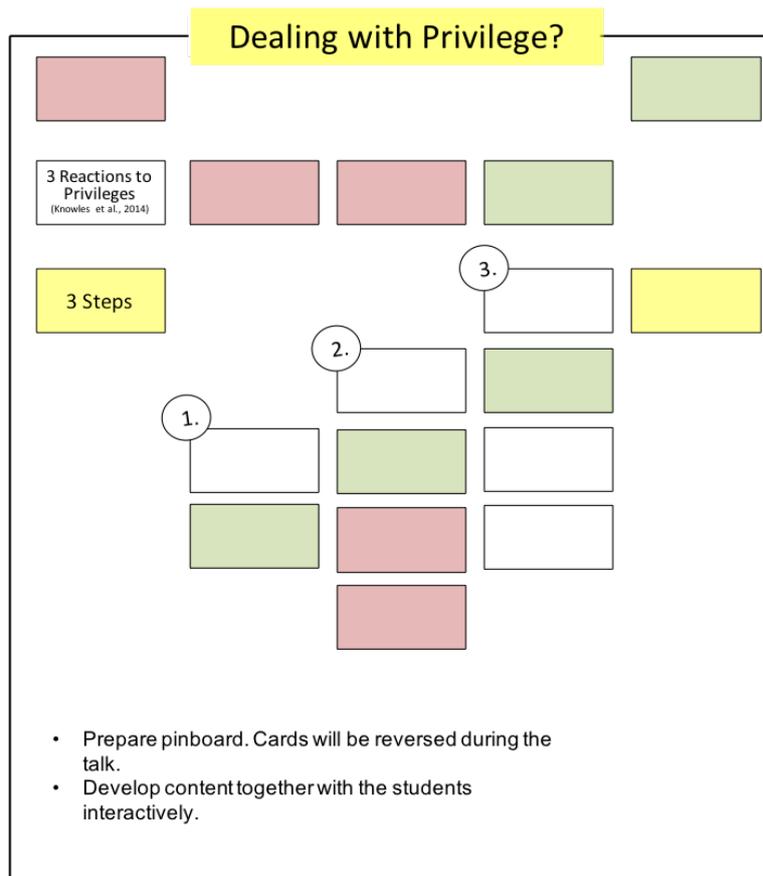


Figure 4. Visualisation Part 3: Preparation of Pinboard 2

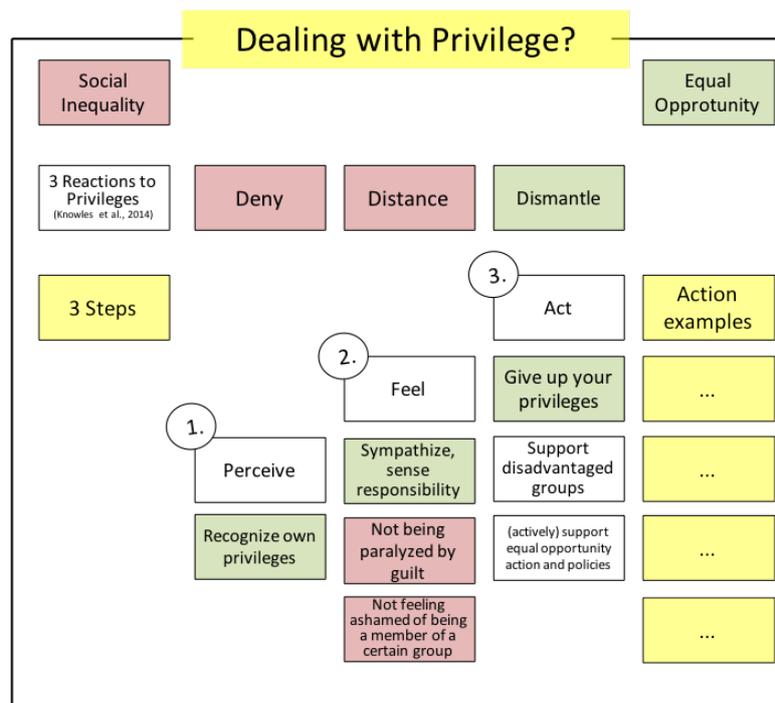


Figure 5. Visualisation Part 3: Developed version of Pinboard 2

Appendix S4. Measures

We present the German items used in our study. English translations are available upon request from the first author.

Awareness of Ingroup Privilege (adapted from Iyer, Leach, & Crosby, 2003)

(7-point Likert-scale from 1 *strongly disagree* to 7 *strongly agree*)

Bitte geben Sie für jede Aussage an, wie sehr Sie persönlich der Aussage zustimmen oder nicht zustimmen (1 *stimmt überhaupt nicht* to 7 *stimmt vollkommen*).

1. Ich gehöre sozialen Gruppen an, aufgrund derer ich Vorteile genieße, die viele andere in Deutschland nicht haben.
2. Meine Zugehörigkeit zu bestimmten sozialen Gruppen verschafft mir unverdiente Privilegien.
3. Ich habe den Eindruck, dass mir bestimmte Gruppenzugehörigkeiten im Alltag viele Türen öffnen, die anderen verschlossen bleiben.
4. Ich habe nicht den Eindruck, dass ich Vorteile oder Privilegien genieße, weil ich bestimmten Gruppen anhöre.^R

Note. R = reverse coded

Awareness of Outgroup Discrimination (Wang et al., 2003)

(7-point Likert-scale from 1 *strongly disagree* to 7 *strongly agree*)

Bitte geben Sie für jede Aussage an, wie sehr Sie persönlich der Aussage zustimmen oder nicht zustimmen (1 *stimmt überhaupt nicht* to 7 *stimmt vollkommen*).

1. In Deutschland existieren strukturelle Hürden, durch die Menschen, die anderen sozialen Gruppen angehören als ich, diskriminiert werden.
2. Ich sehe, wie Menschen, die anderen sozialen Gruppen angehören als ich, in Deutschland systematisch benachteiligt werden.
3. Menschen, die anderen sozialen Gruppen angehören als ich, werden in den Medien häufig klischeehaft dargestellt.
4. Menschen, die anderen sozialen Gruppen angehören als ich, werden in Deutschland schlechter behandelt als andere.

Outgroup Feelings (Pettigrew & Meertens, 1995)

(9-point Likert-scale from 1 *never* to 9 *very often*)

Wie oft empfinden Sie Sympathie für die folgenden (in Deutschland lebenden) Gruppen (1 *nie* to 9 *sehr oft*)?

Gruppen: Einwanderer, Türken, Personen mit Behinderung, Flüchtlinge, Schwule, Lesben, ältere Menschen (60+), Personen mit dunkler Hautfarbe, Muslime

Homonegativity

(9-point Likert-scale from 1 *strongly disagree* to 9 *strongly agree*)

Bitte geben Sie für jede Aussage an, wie sehr Sie persönlich der Aussage zustimmen oder nicht zustimmen (1 *stimmt überhaupt nicht* to 9 *stimmt vollkommen*).

Modern Homonegativity (adapted from Morrison & Morrison, 2003)

1. Viele Schwule und Lesben nutzen ihre sexuelle Orientierung, um sich bestimmte Privilegien zu sichern.
2. Schwule und Lesben scheinen sich eher auf die Unterschiede zu Heterosexuellen zu konzentrieren als darauf, was sie mit Heterosexuellen gemeinsam haben.
3. Schwule und Lesben haben *nicht* alle Rechte, die sie brauchen.^R
4. Die Absicht von Universitäten, Studierenden einen Abschluss in Schwulen-und-Lesben-Forschung anzubieten ist lächerlich.
5. Schwule und Lesben sollten damit aufhören, anderen ihren Lebensstil aufzudrängen.
6. Feierlichkeiten, wie der „Christopher Street Day“ sind lächerlich, weil sie davon ausgehen, dass man seine sexuelle Orientierung mit Stolz feiern müsste.
7. Wenn Schwule und Lesben wie alle anderen behandelt werden wollen, sollten sie aufhören, aus ihrer Sexualität eine so große Sache zu machen.
8. Schwule und Lesben, die sich „geoutet“ haben, sollten für ihren Mut bewundert werden.^R
9. Schwule sollten aufhören, sich darüber zu beschweren, wie sie von der Gesellschaft behandelt werden und einfach ihr Leben leben.
10. Unter den aktuell schwierigen wirtschaftlichen Verhältnissen, sollten Steuergelder nicht genutzt werden, um schwule und lesbische Organisationen zu unterstützen.
11. In ihren Ansprüchen für gleiche Rechte sind Schwule und Lesben zu konfrontierend geworden.

Old-fashioned Homonegativity (Herek & McLemore, 2011)

1. Ich finde Schwule und Lesben abstoßend.
2. Homosexualität ist pervers.
3. Homosexualität ist wie Heterosexualität eine gleichwertige Form menschlicher Sexualität.^R
4. Liebe und Sex zwischen zwei Personen gleichen Geschlechts ist schlichtweg falsch.
5. Homosexualität ist nur eine andere Form des Lebensstils, die nicht verurteilt werden sollte.^R

Subtle Prejudice Towards Immigrants (Pettigrew & Meertens, 1995)

Traditional Values

(9-point Likert-scale from 1 *strongly disagree* to 9 *strongly agree*)

Bitte geben Sie für jede Aussage an, wie sehr Sie persönlich der Aussage zustimmen oder nicht zustimmen (1 *stimmt überhaupt nicht* to 9 *stimmt vollkommen*).

1. Hier lebende Einwanderer sollten sich nicht dort hineindrängen, wo man sie nicht haben will.
2. Viele Volksgruppen sind in der Vergangenheit nach Deutschland eingewandert, haben Vorurteile überwunden und Ihren Weg gemacht. Einwanderer sollten das auch tun, ohne besondere Bevorzugung.
3. Wenn Einwanderer sich mehr anstrengen würden, dann würden sie es genauso zu etwas bringen wie die Deutschen.
4. Einwanderer erziehen ihre Kinder zu anderen Werten und Fähigkeiten, als hier in Deutschland gebraucht werden, um erfolgreich zu sein.

Cultural Differences

(9-point Likert-scale from 1 *many similarities* to 9 *many differences*)

Bitte schätzen Sie die Gemeinsamkeiten und Unterschiede zwischen hier lebenden Einwanderern [Personen mit dunkler Hautfarbe] und der Mehrzahl der Deutschen ein, in Bezug auf... (1 *viele Gemeinsamkeiten* to 9 *viele Unterschiede*)

1. ... die Werte, zu denen die Kinder erzogen werden.
2. ... die religiösen Überzeugungen und Praktiken.
3. ... die sexuelle Moral oder das sexuelle Verhalten.
4. ... die Sprache, die sie sprechen.

Appendix S5. Intercorrelations Among the Dependent Measures

Table S3

Intercorrelations Among the Dependent Measures

Dependent Measure (Measurement Time)	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	
1. Privilege awareness (t1) ^a	.56	.42	.39	.04	-.01	-.09	.18	.01	-.01	.06	.01	.02	.01	-.10	.06	-.06	-.01	
2. Privilege awareness (t2) ^a	—	.45	.56	-.26	-.28	-.04	.31	.17	.07	.26	.22	.10	.05	.13	.21	.08	.01	
3. Discrimination awareness (t1) ^a		—	.63	-.34	-.40	-.16	.34	.15	.01	.23	.14	.07	-.03	-.04	.13	.08	.07	
4. Discrimination awareness (t2) ^a			—	-.24	-.35	-.09	.38	.24	.09	.31	.23	.14	.01	.14	.25	-.01	.11	
5. Homonegativity (t3) ^a				—	.54	.20	-.32	-.38	-.05	-.39	-.47	-.36	-.03	-.22	-.44	-.16	-.12	
6. Subtle prejudice – TD (t3) ^a					—	.29	-.37	-.28	-.11	-.37	-.15	-.13	-.05	-.10	-.31	-.05	-.08	
7. Subtle prejudice – CD (t3) ^b						—	-.13	-.07	.04	-.11	-.02	-.06	.18	.14	-.05	.07	.06	
8. Outgroup feelings: Immigrants (t3) ^a							—	.59	.68	.37	.82	.49	.43	.19	.58	.67	.06	-.10
9. Outgroup feelings: Turks (t3) ^a								—	.63	.26	.58	.54	.58	.24	.65	.89	.10	.09
10. Outgroup feelings: PWD (t3) ^a									—	.69	.38	.24	.26	.47	.35	.25	.12	-.04
11. Outgroup feelings: Refugees (t3) ^a										—	.71	.45	.38	.16	.59	.57	.08	-.10
12. Outgroup feelings: Gay men (t3) ^a											—	.66	.76	.35	.61	.52	.29	.04
13. Outgroup feelings: Lesbians (t3) ^a												—	.61	.29	.49	.50	.15	.16
14. Outgroup feelings: ELDERLY (t3) ^a													—	.60	.41	.21	.25	.06
15. Outgroup feelings: COLOR (t3) ^a														—	.60	.68	.18	-.02
16. Outgroup feelings: Muslims (t3) ^a															—	.69	.07	.07
17. Participants Gender ^a																—	-.04	
18. Participant Age ^a																	—	

Note. ^aN = 112. ^bn = 111. TD = traditional values. CD = cultural differences. PWD = people with disabilities. ELDERLY = elderly people (60+). COLOR = people with dark-coloured skin. Significant correlations are in boldface ($p < .05$). For outgroup feelings, we report correlations among measures of Time 3 and Time 1 in the diagonal. Outgroup feelings were also measured at Time 2 (t2).

Appendix S6. Means and Standard Deviations of all Measures at all Times of Measurement for both Experimental Groups

Table S4

Means (With Standard Deviations) of all Dependent Measures at all Times of Measurement, Separately for the Control and Training Group

Measures	Mean (Standard Deviation)					
	Control Group			Training Group		
	Time 1	Time 2	Time 3	Time 1	Time 2	Time 3
Awareness Measures						
Awareness of						
... ingroup privilege ^a	3.75 (1.40)	4.06 (1.18)	/	3.36 (1.39)	4.34 (1.27)	/
... outgroup discrimination ^a	4.47 (0.93)	4.38 (1.02)	/	4.28 (1.13)	4.45 (0.94)	/
Affective Outgroup Attitudes						
Outgroup feelings towards						
... immigrants ^b	5.98 (1.14)	5.91 (1.15)	5.98 (1.23)	5.61 (1.41)	5.63 (1.29)	5.73 (1.32)
... Turks ^b	5.70 (1.19)	5.39 (1.13)	5.41 (1.44)	5.24 (1.68)	4.96 (1.50)	5.12 (1.72)
... people with disabilities ^a	6.72 (1.55)	6.57 (1.26)	6.68 (1.34)	6.83 (1.56)	6.78 (1.45)	6.74 (1.54)
... refugees ^b	5.73 (1.62)	5.71 (1.60)	5.89 (1.42)	5.51 (1.58)	5.41 (1.38)	5.61 (1.41)
... gay men ^c	6.35 (1.41)	6.31 (1.45)	6.29 (1.39)	6.21 (1.67)	6.11 (1.38)	6.21 (1.63)
... lesbians ^c	6.17 (1.46)	6.05 (1.49)	6.21 (1.42)	6.07 (1.48)	5.93 (1.40)	5.91 (1.60)
... elderly people (60+) ^a	6.70 (1.54)	6.50 (1.40)	6.57 (1.51)	7.05 (1.44)	7.02 (1.30)	6.81 (1.44)
... people of dark-coloured skin ^b	6.07 (1.40)	6.11 (1.27)	6.16 (1.26)	6.63 (1.39)	6.31 (1.36)	6.14 (1.35)
... Muslims ^b	5.76 (1.19)	5.53 (1.29)	5.56 (1.50)	5.67 (1.70)	5.57 (1.63)	5.47 (1.75)
Cognitive Outgroup Attitudes						
Homonegativity ^c	/	/	3.27 (1.13)	/	/	3.30 (1.29)
Subtle Prejudice towards immigrant regarding						
... traditional values ^b	/	/	4.80 (1.33)	/	/	4.62 (1.49)
... cultural differences ^b	/	/	6.52 (1.35)	/	/	6.48 (1.21)

Note. Awareness measures were rated on 7-point Likert-scales and outgroup attitudes on 9-point Likert-scales, with higher values indicating a higher manifestation of the measured construct. ^a*N* = 112 (all participants). ^b*n* = 94 (participants without migrant background). ^c*n* = 108 (heterosexual participants).

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